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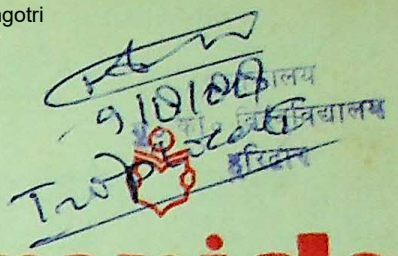

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AT LONG LAST !

The long wait is over; with it our worry and your concern, dear readers ! The August–Saptember 1987 issue (Vol. XII Nos. 8 & 9) is in your hands. At Long Last !

We are extremely sorry for this inordinate dealy and the inconvenience caused to our patrons.

About this time last summer, in our anxiety and keeness to speed up the publication of the then pending half–a–dozen numbers, a back–log we had inherited from 1985–86, we took resort to 4–5 different local printing presses. The strategy paid some dividends, and succeeded partially. A couple of pending issues came out soon, which would perhaps have happened anyhow. But some others got stuck with the printers (not small units by any chance). We waited and waited, as did our readers.

The May–June 1987 combined number promised to us by July end, was delivered only in January–February 1988, when we were rushing through with the World Book Fair Special Number.

But the August–September '87 issue, with a goodly sized and modern unit, has established a new record for any magazine under print. Instead of being available in September 1987, as assured by the printers, it has come out at the end of June 1988. Thereby hangs a sad and strange tale ! Of procrastinations, false assurances, flimsy excuses and even lost manuscripts ! It has been a frustrating experience we would like to forget.

Meanwhile, we have been flooded with complaints and protests mainly by institutions or librarians. Often the same party has complained over and over again, which shows the persistence and the concern of many subscribers. We must have answered about a thousand such queries and complaints or claims for refund or its adjustment. Thank heavens that exercise would be over now !

But this deadlock (or back–log) has also led to another slippage in our printing schedule, which we hope will not last long.

However, we hope that our patrons who have been so patient would find their long and tiresome wait for the Aug–Sept. 87 issue worthwhile to some extent. The delayed number has some special features or rich and varied contents which should satisfy them.

—EDITORS

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We regret the delay in the publication of this combined number. —*Ed.*

We gratefully acknowledge

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We must make a special mention of the private, co-operative and public sector undertaking (in Rajasthan or outside) which have come forward to support I.B.C. in its efforts (i) to promote the reading habit, (ii) a popular library movement and (iii) worthwhile literature in all languages in the country.

We also thank the organisers and office-bearers of the **Foundation for Amity and National Solidarity** (New Delhi) and the **Sanghar Vidya Sabha Trust** (Jaipur) for having responded favourably to join the ranks of **Sponsors** of **IBC.** Both these institutions, in spite of their meagre resources and other prior commitments, have continued to help in many other ways. The **Prakrit Bharati** (Jaipur) a small but active institution for Jain publications; the **Hindi Granth Akademi** (Jaipur) and the **Sahitya Akademi** (Udaipur) also deserve a special mention.

When the Annual Index for Book Reviews and Articles etc. for 1987 is published, we shall list the name of all such supporters.

—(*Eds.*)

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Desert Environment : Conservation and Management, pp. 1-124 (8986) *by K.A. Shankarnarayan and Vinod Shankar*

Grazing Resources of Jaisalmer District : ecology and developmental planning with special reference to sewan grasslands, pp. 1–92 (1987) *by Vinod Shankar and Suresh Kumar*

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Indian
Book Chronicle

Vol. XII No. 1 January 1987

New Year Wishes And All That :

With this issue, the IBC enters the twelfth year of its existence. According to our ancient traditions and customs (as perhaps in other societies elsewhere) the age of 12 draws a dividing line between childhood and adolescence. It is the age when children, both male and female, are formally and ritually initiated and welcomed into the world of grown-ups. So let it be with the IBC. Let it be accepted by the veterans among our academics or administrators, scholars, thinkers, journalists, writers and communicators. That is all we wish in the New Year ! We have no other New Year resolution ! No other promise to our patrons, the readers.

We are, however, happy and rather gratified at what the New Year has brought us by way of gift sin our 'Letter-basket'. Among others, there were poetical greetings and good wishes from an unexpected quarter. Since his book of poetry was left lying on our book shelf inadvertantly (due to an oversight or slip-up, it was not posted to a reviewer) we wrote to Dr. Dwarkanath Kabadi of Bangalore to apologise for the lapse and assure him that amends would be made soon. And what do you think we got in reply ? Not only a pleasant (and we hope life-long) introduction, with an open offer for future co-operation, but some fresh flowres his goodwill and hope, fruits of his muse. In his own words, "I too would like to reciprocate wishing youahappy and glorious new year with my following *flicker* (on which branch of new poetry I am experimenting) :—

"May the new year basket
That the Sun brings anew
Be filled with fruits and plenty !"

How thoughtful of poet Kabadi ! And how touching ! He ends his letter with another wish in the same spirit :

"May the horizon
Reach afar
Spreading your thoughts around !"

All we can say is Amen ! And a big thank you ! We share and extend the same wish to all other (so many) friends and fans of the IBC ! May their tribe grow ! Their wishes are our commands, our commitments !

There is yet another letter to which we must refer, this one from an old and ardent supporter (one may say, almost one of the founders and steady foster-friends) of the IBC. Surinder Sehgal has continued to help Dr. Amrik Singh in this venture almost from the start. (IBC readers may be familiar with some of the Sehgal & Puri ads on the cover pages). His letter has raised many a nostalgic memory and with it the sentiments of old friendship. His letter has a philosophic but human message :

> "At the end of a year, it is sometimes necessary to formulate a logical understanding of values that form a part of our life. At the time of such assessment, only a segment of our life is accountable. This has many limitations particularly related to space and time.
>
> In view of such limitations, a man's rule of conduct and scale of values have no meaning except in the quantity and variety of experience he has been able to accumulate and is in a position to retain. Such experiences are mostly in conflict and contradiction with the existing condition.
>
> ...The regulation of an impulse or a 'repulsion in a soul' is encountered again in our habits of doing or thinking. *Look at the tragic events where even a 'repulsion' is claimed to be an honourable act, irrespective of its impact and consequences. Here, the goodness becomes evil and religion turns irreligious.*
>
> Belief in the meaning of life always implies a scale of values, a choice in our preferences. And the same belief in the prevailing conditions leads contrary to the normal comprehension. Even though all of us are conscious of the necessity of rule and order, *none of us will hold, for just any rule whatsoever; otherwise it will mean chaos and extremely disturbed conditions.*
>
> So far as I know, conditions of modern life impose on the majority of men and women the same quantity of experience, and consequently the same profound involvements.
>
> ...We all live in a hope of better life and more happiness. By and large, man's effort is a turning point towards such conditions and goodness for all. In this, our logic and reason merge with our ideas and thoughts and with this, we are sure to have a closer achievement in the immediate future. May this process grow towards the end of this year and blossom in the new one."

These are also some sobering thoughts with which we open our doors and windows to the fresh air of a new year, to face new or old challenges with fresh hopes and expectations. It is natural and only human that we tend to look inwards for strength and to philosophise when the odds are heavy and the going difficult, or when fear and violence permeate or vitiate the socio-cultural climate, as seems to be happening all around us, not only in India, but in many lands, far and near.

(Con tinued on page 3 col.2)

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Gandhi on Swadeshi

In the early twenties, in the course of the first non-cooperation movement, Gandhi set out to explain what he meant by **Swadeshi**, *which became a plank of his programme for struggle against foreign domination. Looking back with perhaps hind-sight, even after four decades of modern development, we can still find grains of his home-spun and nearer-to-the-heart practical wisdom. For, in his definition, he took the view which is now being so strongly advocated by the so-called 'environmentalists' and all those who wish to save India and the world from the threats of pollution and unscientific exploitation or wastage of natural resources.*

For Gandhi, *Swadeshi* was both a practice and an ideology. "Swadeshi is the spirit in us which restricts us to the use and service of our immediate surroundings to the exclusion of the more remote."

He sought to apply this definition to the fields of 'religion', politics and economics, He wrote, "...as for religion.....I must restrict myself to my ancestral religion.....If I find it defective, I should serve it by purging it of its defects.

"In the domain of politics, I should make use of the indigenous institutions and serve them by curing them of their proved defects.

"In that of economics, I should use only things that are produced by my immediate neighbours and serve those industries by making them efficient and complete where they might be found wanting ...."

Thus, proper use and service of local resources as well as institutions was his call for *Swadeshi*, improving them, ridding them of their defects and deficiencies and making them complete. In other words, he believed in *Swadeshi* freed from any defect or difficiency.

Elaborating further, he added, "Hinduism has become a conservative religion and therefore a mighty force, because of the *Swadeshi* spirit underlying it. It is the most tolerant because it is non-proselytizing, and it is as capable of expansion today, as it has been found to be in the past. It has succeeded, 'not in driving out,' as I think it has been erroneously held, but in absorbing Buddhism. By reason of the *Swadeshi* spirit, a Hindu refuses to change his religion, not necssarily because he considers it to be the best, but because he knows that he can complement it by introducing reforms."

Next be dwelt at some length on the age-old institutions of the panchayats and the caste system which had some positive aspects of social cohesion and 'organisational ability at the appropriate local levels;

"Following out the Swadeshi spirit, I observe the indigenous institutions, and the village 'panchayat' (council) hold me. India is really a republican country, and it is because it is that, that it has survived every shock hitherto delivered. Princes and potentates, whether they were Indian born or foreigners have hardly touched the vast masses except for collecting revenue. The latter in their turn seem to have rendered unto Caesar what was Caesar's, and for the rest have done much as they have liked."

"The vast organization of caste answered not only the religious wants of the community, but it answered to its political needs. The villagers managed their internal affairs through the caste system, and through it they dealt with any oppression from the ruling power or powers. It is not possible to deny of a nation that was capable of producing the caste system its wonderful power of organization."

As an example of the organisational capabilities of the Indian people, he turned to the then recently held *Kumbh Mela* which had attracted millions of faithfuls from all over the country. "How skilful that organisation must have been," he commented; and then referred to the decline of 'the *swadeshi*' spirit through or because of the new system of education through a foreign language. In his words, "Yet it is the fashion to say that we lack organizing ability. This is true, I fear, to a certain extent, of those who have been nurtured in the new traditions. We have laboured under a terrible handicap owing to an almost fatal departure from the *Swadeshi* spirit."

"We, the educated classes, have received our education in a foreign tongue. We have, therefore, not reacted upon the masses. We want to repesent the masses, but we fail. They recognize us not much more than they recognize the English officers. Their hearts are an open book to neither. Their aspirations are not ours. Hence there is a break.

"If during the last fifty years had we been educated through the vernaculars, our elders and our servants and our neighbours would have partaken of our knowledge. The discoveries of a Bose or a Ray would have become household treasures as are the *Ramayan* and *Mahabharat*. As it is, so far as the masses are concerned, those great discoveries might as well have been made by foreigners.

"Had instruction in all the branches of learning been given through the vernaculars, I make bold to say that they would have been enriched wonderfully. The question of village sanitation etc,, would have been solved long ago. The village *Panchyats* would be now a living force in a special way, and India would almost be enjoying self-government suited to its requirements and would have been spared the humiliating spectacle of organized assassination on its sacred soil." (*This last reference was obviously to the Jallianwalla Bagh tragedy.*)

Next he turned to the crux of the *Swadeshi* concept in its more material and economic terms so that India

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GANDHI ON SWADESHI—

coustituted his "immediate surroundings" and Lancashire or England was "the remote" source and an exploita tive element on which he did not wish to depend.

"And now for the last division of *Swadeshi*. Much of the deep proverty of the masses is due to the ruinous departure from *Swadeshi* in the economic and industrial life. If not an article of commerce had been brought from outside India, she would be today a land flowing with milk and honey. But that was not to be.

"I think of *Swadeshi* not as a boycott movement undertaken by way of revenge. I conceive it as a religious principle to be followed by all. I am no economist, but I have read some treatises which show that England could easily become a self-sustained country, growing all the produce she needs. This may be an utterly ridiculous proposition, and perhaps the best proof that it cannot be true is that England is one of the largest importers in the world. But India cannot live for Lancashire or any other country, before she is able to live for herself. And she can live for herself only if she produces and is helped to produce everything for her requirements, within her own broders. She need not be, she ought not to be, drawn into the vortex of mad ruinous competition which breeds fratricide, jealousy and many other evils. But who is to stop her great millionaires from entering into the world competition? Certainly not legislation. Force of public opinion, proper education, however, can do a great deal in the desired direction.

"The handloom industry is in a dying condition. I took special care during my wanderings last year to see as many weavers as possible, and my heart ached to find how much they had lost, how families had retired from this once flourishing and honourable occupation.

"If we follow the *Swadeshi* doctrine, it would be your duty and mine to find out neighbours who can supply our wants and teach them to supply them where they do not know how to proceed, assuming that there are neighbours who are in want of healthy occuption. Then every village of India will almost be a self-supporting and self-contained unit, exchanging only such necessay commodities with other villages where they are not locally producible."

What Gandhi wanted was that in such matters of consumption or production, the Indian people should consider it their religious or moral obligation to be more and more self-reliant, to "wear garments manufactured in India only, and eat food only grown in India, decline to wear any other clothing or eat any other food." He was hopeful that being so accustomed to making their sacrifices for matters of principle and religion, the Indian people would learn to "boycott the foreign goods" as their moral and religious duty. He ended his appeal by adding, "It is easy to undo the evil if the community were to take the *Swadeshi* vow, even though it may for a time cause considerable inconvenience. I hate legislative interference in any department of life. At best, it is the lesser evil. But I would tolerate, welcome, indeed plead for, a stiff protective duty upon foreign goods....."

Based on an extract from Mahatma Gandhi's writings published in a recent book on appropriate technology entitled, The At Reader, edited by Marilyn Carr and published and distributed in India by the Oxford University Press.

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(Continued from page 1)

NEW YEAR WISHED ANS ALL THAT—

But while searching our souls for some hidden strength and for a deeper meaning in our mortal lives, can we forget the faith and the wisdom of a Buddha, a Jesus or Mohammed, a Nanak or Kabir, Gandhi and more recently of Martin Luther King and of Nelson Mandela ? 'That evil and violence must be resisted and defied. That there should be peace on earth, and harmony and the brother-hood of man.' Their teachings are the beacon-lights through our present uncertain times towards the future. Theirs the living faith and the deathless voices which affiirm that some day we shall overcome. In the month of Gandhi's martyrdom and when America and the rest of the world turn out to remember the sacrifice of King, we may do well to stand by and honour their teachings, both in word and deed. We also have our commitment by our Constitution, and a rich or varied tradition of human love and harmony and peace as our heritage, of which the poets have sung and philosophers or prophets become eloquent.

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During the year, we hope to capture and project some of this rich variety of arts of peace, creative efforts of the written words and cultures through the pages of the IBC. Tentatively, in the month of March, we hope to focus on the region of Rajasthan to be followed soon, perhaps in April, by a special supplement on the Punjab. We hope to cover books and writings and other activities or institutions. We also hope to bring other parts of the country near to our readers. May be this summer we can write about some hill states, or may be we can go down south.

Another plan is to reproduce poetry and short pieces of fiction etc, in the original or in translation or in summarised form not only from the various Indian languages, but also from other parts of the world, from our friends and neighbours alike. We also hope to explore other forms or disciplines of writing so as to give the IBC its variety and depth and above all, its new horizons.

—Editors

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Early European Scholars of Sanskrit

By

Swami Satya Prakash Saraswati

It is so well known that the Vedic language, and for that reason the classical Sanskrit, with its old and modern descendents, represents the earliest stock of speech. Sanskrit is regarded as the eldest daughter of the earliest mother-tongue. Indeed, so far as direct documentary evidence goes, it may rather be said to be the only surviving daughter ; for none of the other six principal members of the family : Iranic, Hellenic, Italic, Celtic, Teutonic and Letto-Slavic has left any literary monuments, and their original features have to be reproduced, as best as they can, from the materials supplied by their own daughter-languages. To Sanskrit, the antiquity and extent of its literary documents, the transparency of its grammatical structure and other linguistic and philological details must for ever secure the foremost place in the comparative study of the Indo-Germanic speech.

Throughout my active period, I had been a student of chemistry and physical sciences, but on account of my contacts with the Arya Samaj, and my love for the Indian heritage in the fields of physical and bio-sciences, I came in contact with the Sanskrit literature, and it has been a strange coincidence that during the last several years, I got an opportunity to come in closest contact with the *Vedic Samhitas*. In collaboration with my collegues, I have just completed the English translation of the *Rigveda* (published in 13 volumes) and the *Yajurveda* (which would shortly come out in 3 volumes).

VEDIC LANGUAGE

At the outset, I must emphasize that the language of the *Vedic Samhitas* is not Sanskrit of the epics of the *Ramayana* or the *Mahabharata*, much less of such great masters as Kalidasa or Bhavabhuti. Just as in the Zoroastrian stock, the language of the *Gathas* is entirely different from the language of the *Avesta*, and that again the language of the *Avesta* is different from the language of *Pazand* and *Pahalvi*, so the language of the *Samhitas* is different from the language which in common terms is understood as Sanskrit. Panini in his celebrated grammar has very well stressed at this point. The language of the *Upanisads* (the older ones), the *Aranyakas*, the *Brahmanas* and even the latest *Srauta-sutras*, is not exactly the language of the *Vedic Samhitas*. In the Vedas also, we have the *Riks*, the Yaiumi (the Yajuhs) and the *Saman Chants*—all the three representing the three different facets of one and the same language.

Whereas the names of Panini, the author of the *Astadhyayi* (an Eight-Chapter-Grammar) and Patanjali, the author of the *Mahabhasya*, the Great Commentary, are outstanding and unique in the field of grammar, phonetics and linguistics, the name of *Yaska*, the author of the *Nighantu* and the *Nirukta* is unique from another point.

Yaska was one of those great teachers who had the penetrating insight into the meaningfulness of the *Vedic Mantras* (particularly the *Rigveda*). When he compiled his lexicon of synonyms, and discussed the etymologies of these words in his *Nirukta*, he revealed out certain facts. Every word of the *Veda* has to be interpreted on the basis of its etymology; no word in the Vedic texts can be understood without going to its root. If a word has several etymologies and the verb has different connotations, then the word would have the multiplicity of meanings and therefore, a word in *Sruti* (or the *Vedic Samhita*) would have the most natural connotation and the same word in the *Sastra* would stand for a restricted meaning as defined by the *Sastrakara*, the author who uses the term. All the Vedic commentators agree that only to the "Vedic Samhitas", Yaska's methodology, as enunciated in the *Nirukta* and *Nighantu* is applicable and to no other *literature*. In this unique aspect, the *Vedic words* differ from the words of any other text. You cannot use *Yaska's* method of etymological multiple derivations for any other Sanskrit book even, such as an *Upanisad*, a *Vedanga*, an *Upveda*, not to speak of any other literature prose or poem.

CLASSICAL SANSKRIT

The Vedic terms with restricted usage came down to the classical Sanskrit literature, and from there at different strata, they passed to other languages. In different periods of history, at different stages, the words travelled through different channels to the neighbouring sister languages. The Western world got acquainted with Sanskrit from the time of Sir William Jones. It was a great historic event for the West.

Prior to that, the philologists traced the linguistic links of European speech up to Latin, Greek and Hebrew only. Sir William Jones opened a new door for them. The door is still open and needs considerable research.

Sanskrit words have migrated to the western languages through dozens of channels during different times of history. The Vedic numerals went to the West during the earliest period along with the science of enumeration. As the concept of the family relationship developed, the terms like father, mother, brother and sister from the Indian literature went to the European languages through a natural channel. Indian astronomers, physicians and surgeons took other sets of Indian terms to their neighbours.

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EARLY EUROPEAN SCHOLARS—

EARLY CONTACTS

It is difficult to say when India had her first contacts with Greeks. An indirect trade between India and the Levant seems to have existed from very ancient times. Homer was acquainted with tin and other articles of Indian merchandise by their Sanskrit names. Greek *Kassiteros* was Sanskrit *Kastira*, meaning tin (the same as *Trapu)*, and hence the name Cassiterides given to the Sicilly Islands, and cassiterite given to a tin ore. The word *Elephas (El-Ephes)* meaning ivory came through the Arabian *eleph* which itself is from Arabic *el* and Sanskrit *ibha*, meaning domesticated elephant.

We are told that there is a long list of Indian products mentioned in the Bible (as given by Dr. Birdwood in his *Handbook to the British Indian Section of Paris Exhibition of 1878*, pp. 20-35). Alexander the Great came to India in 327 B.C. However, there are definite evidences that Greeks knew about India as early as *Hecateus* of *Miletus* (549-468 B.C.) and *Herodotus* (450 B.C.). Some scholars go even to the extent that *Charaka*, the Indian exponent of the Ayurveda was known to Greeks under the name of *Hippocrates*. Thus Charaka and Hippocrates, both mean one and the same person (the word *Caraka Adhvaryu* may be a synonym of "physician-priest").

Unlike other nations, India and China have the oldest continuous cultural traditions in the world, A.L. Basham of the University of London in his book, *The Wonder That was India* rightly points out that the earliest Europeans to visit India found a culture fully conscious of its own antiquity—a culture which an Indian even goes to claim not to have fundamentally changed for all these thousands of years. Even today he thinks he belongs to the culture of the *Vedas*, the culture depicted in the *Ramayana* or the *Mahabharata*, the culture-code of which has been outlined long ago by Manu. To this day, the legends known to the humblest Indian recall the names of shadowy chieftains, who lived nearly a thousand years before Christ, and the orthodox Brahmana in his daily worship repeats hymns composed even earlier.

DISCOVERY BY EUROPE OF ANCIENT INDIA & SANSKRIT

1. Until the last half of the eighteenth century, Europeans made no real attempt to study India's remote past, and her earlier history was known only from brief passages in the works of Greek and Latin authors. Some of the distinguished works of Indian astronomers (like Brahmagupta's *Khandakadyaka*) were translated into Arabic even.

IN INDIA

2. A few Jesuits succeeded in mastering Sanskrit. One of them, **Father Hanxleden** who worked in Malabar (1699-1732) compiled the first Sanskrit Grammar in a European tongue, which remained in manuscript, but was used by the successors. Another, **Father Coeurdoux**, in 1767, was probably the first student to recognise the kinship of Sanskrit and the languages of Europe, and suggested that the Brahmanas of India were descended from one of the sons of *Japhet* whose brothers migrated to the West. Yet the Jesuits, for all their studies, gained no real understanding of India's past. The foundations of Indology were laid independently in another part of India and by other hands.

3. In 1783, one of the most brilliant men of the eighteenth century, **Sir William Jones** (1746-94) came to Calcutta as a Judge of the Supreme Court (during the Governor-generalship of Warren Hastings, who himself was deeply interested in the Muslim and Aryan cultures). Jones was a linguistic genius; he had already learnt most of the important European languages, and also Hebrew, Arabic, Persian and Turkish. (He perhaps knew a little of Chinese too).

4. Sir William Jones, even before coming to India, had the courage to reject the orthodox view of the eighteenth century that all these tongues were derived from Hebrew, which had been garbled at the Tower of Babel. In place of this dogma, Jones suggested that Persian and the European languages were derived from a common ancestor which was not Hebrew (*Basham*).

5. Of all the East India Company people, only one, **Charles Wilkins** (1749-1836) had learnt some Sanskrit. With the aid of Wilkins and friendly Bengali *pandits*, William Jones began to learn Sanskrit.

6. On the First Day of 1784, the Asiatic Society of Bengal was founded on Jones's initiative and with himself as president.

7. In the Journal of the Society, named as *Asiatic Researchers*, the first renowned work presented to English reading public was the *Bhagavat Gita*, traslated by Wilkins (November 1784). Then appeared Wilkins' another translation of the *Hitopadesa* (1787). In 1789, William Jones translated Kalidas's *Abhijnana Sakuntlam* (its five editions appeared in less then 20 years). Then we had William Jones's translation of the *Gita Govinda* (1792), and Manu's Law Book, the *Manusmriti* (1794).

EARLY INDOLOGISTS IN EUROPE

8. Sir William Jones and Charles Wilkins are truly regarded as the Fathers of Indology In the next group, we have such illustrious names as **Henry Colebrooke** (1765–1837) and **Horace Hayman Wilson** (1789–1860). Colebrooke's *Collective Essays* show his wide interests in literature, language and India's positive sciences, particularly mathematics and astronomy.

9. One may add the works of **Anquetil-Duperron,** a reputed French interested in Persian studies. In 1786, he published a translation of four *Upanisads* from the seventeenth century Persian of about 60 *Upanisads* (these *Upanisads* were got translated by the Mughal

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EARLY EUROPEAN SCHOLARS—

prince Dara Shikoh). In 1801, a completed set of the same came out in print.

10. These English translations caused a stir in the European world. Perhaps the first scholar of Sanskrit who held a teaching post in Europe was **Alexander Hamilton** (1762–1824), one of the founding members of the Asiatic Society of Bengal. Hamilton reached France as a prisoner held on parole at the end of the *Peace Of Amiens*, 1803. The government of the French Republic founded the *Ecole des Langues Orientales Vivantes* in 1795 (an institute for oriental languages and literature) and Hamilton got his assignment there.

11. The first University chair of Sanskrit was founded at the *College de France* in 1814—it was held by **Leonard de Chezy**. It was only after 1818 that the prominent German Universities set up such professorships.

12. Sanskrit was first taught in England in 1805 at the Training College of the East India Company at Hertford. The earliest English chair was Boden Professorship at Oxford, first conferred upon **H. H. Wilson** in 1832 (an important member of the Asiatic Society of Bengal). Later on, chairs were founded at London, Cambridge and Edinburgh, and at several other universities in Europe and America.

13. In 1816, **Franz Bopp** (1791–1869), a Bavarian, at the initiation of Sir William Jones succeeded in very tentatively reconstructing the common ancestor of Sanskrit and the classical languages of Europe, and *comparative philology* become an independent science.

14. In 1821, The *French Societe Asiatique* was founded in Paris, and two years later in 1823, the Royal Asiatic Society, London.

15. During the nineteenth century, Indological studies became highly popular in the European Universities and language institutes. A team work of superb nature was accomplished with the production of the great *St. Petersburg Lexicon*, edited by the German scholars, **Otto Bohtlingk** and **Rudolf Roth** (published in parts by the Russian Imperial Academy of Sciences. 1852–1875).

16. England's greatest contribution to Sanskrit studies was the splendid edition of the *Rigveda* and the numerous volumes in the Sacred Books of the East (S. B. E.) Series, edited by **Friendrich Max Muller** (1823–1900), who had spent most of his working life as Professor of Comparative Philology at Oxford.

17. It would be difficult to say who for the first time introduced the *Vedas* to the Western public **H. H. Wilson**, in *Introduction to the Translation of the Rigveda* refers to the translation of the first *astaka*, *ogdoad*, or eighth book of the *Rigveda* in English by the **Rev. Mr. Stevensen** and **Dr. Roer**, and fully in Latin by late **Dr. Rosen**; a translation in French also by **M. Langlois**, extending through four *astakas* or half of the entire *Rigveda*, published at Paris. Rev. Stevenson and Dr. Roer translated only some fragments of the *Rigveda*, perhaps published in India (now not available). Dr. Rosen could finish in his life time the translation of the first book only. The Sacred Books of the East Series speaks of the *Vedic Hymns* (one volume) from the pen of Prof. Max Muller. It has a preface of 125 pages in which he discusses the broad principles of translation. In the same S. B. E. series, we have the *Rig Vedic* hymns edited and translated by **Oldenberg**. **Theodor Aufrecht** took great pains in producing *Romanized* reprint of the entire *Rigvedic Text* (transliteration) (Second Edition, 1877). **Griffith's** translation of the *Rigveda* first appeared in May 1889, reprinted 1896 and again in 1973 in India.

A LONG LINE OF GERMAN SCHOLARS

18. (a) The first German scholar to study the *Rigveda* was **Friedrich Rosen** (1805–37) whose early death at the age of 32 years prevented him from finishing the work. His plan was to prepare the entire text and complete its translation into Latin. His edited material in imperfect form, incomplete as it was, was published in 1838 (the First *Astaka* was complete). It has now been again printed by Johnson Reprint Corporation. New York and London, 1968.

(b) Next in importance was Prof. **Max Muller's** (1823–1900) monumental work on the textual edition of the *Rigveda* (first volume in 1949; others in 1854, 1856, 1862 and 1874); his translation of the hymns on *Maruts Rudra, Vayu and Vata*, in the S. B. E. Series, 1891; *Chips from a German Workshop*, 5 volumes, 1395; and also his English translation of the *Brhaddevata*–a treatise of *devatas* of the Rigvedic Mantras.

(c) It was **Hermann Grassmann** (1809–77)who translated the whole of the *Rigveda* into German verse (2 volumes, 1876; 1877); he compiled a Dictionary of the *Rigvedic Terms* 1872. He was originally a scholar of mathematics, but he preferred these Vedic studies.

(d) **Alfred Ludwig** (1932–1912) published his first volume of the *Rigveda* in 1875. It took him eleven long years to complete the entire translation in 6 volumes. His first two volumes contain a complete translation of the *Rigveda*. Volume III is an exhaustive introduction; Volumes IV and and V constitute a detailed commentary, and Vol. VI is a register of citations, index, glossary and the like.

(e) **Karl Geldner** (1852–1929) translated the whole of the Rigveda : Vol. I in 1929, and then completed it in Vol II and III published in the Harvard Oriental Series, 33–35. 1951.

(f) **Theodor Benfey** (1802–81) translated the *Samaveda* into German in 1848 and prepared its glossary also, which is the first attempt in the direction of compiling a *Vedic* dictionary.

(g) **Albrecht Weber** (1825–1901) edited the *White Yajurveda* in its *Kanva* and *Madhyandina* recensions,

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EARLY EUROPEAN SCHOLARS—

with *Mahidhara's Commentary*. He also edited the *Taittiriya Samhia Black Yajurveda* (1871–72).

(h) **Rudo ph Roth** (1821–95) has the first credit of editing the *Saunaka Text* of the *Atharvaveda*, published jointly with **Willam Dwight Whitney** in 1850–56. The work began by Roth and Whitney was continued by their students **Bloomfield** and **Grabe** who published in 1901 the *Paippalada Samhita* of the *Atharvaveda*. They produced the Samhita in 544 plates by chromatography from the manuscript in the University Library Tuebingen; 3 volumes, Stuttgart, 1901. Together with his two pupils **Geldner** and **Kaegi**, Roth brought out metrical translations of some typical Vedic hymns (70 in number from the *Rigveda*, 1875). Roth is best known for his *St. Peterburg Dictionary of Sanskrit* in collaboration with **Bohtlingk** (1855–75). Originally the seven volume Dictionary was in German language, but its English version is also now available.

(i) **Leopold von Schoreder** (1851–1929), on the advice of Roth, published the *Maitrayani Samhita* of the *Krisna Yajurveda* (in four volumes, 1881–86); and again the *Kathaka Samhita* of the same (1900–10).

(j) **Adallbert Kuhn**, a German scholar (1812–86) extensively published literature on the comparative *Vedic* mythology, in several volumes. **Alfred Hillebandt** (1853–1927) published two works on the *Vedic* rituals He was twice the Vice Chancellor of the Breslau University; he first published his *Thesis on Varuna and Mitra*. His *Vedische Mythologie* (in three volumes, 1891, 1899, 1902, on *Sama*, *Usas*, *Agni*, *Indra* and others).

(k) **Hermann Oldenberg** (1854–1920) was one of the topmost indologists of Germany. In 1905, he published a review of his work in the field of the *Vedic* studies. He translated the *Agni Hymns of the Rigveda, Five Mandals* (published in the S. B. E. Series of Prof. Max Muller, 189J; also *Die Religion des Veda*, 1894).

(l) **Johannes Hertel** (1872–1955) specialized in the fields of Indian fairy tales, and the *Veda* and the *Avesta*.

(m) **Richard Pischel** (1849–1908) also worked on the comparative mythology, and he, with **Geldner** brought out three volumes *Vedische Studien*, 1899, 1897 and 1901. After working as Vice Chancellor of Hall University in 1900, Pischel became Professor in Berlin in 1902. He is also an authority on *Prakrita* gram mar.

(n) **Heinrich Lueders** (1863–1943) was interested in every aspect of Indology. He produced two monographs on the *Vedic God Varuna* during his last days. His manuscript got damaged in the Second World War; it was reconstructed and then published by another scholar **Ludwing Alsodorf** (1904–78), Gottingen in 1951 and 1959.

(o) A German indologist **Oual Thieme** (born 1950) worked on Panini and the Veda. Another scholar **Hanns-Oeter Schmidt** (born 1930) has worked on *Brhas-Pati* and *Indira* (Wiesbaden, 1968); He is a promising scholar in the Vedic and Iranian studies.

(This was an address by Swami Satya Prakash Sarasvati at a conference at the University of Durban-Westville, the Department of Sanskrit Swami Sarsaswati who had earlier visited South Africa in 1969 and 1973 was happy during his earlier and recent visits to note the progress in the study of Sanskrit and Indian Philosophy at the University of Durban.

The Message of Gita

G. B. K. Hooja

While I was in of England, my niece Geeta Sayal came up to me and requested me to read with her from *Annie Besant's Gita*, which had been lying with her unfinished for a long time, as she found certain passages in it to be too abstruse for her to comprehend. I jumped at the proposal, but first sat down to select a few not so abstract and abstruse stanzas.

ANNIE BESANT AND ALDOUS HUXLEY

I recalled that *Aldous Huxley* had considered Gita to be the perennial philosophy as, according to him, its ethical corollaries constitute a highest common factor present in all the major religions of the world. He said that to affirm this truth was never more imperatively necessary than at the present time. There would never be enduring peace unless and until human beings came to accept a philosophy of life more adequate to the cosmic and psychological facts than the insane idolatories of nationalism and the advertizing man's apacalyptic faith in "progress" towards a mechanized new "Jerusalem"; and he added that the *Bhagwat Gita* was perhaps the most systematic spiritual statement of the perennial philosopy.

I told my niece Gita that in the *Bhagwat Gita*, Lord Krishna propounds the doctrine that there are three *gunas* (qualities) which dominate the human personality, viz., *Sattwa*, the shining, *Rajas*, the passionate and *Tamas*, the ignorant. A man (or women) dominated by the *sattwa* qualities seeks knowledge and godhood, while the man dominated by the *Rajas* qualities seeks pleasures and possessions, and hungers for action and the man dominated by *Tamas* is fettered by bonds of delusion, sluggishness and stupor. It is for man to cultivate one quality or the other, or to seek to transcend the *gunas* (qualities). In that stage, he sits unconcerned, restful in the inner calm of the self having merged into the supreme self. But that is a stage of rare achievement. For ordinary mortals, life-long struggle continues at the level of the three *gunas* and the individual becomes a play-thing of this contest for supremacy. A man with *Sattwic* tendencies is pure in heart and hence fearless. He seeks to control his

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passions and to be charitable. He practices spiritual disciplines and tries to remain of even temper, straightforward and truthful in the midst of challenges. He is not greedy and is compassionate, gentle and modest. He is free from hatred, pride and forgiving with full faith in the strength of his higher nature.

The man of *Rajas* temperament seeks power and wealth. He is restless, active and ever planning to go forward. His desires goad him to enterprise and adventure and to do better than the neighbours. He is competitive and dwells in an agonizing fear of being overtaken. Of course, he is the man who ceaselessly works for material progress, always trying to reach beyond his grasp.

The *Tamasic* man, on the contrary, has demonic tendencies. His marks of identification are hypocrisy, arrogance, conceit, anger, cruelty, ignorance, laziness, sloth. He is an addict of sensual pleasures, caught in the net of delusions, made restless by his many desires. As the Lord says, in the darkness of their little minds, these degraded creatures do horrible deeds, attempting to even destroy the world.

GANDHI'S SEARCH

I told her thatMahatma Gandhi who had started as an ordinary young man like any one to us had great faith in the teaching of Gita and called Gita as his mother. In his commentary on the Gita, which he called the *Anasakti Yoga* (Union through Detatchment) he laid emphasis on the growth of the soul, through constant practice of the five *yamas* (controls) truth, non-violence, celibacy, non-possession and non-theft, as ordained by the ancient sages of India. In his own long life, he earnestly endeavoured to practise them and to acquire the status of a *Karma Yogi*, who, according to him, was a devotee who was jealous of none, was a fount of mercy, without egotism, was self-less, who treated alike cold and heat, happiness and misery, who was ever forgiving, who was always contented, whose resolutions were firm, who had de dicated his mind and soul to God, who caused no dread, who was not afraid of others, who was free from exultation, sorrow and fear, who was pure, who was versed in action and yet remained unaffected by it, who renounced all fruit, good or bad, who treated friend and foe alike, who was untouched by respect or disrespect, who was not puffed up by praise, who did not go under when people spoke ill of him, who loved silence and solitude, and who had a disciplined reason. Such devotion, Gandhi added is inconsistent with the existence, at the same time, of strong attachments. Thus the central message of Gita, according to Gandhi was non-attachment or achieving and acting in a state of 'desirelessness'.

Perhaps the teaching of 'desirelessness' has led many house-holders to conclude that the teachings of the *Gita* are not for them or for the youth under their charge and care. They seem to labour under the impression that it was meant for the *vaanprasthis* or the *sannyasins* only, or those who had retired from the active phase of life or renounced the world, so to say.

One wonders if this was at the back of his mind, when Swami Vivekananda, a great religious monk and one of the redoubtable leaders of Indian Renaissance addressing the youth of India, at the end of the last century, had said, "Our youngmen must be strong; religion will come afterwards. Be strong my young friends! You will be rearer to Heaven through physical effort than through the study of the Gita. You will understand the Gita better with your biceps, with your muscles a little stronger !"

LOKMANYA TILAK & GANDHI

Earlier, before Gandhi came on the scene, Lokmanya Bal Gangadhar Tilak had propounded his philosophy of *Karmayoga* (Union through Action) vide his magnum opus, the *Gita Rahasya* (Secret of the Gita). Lokmanya Tilak was the unchallenged leader of resurgent India battling for her freedom from the colonial yoke during the first two decade of this century, until his death in 1920, when his mantle fell on the shoulders of Mahatma Gandhi. Lokmanya Tilak preached the gospel of countering the wicked and the cheat by all stratgems; while in contrast to him, Gandhi believed in the purity of means, and held that good could never result from evil means. "Ends follow Means," he pronouced. The Lokmanya was an erudite Sanskrit scholar and derived his strength from the teachings of ancient scriptures and the Gita.

Gandhi who never claimed such high scholarship, designed the amalgam of his philosophy of action from *Gita* and of course, the *Sermon on the Mount*, as also the works of Ruskin and Leo Tolstoy. He gave a new turn to Indian politics and sought the nation to acquire moral force and tread on the path of time-tested values of truth, love and compassion. That there was no violence or ill-will against the British during and at the time of the British withdrawal from India was the measure of success of Gandhian philosophy and methods. That he failed to imbue the nation with the same gentle and civilized spirit when the horrendous and sanguinary events of partition engulfed it, was, of course, a cup full of poison which he was called upon to drink in the interests of sub-continental harmony.

AUROBINDO

Another Indian savant who mused with great erudition and authority on the Gita was Shri Aurobindo, who is credited with the theory of *Ascent of man into Overman*. Was it a mere coincidence that Independence of India, long sought after by generations of patriots and martyrs, dawned on the day which happened to be the birthday of this great *rishi* (seer) ?

HUXLEY AGAIN

As Aldous Huxley notes, the *Gita* is a compendium of the *Vedic* doctrines. It is poetical as well as methodical. It is a time-less gospel, which seeks to lay down the drill for the identification of self (ego) with the Divine (super-ego). Of course, parrot like learning

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THE MESSAGE OF GITA—

by rote and repeating the sacred stanzas without understanding the text and its meaning shall lead nowhere. Hence, the necessity of translating it into the language of the practitioner. And hence also the importance of placing it into the hands of the young ones, for them to ponder over and to try to translate into day-to-day action the steps prescribed therein for better living and healtheir social interaction.

Attainment of truth or reality is the ultimate goal of all human endeavour, and this calls for mutual understanding and cooperation. It is a life-long exercise which calls for constant vigil. Certainly, it continues to be carried forward by the succeeding generations as the history of mankind reveals. The message of the Gita is for the entire mankind. "For the protection of the Good and the destruction of Evil, I arise from generation to generation," says the Lord. If you meditate deeply on this promise, you will realize that this Divine fire is treasured within you. Didn't Christ also say, "The Kingdom of Heaven is within you. Seek and ye shall find "? It is the technique for the development of the super-ego and the suppression of the ego that the Gita seeks to teach.

It makes a plea for balance and moderation and abjures extremism in any form. It calls for the discharge of one's sacred duty and having done that duty, it further calls upon man to shun the reward. "Do your best and leave the rest," it says. Is this not the prescription for avoiding stress, high-blood pressure and peptic ulcers ? Thus the Gita operates as a tranquillizer as well as a spur and whip. To quote Gandhi, "He who is ever brooding over result, often loses nerve in the performance of duty. He becomes impatient and then gives vent to anger and begins to do unworthy things; he jumps from action to action, never remaining faithful to any. He who broods over results is like a man given to the objects of senses; he is ever distracted; he says good-bye to all scrupies; everything is right in his estimation and he, therefore, resorts to means fair and foul to attain his end". There could not be a better summing up of the message of the Gita.

Commenting on this, here is the testimony of Aldons Huxley :

"Renunciation, if one is capable of it, creates the inner peace and poise necessary to achieve real lasting results, even material results, untainted by ugly means. For the exceptional practitioner of self-denial a special prize is in store." He adds, "Desire-lessness is an ideal to which few in India or anywhere attain or even aspire, but the young Hindu, reciting the *Bhagwad Gita* several times a month, indeed more frequently perhaps, at home or in the temple, becomes aware of its injuctions and may be inspired, on the threshold of life, to ponder the purpose of life. Gandhi, undoubtedly did and it affected his entire future".

Thus I explained the essence of Gita to my curious and truth-seeking niece **—G. B. K. Hooja**

Poets, Corner *Dwarakanath H. Kabadi*

On page 1, there is a reference to poet Kabadi's book and his New Year greetings in "flickers".

We start this new column by publishing some lines (randomly picked) from his poems **Stone Masons & Those Innocents** *in his 1980 Collection-AMIDST THE COSMIC WILDERNESS (Poet's International Organisation, Banglore) on this page and on page*13. *—Editors)*

STONE MASONS

. . . . .
Men...Women...and Children...
In one rhythm beat alert hard stones.
Sturdy granites break into dusty fragments
Hard stones melt in their hands
But none knows how hard their heart is
Incessant...tick...tock...tick...tock.. tick...tock...
One sound ever arising the music of their bread
Piercing through the naked silence
Their blood looses in tiny trickles unawares of its strength
Near by...in a ragged cradle tied to an electric pole
Lies a child ever crying amidst that deadly noise
No hearts move...no eyebrows raise,
Human Icebergs with though hot blood wander
Its cries are its own cries
Everything sub-merging unto the sounds of breaking stones
Of cracking stones;
The sound continues tick...tock...tick...tock...tick... tock.
A modern mansion raises like a serpents hood
Built by these fragements of stones...
. . . . .
A poor mother silently weeps ..
Her tears smear the stone heaps
Her blood drips from her injured palms
Yet, she feels ashamed to show her tears
She fears losing her bread
Mutely she stays within her own silent world
Where no HOPES...no LIGHTS.. no FEELINGS...
No future stares.
Her life ends in searching a day's bread
The only circle in which she revolves since birth
BIRTH...BREAD...DEATH...
There
Her child cries.. and.. cries...
From within that ragged cradle
Having cried tired of its very world again sleeps
. . . . .

The sound...tick . tock...tick...tock...tick...tock ends...
Collecting her days wages; then
Remembering her child she runs
The street lamps are lit with big shadows
Yes...the child is there, well
But...where has its tiny soul flown ?
None answers.

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A Native History of Mewar

Kaviraj Shyamaldas (1836–1893)

VIR VINOD : V Volumes

Published in Mewar State, (1886) Released to the public in 1945

Introduced by G. N. Sharma

Kaviraj Shyamaldas has been acknowledged as one among important historians of modern Rajasthan. In his voluminons work, we also get some glimpses of his own biogrgphical account, and some pariculars about his family.

HIS FAMILY & EARLY LIFE

His ancestors belonged to that sect of *Charans* who were then '*pol-pat*' (or lords of the gate) of the Sankhala Parmars of the Rann of Kutchh. By virtue of being the *Sasan*-holders of the village Dadhivada, they were callad *Dadhivadiya Charans*. When in the mid-fifteenth century, Ranmal and Jodha occupied the region of the Rann, the Sankhala Parmars, together with the Dadhivadiya family, migrated to Mewar. There, Maharana Kumbha discerned in Jait Singh, the leader of Dadhivadiya family, some attributes of learning, and treated him kindly, and later conferred upon him two villages of Dharta and Gopita for his maintenance. In course of time, the family rose to eminence and its importance was duly recognised by the Ranas by way of further addition of the *Sasan* villages of Dhokaliya, Shavar, Nayagaon, Jaitsinghpura and Jhatra. Out of these, Dhonkaliya remained the home of the main sect of the Dadhivadiya Charan family.

Shyamaldas was born on the 7th day of the dark-half of *Ashadha*, v.s. 1893, (or 5th July, 1836) one of the four sons of Qaim Shah. He passed his infancy in his paternal village, where he received education under his father's care. He was endowed with a marvellous memory, a keen and penetrating intellect, and an enormous capacity for assimilating knowledge of all kinds. At the age of nine, he started with *Saraswat* and *Amar Kosh*, and continued to concentrate on the study of *kavya*, logic, mathematics, astrology, astronomy, *tantra*, epics and the science of medicinc. He also acquired proficiency in the *Dingal* poetry, which he made use of in his writings. He cherished a great love for history from early childhood, and pursued with diligence and ardour the study of the epics, the *Puranas* and the Persian chronicles. This kind of study developed his taste for and mastery over the knowledge of historical literature. This extensive range of reading and studying evidently reveals Kaviraj, even in his youth, as a man of scholarship, genius and observation.

AT THE MAHARANA'S COURT

His father introduced Shyamaldas into the court of Maharana Shambhu Singh in his eleventh year, where his abilities were soon realized. In 1871, he was entrusted with the task of compiling a comprehensive history of Mewar in collaboration with Purhiot Padmanath. Under orders of Maharana Shambhu Singh, he undertook the collection of source material, but the work was interrupted by the death of the Maharana in 1874, and remained suspended for a time.

The new Maharana, Sajjan Singh, was a great patron of learning and a man of liberal ideas. He was also impressed with Shyamaldas's abilities and scholarship. Showing his confidence in the young courtier, he made him his chief adviser in matters of survey and assesment of revenue, establishment of courts and the council of '*Mahadrajsabha*' and improvement of the town of Udaipur with buildings, lanes and roads. The Maharana also asked him to act as his chief counsellor for recommendation of gifts and honours to be bestowed on men of learning and eminence. While discharging his duties as a civilian, he also distinguished himself as a soldier. In the year 1881 A. D., when the Maharana decided to repel the Bhils of the Magra district, he joined the party which suppressed the rising and conveyed impartial intelligence to the Maharana so that proper steps might be taken to meet the situation.

Even if Kaviraj had not distinguished himself as a great administrator, he would have always been remembered as a great historian, It was Col. Impey, the then Political Agent in Udaipur, who urged upon the Maharana to utilize the service of Shyamaldas in undertaking the much-needed work of compiling a history of Mewar and organizing historical research on modern lines. Having collected a valuable library of the most esteemed works, published and unpublished, the Maharana placed Shyamadas in charge of it in 1875, and ordered him to continue his earlier work of compiling a detailed history of Mewar. But for Maharana Sajjan Singh's consideration in placing him in charge of the library, Shyamaldas could not have completed the work of such a dimension in fifteen years of time.

COLLABORATION OF MANY SCHOLARS

A big sum of one lakh of rupees was placed at his disposal. A department entitled '*Itihas Karyalya*' was established, and a team of competent scholars in Sanskrit, English, Arabic and Persian appointed to assist him in the work of compiling the history. Gobind Gangadhar Pandey, a renowned scholar of Sanskrit, helped Kaviraj in collecting inscriptions and deciphering them. Similarly, services of Maulvi Abdul Gani Khan and Maulvi Abaidulla Farhati were at his disposal to read out and interpret Persian and Arabic works. Babu Ramprasad's talent was used in reading out extracts from the histories in English language. Dashora Durlabh Ram was the head scribe to copy out relevent extracts from historical literature in Sanskrit and Rajasthani. Dr. Gaurishanker Ojha, who later on became a worthy successor of Kaviraj, was appointed as *Munshi* or Secretary of the '*Karyalya*'. Thus

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A NATIVE HISTORY OF MEWAR—

the task of compiling a history of Mewar, entitled *Vir Vinod*, commenced with great effort and enthusiasm and with the help and cooperation of many scholars.

The Maharana was impressed with his deep and critical scholarship and honoured Shyamaldas by conferring upon him the high sounding title of '*Kaviraj*' in 1879. His writings and fame brought him to the front ranks of the distinguished scholars and earned for him the membership of the Royal Asiatic Society. He was also awarded the title of '*Mahamahopadhaya*' in January 1888.

Kaviraj took fifteen years in bringing out the voluminous work. Unfortunately, his patron, Maharana Sajjan Singh died in 1884, and could not see its publication. The printing was completed only in the reign of Maharana Fateh Singh in 1886. (Note : Soon after, a curtain of suspicion and heavy silence fell over this work, which remained out of general circulation for nearly six decades, because, as the court rumours or allegations went, the history contained some derogratory or critical references to the recent rulers of Mewar).

VIR VINOD

As regards the contents of the *Vir Vinod*, it may be observed that this comprehensive and major work in Hindi contains much information on the history of Mewar. Along with the narration of the events of Mewar history, the author has also provided a brief account of other states of Rajputana, and also the history of the Sultans of various provinces, the Mughal Emperors and the story of British ascendancy in India.

The original *Vir Vinod* is available in print in five thick volumes, though its divisions suggest that it was originally intended to be divided into two parts–with *prakarnas* or chapters devoted to the different rulers and the States.

The *first volume* contains a geographical description of Europe, Africa, America, some Asiatic countries and India. In giving the details of the history of India, the author has included events from the earliest times up to the viceroyalty of Lansdowne.

Then he takes up the geographical account of Rajputana and Mewar, including the description of the local people, their customs, festivals, coins, weights, and judicial organisation etc. The author then dwells at length on the genealogical description of the early Guhilots and comes down to the time of Rana Sanga. For the benefit of readers, he has also provided original texts of a large number of inscriptions.

The *second volume* covers the history of the rulers of Mewar from Ratan Singh I's time. Brief history of the Mughal Emperors, the Sultans of Mandu and Gujarat, the rulers of Bhavanagar, Patiala and Bundi etc. is also given in this volume, along with the text, as well as the Hindi rendering, of some important *farmans* and *nishans*, etc. and inscriptions.

The *third volume* commences from Karan Singh's reign. In between, there is the history of the Mughals, of Bikaner, Kishangarh, Riva states etc. In the appendices, the full text of the *Rajprashasti Mahakavya*, other inscriptions of note and the *farmans* of the period of Shahjahan and Aurangzeb have been provided.

The *fourth volume* begins with Amar Singh II and ends with Jagat Singh II. It also contains the history of Jodhpur, Rampura, Idar, Banswara, Dungarpur, Pratapgarh, Sirohi, Jaipur, Alwar, Kota, Karauli states and the Marathas, along with the texts of relevant inscriptions and letters.

The *fifth volume* deals with the history of Jawan Singh up to Sajjan Singh'stime. In this volume, the author has tried to refer to some of the important courtiers of his time. He also gives the Hindi rendering of the *Engagements and Treaties* and several letters of the contemporary British Officers.

ITS ASSESSMENT

Thus, it is a mine of information, particularly about recent and contemporary events. In all, the entire work comprises 2684 full-size pages in bold printing. The *Vir Vinod* is thus the product of a learned and accomplished man, (assisted by many devoted colleagues) and its latter part, especially from the time of Maharana Sambhu Singh to Maharana Sajjan Singh, is the effort of a contemporary writer acquainted with the men and events he has described.

From the year 1847 to 1886, Kaviraj personally saw much; and he recorded what passed under his own eyes, or what he learnt by diligent inquiry. He appears to have availed himself of all the best sources of information. The collection reveals that there is no historical work, Sanskrit or Persian, of any celebrity, which he has not used. This kind of work required much care in ascertaining facts and collecting material from various parts of Rajputana and India; and as several other persons of note offered their assistance in the complilation, it is entitled to much credit.

The introductory part of the first volume and other parts dealing with dynastic histories and history of the political events of Rajputana States abound in statistical details. They also contain exact accounts of the boundaries, population, resources, flora, fauna and other details of the natural history of Rajputana in general, and of Mewar in particular.

It is not only in the narration of political and statistical details that the work excels; it also presents what is so exceedingly rare in Rajputana history, the character of his own countrymen and contemporaries—their manners, dress, tastes, habits—and with such minuteness that they form part of our acquaintance. He notices with care and understanding several festivals, such as *Gangor, Holi, Navratri, Dashera, Dipavali, Tikador* and *Ahiria* and among the local tribes or communities, the life of the Bhils, Vaishyas, Rajputs, Gadariya Lohars, Meena, Kanjars, Sansis etc.

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A NATIVE HISTORY OF MEWAR—

Shyamaldas has also mentioned the "ideals" of writing history which, according to him, should be straight and free from prejudice or praise. In his preface, after pointing out the merits and uses of history, he observes that it should be free from exaggeration after the *Puranic* style. It may be mentioned to his credit that the accounts of his patrons—Maharana Shambhu Singh and Sajjan Singh—bear the appearance of truth and honesty, and are, to a great degree, exempt from that exaggeration and fulsome eulogy to which the *Khyata* writers are generally inclined. When he praises the good qualities of these princes and the benevolent measures adopted by them for the improvement of the State, he does not hesitate to condemn their weaknesses and licentious habits in which they indulged.

STYLE & METHOD OF NARRATION

It may be said that *Vir Vinod* has a fine blending of the methods of narration adopted by his predecessors —Persian chroniclers, '*Khyata*' writers and Col. Tod. Like Nensi, the writer of *Muhonet Nensi Khyata*, his history of Mewar contains accounts of various Rajput states and precedes those with a description of physical geography in each case. Like Dayaldas, the writer of the *Dayaldas Khyata*, Kaviraj includes in his history the texts of original inscriptions, *pattas*, letters and other relevant documents. The references to various persons, customs and usages of the time are after the style of the *Bankidas Vata* (which never likes to keep its reader in dark about the events and persons known to its writer). Like Suryamal Misran, the celebrated writer of the *Vamshabhaskar*, our author also uses odes at the end of a chapter, though sparingly, in praise of important princes.

Like the Persian chroniclers, Kaviraj has skilfully woven into his narrative a resume of the history of the world, and the history of the heavenly bodies. Similarly, Shyamaldas as a faithful courtier of the Sisodia rulers, did the same for them as Minhaj and Rashid had done for the kings of their times. Like the chronicle writers in Persian, he has also used dignified terms for his patrons and shown all reverence for them. From these works, he borrowed a large number of Persian words and phrases. But basically, as he was brought up in the atmosphere of bardic lore and legendary tales, he did not fail to introduce events of martial action, noble sacrifices and fierce passions with effect.

THE IMPRINTS OF TOD

The impressions of Col. Tod's *Annals and Antiquities* are also vivid and clear. The incorporation of institutional description in the *Vinod* is largely inspired by Col. Tod's plan. Like Tod, he also tried to make a scientific analysis of the *Jagir* system and other institutions. The entire system of scientific inquiry utilized by Kaviraj was mainly stimulated by Tod's inquisitive urge for investigation.

The *Vir Vinod* is also useful as a "correcting agency" of the errors committed by Col. Tod. Few examples may be quoted.

CORRECTING SOME ERRORS

Kaviraj disagreed with Col. Tod in accepting Shiladitya as the father of Guhil, and based his conclusion on a careful analysis of the Vallabhi Copper plate grant of *Vallabhi Samvat* 447, the Kunda Inscription of 661, and the Atpur Inscription 1010 A.D. He further points out that Tod was not correct to identify Bapa with Shila, the father of Aparajit. In fact, Aparajit was the son of Shila, according to the Kundagram Ins. of v. s. 770, and as such Mahendra and Bapa may be taken as identical names. Again, on the basis of the *Eklinga Mahatmaya*, he is inclined to believe that Bapa ruled for nineteen years and not for twenty-six as Tod thought. Of course, the dates fixed by Kaviraj regarding these early rulers are tentative; they have been certainly calculated on sounder grounds.

Tod is silent with regard to the date of v. s. 1158 for the battle of Tarain given in the *Prithviraj Raso*. But Kaviraj has offered a scholarly discussion on this with care or understanding, and has reached the conclusion that Samar Singh of Mewar was not a contemporary of Prithviraj. Similarly, Kaviraj rejects the assertion of Col. Tod, on the basis of sound arguments, that Mira was the wife of Maharana Kumbha, and that Salim was present at the battle of Haldighat. According to Kaviraj, Tod is mistaken to take Hardas Rathor as the father of Maldev. In fact, he was Maldev's grandfather. He has also pointed out that Tod has made a confusion in regarding Humayun and Kshetra Singh and Lalakhan as contemporaries. Hansa Bai, the sister of Ranmal, has been called the daughter of Ranmal by Tod by mistake.

DAYANAND'S INFLUENCE

As Kaviraj was inspired by Col. Tod in scientific investigation and study of historical literature, so was he also impressed by the teachings of Dayanand Saraswati in the study of *Vedic* literature He mentions without reserve that formerly he had a faith in superstitions, demons and several other *Tantric* beliefs. But after a deep study of the *Vedic* literature, he came to the conclusion that all such beliefs were vain. According to him, if there is anything worth believing, it is the *Vedic* religion. This kind of free thinking and liberal attitude, reflected in the work of Kaviraj, is largely influenced by the liberal thinking of the Swami.

Thus, the *Vir Vinod* is one of the most celebrated histories in Hindi prose, compiled on new lines, in which Mewar and other Rajputana states are the subject matter of study. It has been recognised by contemporary historians as a standard work. From this work Dr Ojha, Pandit Reu and others have copiously extracted, and it forms the basis of their histories. Subsequent writers like Dr. Tripathi, Dr. Qanungo, Dr.

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A NATIVE HISTORY OF MEWAR—

D. R. Sharma, Dr. M. L. Sharma, have quoted from it.

Dr. Ojha, in drawing the genealogical table of the early Guhilots, or determining the date of the conquest of Chitor by Bapa and his death at Nagda, has made no mention of the *Vir Vinod*, though these facts have been borrowed freely from that work. These are not only instances of this kind. Many more can be cited. Of course, this may explain, to some extent, the ban on the circulation of the *Vir Vinod*, when M. M. Gaurishanker Ojha came as a successor of Shyamaldas

Unfortunately, Kaviraj himself has not properly acknowledged his indebtedness to the earlier *Khyata* writers. He says nothing about Nensi, Dayaldas and Bankidas from whom he has drawn so much. Only at places he uses the term *'Purani Pothi'*, perhaps for *'Khyats'*, without specifying the names of the three pioneer *'Khyata'* writers of Rajasthan. Only at one or two places, he has made a passing reference to Nensi and *Vamshabhaskar*, the work of highest celebrity. In suppressing the names of these *'Khyata'* writers, he was perhaps labouring under a misapprehension of his being under-estimated by posterity. If he had cared to cite the works with liberality and charity, our information about many of the *'Khyats'* and sources utilized by him would have been richer. On the other hand, it is singularly strange that for trivial details, he has borrowed from the European writerse. He records their names with enthusiasm and a sense of obligation: Cunningham, Aitchison, Hunter, Mill, Elliot, Fleet, Thomas, Taylor and others.

HIS BIAS

Kaviraj is also disappointing in tracing the origin, character and achievments of the *Charans* most favourably and of *Brahmans* in the darkest hue. It is nothing but the manifestation of a 'childish desire' to enhance the position of his own community and to undermine the ability of the learned class which was definitely superior to it. In his narrow communal outlook, he forgets to see that there were master thinkers, astrologers, and literary luminaries in the court of Maharana Sambhu Singh and Maharana Sajjan Singh among his Brahman contemporaries. One interesting explanation that can be given regarding his extolling the work of the Charans is that, in his age, the demand of *neg* by the *Pat-pals* as their special privilege was challenged by the British authority, and this was bringing a bad name to them in the court of the princes. This claim was under the process of being examined. Under the guise of writing history, Kaviraj might have been "deliberately" trying to shield men of his own community. This attempt on his part was against the fundamental principles of research.

Another defect of his work arises from its plan. He indulges in dynastic histories, which sadly interrupt the unity of the narrative in the history of Mewar, and often render it a difficult task to restore the broken links of connected history. Nevertheless, it must be admitted that these digressions are the most interesting portions of his work, for those who are curious for a comparative study of Rajputana. It seems that his own extensive knowledge of history also induced him very often to presume that his readers should be benefited by what he himself was so intimately acqainted with.

In spite of these shortcomings, Kaviraj deserves to be held in very high esteem both in India and abroad. His other work on the date of Akbar's birth and a few articles published in the Royal Asiatic Society Journal and *Kherkhva-i-Alam* are deemed as excellent contributions of high authority. It is no exaggeration to say that the *Vir Vinod* is a precious work.

Dr. G. N. Sharma retired as Professor and Head of History Department and is now associated with the Rajasthan University Centre of Historical Studies.
Note—*This note originally planned to be included in the July 1986 issue of the IBC had to be held up due to various reasons—delays in the printing press as much as for constraints of space.* —*Editor*

Poets' Corner

D. H. Kabadi (*Continued*)

THOSE INNOCENTS

Those :
Who sleep unto the tombs
Hear us,
They have alert ears and sharp eyes
And even sensitive feelings
Keeplng track of the vile and warring world
They secretly whisper
Which our living flesh does not hear,
Those unfortunates long ago buried unto those
anonymous graves
Silently sigh in tearful despair
Those clayed lips constantly await for a moment
To speak out the truth the bare truth and
To avenge with the fire of wrath
Those Innocents
Have not forgotten that they were massacred
Behind the mountains while they were tilling
Were strangled while were sleeping
Were brutally exploited and tortured
To the last drop of their blood
That their tongues were cut even before words
were spoken . . . . .
For they though dead in their flesh
Are not yet dead in their inner spirit
They are still alive around the earth
Unto those vast and widely spread graves like
the Fuhrer's gas Chambers . . . . .
Nagasaki's and Hiroshima's, of Vietnam's and Korea's
Hiding their avenging souls beneath the cold
crust of the earth . . . . .
The day is not far off
When their silent sighs like whirl-winds
To tear and shatter this living world
And to shed the rain of fires
And to flood with fury the hearths of those
Inhuman monsters with the force of their tears.

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Three Views of An Estrangement

1 Patwant Singh and Harji Malik
PUNJAB : The Fateful Miscalculation
11, Amrit Shergil Marg, New Delhi, pp. 252, Price Rs. 95.

2 Mark Tully & Satish Jacob
AMRITSAR : Mrs. Gandhi's Last Battle
Rupa & Co, Calcutta, (1985) pp 258, Price Rs. 30/–

3 Pranay Gupte
VENGEANCE : India After the Assasination of Indira Gandhi
W. W. Morton and Co. New York, pp 368 Price 16.95/–

Reviewed by Satinder Singh

PUNJAB

Out of the scores of recent books and anthologies dealing with the Punjab situation, the one under review represents the cause of the often maligned Sikh communit. But much of its usefulness has been lost because one of its editors, Patwant Singh, has tried mostly to rebut the thesis of Girilal Jain, Chief Editor of *the Times of India*. It is not that the rebuttal was uncalled for or unjustified. What is regrettable is the manner in which it has been done.

Patwant Singh's article *"The Distorting Mirror"* is more or less an angry outburst against Girilal Jain. It will carry conviction only with the Sikhs, and leave most others cold and unconvinced, and without even having a hang of either the Punjab problem or the Sikh case. How much I wish Patwant Singh could have remembered Mahatma Gandhi's advice : "If you are in the right, you need not lose your temper, and, if you are in the worng, you cannot afford to do so". An angry person fails to put across his case in a rational manner. But indulging in diatribes and resorting to vitriolic writing, Patwant Singh, admittedly a good writer, has just spoiled his case.

By contrast, **Ms Harji Malik's** piece is refreshingly free from anger, bitterness or rancour, though it makes one aware of the anger, pathos and anguish of the Sikh commuuity. She has tried to put the Punjab problem in its proper perspective by pin-pointing the reasons for the Sikh alienation. She is not given to hyperboles and has scrupulously avoided the use of strong words.

In his article, **Prof. Rajni Kothari** has been able to bring out sharply what most of us have vaguely felt: that electoral politics and electioneering processes (especially since independence) have tended to 'communaleis' politics. Though no political party in the country can be absolved of the charge of 'capitalising on communalism', the main fault would seem to lie with the ruling Congress (I) party. Under Jawaharlal Nehru, it pampered the Muslims, probably because he had developed a 'guilty conscience' in the wake of the anti-Muslim riots on the eve of independence and during partition. In her last years, his daughter and successor, Mrs Indira Gandhi, desperately tried to ride over the tidal waves of resurgent 'Hinduism' to compensate for the erosion of the vote-bank of her party among the minorities and the educated middle class. It was apparently with this objective in view that she got Dr. Farooq Abdullah's ministry dismissed in Kashmir by patently undemocratic methods, or failed to resolve the Punjab problem through a negotiated settlement with moderate Akalis or kept the political pot boiling in Mizoram by trying to by-pass the undisputed Mizo leader, Laldenga. Her off-the cuff remarks at Indore in April 1982, gave away the game when she said that "even a majority has rights". Never before during the freedom struggle or since independence, any responsible national leader had said that.

Ms Madhu Kishwar deserves heart-felt thanks of all sane elements for her article on the three-day "gangster rule" in Delhi following Mrs Gandhi's assassination. She has exposed the hollowness of the specious argument generally advanced by the apologists of the regime to explain away, if not to absolve it of, its failure to save the life and property of thousands of innocent citizens. According to Kishwar, the 'news' of some Sikhs rejoicing over the assassination was 'deliberately' spread by some members of the ruling party.

Both **Ms Kishwar** and **Prof (Mrs) Dharma Kumar** (Delhi University) in her short but scintilating piece have rejected out of hand the 'theory' that killings, lootings and rapes were "spontaneous outbursts of grief and anger". According to them, "an equally plausible case can be made out for deliberate incitement and organisation".

In spite of its basic structural weakness, (the book being a collection of articles written by several persons over a period of time) its perusal can help the non-partisan reader to understand the Punjab problem as well as the developments resulting in Mrs Gandhi's dastardly murder and the post-assassination tragic upheavals. I, however, wish the editors had included in the publication at least two more articles, one dealing with the place of *gurdwaras* in the Sikh religion and culture, and the other to explain why the Sikhs were so much incensed over the destruction of Akal Takht, the highest seat of religious and temporal authority, or the desecration of the Golden Temple.

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(*Continued*)

THREE VIEWS OF AN ESTRANGEMENT—

AMRITSAR

Out of the numerous "instant" books on the recent happenings in Punjab, many have been rightly dismissed by the press; but the book, *Amritsar : Mrs Gandhi's Last Battle* by Mark Tully and Satish Jacob, who work for the BBC in India, has received undue and undeserved acclaim. This was so perhaps for two main reasons : One, because an average citizen is curious and eager to learn the "truth" about the genesis, development and ultimate volcanic eruption of the explosive Punjab problem and two, because of BBC's reputation for 'objectivity'.

Regrettably, the two authors have failed to keep up that reputation. Their book is sketchy and skin deep as many others. It is neither objective nor analytical. They have not cared to enlighten the reader about the 'causes' for the recent Hindu-Sikh alienation, if not antagonism, or about the forces or factors which made a once unknown village preacher like Sant Jarnail Singh Bhindranwale, a Frankestein 'fundamentalist'. They have also been wishy-washy about the reasons which prompted Mrs Gandhi to pursue the 'policy of confrontation' instead of reconciliation especially towards the (proud and over-bearing) community of Sikhs living in a State situated along a live international border.

Besides these fatal weaknesses, their book seems to be largely based on a lot of 'misinformation' dished out to them by some leaders of the ruling party including S. Darbara Singh, the former Punjab Chief Minister. This is apparent from the authors' attempt to portray Giani Zail Singh as a villain of the piece. According to them, it was he who, during the Janata regime, when the Congress (I) was in the doldrums, with the decisive blessings of the late Sanjay Gandhi not only spotted Sant Bhindranwale, but had also assiduously built him up as a pre-eminent 'saintly figure' among the Sikhs to undermine the political base of the Akalis. Again, it was he who later on frustrated the efforts of S. Darbara Singh, his successor in Punjab, to arrest the militant Sant and bring the latter to book.

Although their first charge may not be denied, the second one cannot be sustained at all, because 'law and order' being primarily a State subject, the Giani, either as the Union Home Minister or as the President, could not be expected to impose his will or whim on the State Government headed by his own political rival. Moreover, there is the unanswered question why the then Punjab Government failed to arrest the militant Sant when he made a dash from Chandu Kalan in Haryana to Mehta Chowk near Amritsar in Punjab, a distance of nearly 250 kilometers ? This was an intriguing situation when we recall that there were policemen posted on road-crossings, culverts and bridges all along the highway. Again, why could not the State Government seal in good time the 10 odd points of entry to and exits from the Golden Temple complex to make it extremely difficult, it not impossible, for Sant Bhindranwale's gun totting storm-troopers to sneak out for their frequent forays, to wreak savage revenge against their real and imaginary adversaries in Delhi and beyond with impunity ?

The authors seem to have missed the seminal reason : it was perhaps in the enlightened interest of those in power in the State to ignore these predatory expeditions which could not but further aggravate Hindu-Sikh tensions in the certain belief the Prime Minister would not like to change horses in midstream.

This is apparent from the respect and awe with which Sant Bhindranwale was treated when the Punjab Government ordered his arrest for his alleged involvement in Lala Jagat Narain murder on the basis of nothing more tangible than tenuous suspicion or because of the public outcry, or the suspicious manner in which the authorities gave in to the militant Sant's demand about when and where he should be arrested and by whom, and the chicken-hearted manner in which the Government acted after DIG Atwal's murder just outside the holy precincts of the Golden Temple on April 25, 1983. All these incidents clearly show that more than any ane else, the State authorities could be held responsible for making the militant Sant a law unto himself, or beyond the pale of the laws of the land.

Apparently Mrs Gandhi did not object to the State leaders' vaccillations or machinations, because it served her own politicial ends as well. Her party's secular pretensions no more carried conviction with the minorities. The *Gharibi-Hatao* slogan could no longer entice the weaker sections of society. What was worse, she appeared to have, lost credibility with the educated middle class. She must have, therefore, decided to take the risk which she eventually did, hoping to capitalise on the possible 'Hindu backlash' and win the forthcoming elections to the Lok Sabha and several State legislatures likely to be held in early 1985. Perhaps for the same reason or calculation, she acted as she did in Kashmir, or in Assam on the "foreigners" issue, or about restoring normalcy in Mizoram.

Taking all these episodes in a string, we can perhaps perceive a pattern in her thinking and actions.

Afflicted as she was by the 'Caeser complex', she could not tolerate any opposition. Many years ago, (as early as in July 1959) she had forced her father, Jawaharlal Nehru, to dismiss the first democratically elected communist government in Kerala much against his will. A decade later, she engineered the break-up of the Congress in the summer of 1969, and hounded out veteran freedom-fighters from the fold of her party. Later, and more recently, she struck against NTR in Andhra Pradesh in 1983. But in this case, her move really boomeranged. Rather than learn a lesson from it, she might have tried to avenge her 'defeat' by turning tough in Punjab.

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TAREE VIEWS OF AN ESTRANGEMENT

(Continued)

VENGEANCE

In his book *Vengeance: India after the Assassination of Indira Gandhi*, Pranya Gupte, who is on the staff of *the New York Times*, succinctly describes Mrs Gandh's peculiar style of functloning thus: "Nehru could have been obstinate, have kept Madras State indefinitely under army rule. But he was convinced in his bones that, when regional leaders called for 'secession', they did not necessarily mean it—it was often an expression of regional frustrations, a desire to assert their local cultural identity. Nehru increasingly felt that the extraordinary ethnic and cultural diversity of India's regions must be allowed to bloom and blossom. He was aware that few regions in India—including the Punjab—could survive as independent countries; few Indian States were totally self-reliant in food and industral requirements. In short, hardly any region could break away from the Indian Union and expect to thrive economically. Nehru knew that a concession here and there might be construed as a 'give away' on his part, but that interpretation would be far outweighed by the good his action did, in the longer term for the county. Indira Gandhi never learned from her father such worthy lessons in 'political accommodation'. One wonders how the Punjab situation might have turned out, had she studied her father's methods more closely".

'Confrontation' was thus Mrs Gandhi's way of keeping her opponents constantly off-guard. The 'creation' of problems was a key aspect of her style, because then she could demonstrate that only she could solve these problems. In the end, she fell victim to the 'confrontationist politics' which she had injected into the Indian politics. It was, therefore, not at all surprising that while Mahatma Gandhi's martyrdom heralded a fairly long period of communal peace and amity, her assassination brought in its wake communal riots of unprecedented scale and brutality in Delhi, Kanpur, Bokaro and some other Indian cities in less than a week, while the government watched the scenes of death and destruction with callous indiference or helplessness.

During the last general election to the Lok Sabha, the Congress (I) under Mrs Gandhi's son and successor, Rajiv Gandhi, also appealed to the deep-rooted 'communal instinct' of the Hindus through a high-pressure and scarcely veiled 'anti-Sikh' campaign through newspaper advertisements and by raising the bogey of serious threats from across the borders as well as from unidentified foreign forces. Coupled with the sympathy wave, this shamelessly cynical and blatant communal election campaign brought unprecedented victory to the party. But admittedly this was a Pyrrhic victory. It was won by "abusing the very spirit of accommodation and tolerance on which the Hindus had prided themselves for centuries" and "by irreparably undermining the pluralist Indian society", observes Gupte.

In sum, while the book jointly authored by Mark Tully and Satish Jacob is a pedestrian piece of reportage, Gupte's book is quite readable, objective and highly perceptive. Its major weakness is that the author has chosen to paint on a gigantic canvas with the help of a 'baby' toothbrush and paucity of colours or paints.

Satinder Singh, a veteran Delhi based journalist was until recently working with the Tribune of Chandigarh. The book by Mark Tully & Satish Jacob was reviewed earlier by Dr. Amrik Singh in I BC Vol X Nos. 21-21 (Nov 1 & 16, 1985) page 313.

Dear Reader

AN APOLOGY

With this issue in your hand, you must be wondering about the November or December 1986 issues. So are we. Just when we were hoping that we had almost cleared the back-log, there has been an unforeseen set-back. In our keenness we had parcelled out the printing job to more than one press in the hope that by January at least, all the back issues would come out one after another. Little did we realise that all the printing units might not respond and co-operate with an equal or matching enthusiasm. So, the unexpected has happened. The printer who had the Mss for the combined November-December 1986 issue has, just now returned the same after holding up the job for more than six weeks, while all along, they kept assuring us that the job would be done soon. Along with them, we seem to have become victims of the unpredictable "contract system" which operates in the small scale printing/compositing business over here. A pity indeed because it has upset all our plans and calculations. We know that most readers would be disappointed. We request them to be patient, while we are trying to get the pending issue printed elsewhere.

AN APPEAL

We have also a request to make. A simple one. We would appreciate it if occasionally we are informed (by a post card, if you please) whether you are/have been receiving your copies regularly or not. Some times, due to the quirks of (postal) circumstances, IBC copies have not reached their destination and have been returned even to our old Delhi address c/o Dr. Amrik Singh. We, threefore, seek one or two favours.

First, if your address has changed, please let us know at **Jaipur** about the change. Second, if convenient, please let us know whether you have been receiving the issues regularly (though a bit late, because of the delays at our end). Third, and this is especi ally for the kind attention of those friends who receive

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Books & Scholars in the Pink City

Purwa Yagnik Kushwaha

(In this set of interviews by Purwa Yagnik Kushwaha for the Times of India, Jaipur, we present the views and impressions of half-a-dozen scholars and book-lovers in the Pink City of Jaipur about the books they have been reading. —Editors

At the end of the year 1986, we met people from different disciplines and professions who think and talk differently, but share a common passion. They are all book lovers. In a city where the reading habit has never caught on, and a person spending time with books is often 'pitied' as some one who has nothing better to do, the people we met have inuested their time, energy and money on books for as long as they can remember.

The poser for them was framed not only as a 'book they read in the course of this year which they would recommend to others' but also as 'one which impressed them the most.' The poser presumed that reflection will precede their decision to choose one. Interestingly, most did not find the decision an easy one. It was not without hesitation that they decided to talk about the books.

ON MEDICINE

Dr. P. K. Sethi, the Magsaysay Award winner and orthopaedic surgeon, who is highly critical of his own profession (the medical profession) recommended the autobiography of Lewis Thomas. Thomas is an eminent name in the American world of medicine. His autobiography is titled *'The Youngest Science: Notes of a Medicine Watcher'* published by Bantam Press (1984). The book traces the changes that have occurred in the approaches and technologies of medicine since the time Thomas was a child and watched his father practise the profession.

Calling medicine the youngest science. Thomas speaks of three levels of medical technologies. He refers to the late nineteenth and early twentieth century medicine as the "no technology level." This was the time when a doctor played the amalgamated role of the priest, a friend and the adviser of the family. The touch of his hand was more important than the medicine he prescribed. This human role of the doctor has never be replaced by a computer.

The second level of medical technology Thomas calls "the half-way technologies". All medical achievements which we label 'the most spectacular advances', from the kidney to the heart transplant, fall within this category. The very fact that they are exhorbitantly expensive and beyond the reach of a common pocket shows that the basic causes have not been understood.

Then there is what Thomas refers to as the "high technology level". Here the basics, the how and why of a disease have been grasped and the technology suddenly becomes inexpensive. Thomas, however, is not against inputs in medical research and development. He pleads for higher inputs to perfect the "half-way technologies" and change them into "high technologies". An earlier work of Thomas had won him the national book award. This one is not only readable but is almost lyrical in its prose.

'OPEN UNIVERSE'

Professor Dayakrishna a well-known philosopher recommends *'Quantum Theory and the Schism in Physics'* by Karl Popper, published by Hutchinsons. The remarkable work argues against the present interpretation of quantum physics popularised by earlier works like *'The Dowe Physics'* or *'The Dancing Woolly Masters'*. Popper argues that the statistical relationships among the natural phenomenon are not a result of either our ignorance of them, or due to the essential limitations of our observations, but rather an intrinsic feature of the objective situation itself. Providing a new interpretation of the quantum theory, the work suggests that at every point of time, there are a number of alternative possibilities inherent in every situation, all equally real. However, only one of them gets actualised. The actualisation does not mean the closure of other possibilities, rather the rising of new ones determined by the new situation.

The point Popper makes is that the dispositional properties of a thing define it as much as its actual properties. The definition, therefore, should be arrived at not only by taking the properties exhibition into account but also the ones that might have been exhibited, if the situation had changed. The Universe then is essentially 'open' in which the potentialities are as real as actualities. Popper's work depicts the essential confusion prevailing even in a 'hard core science' like physics. It presents a picture of science and scientists which is very different from the one normally assumed. The greatest exponents of science seem as confused as the fallable laymen. Questioning deeply the pseudo-authority of science, the work is both reassuring and deeply disturbing.

ON FARMING

Mr. Ramesh Thanvi, Director of State Resource Centre for Adult Education, chose to recommended *'The One Straw Revolution'* by Masanobu Fukuoka. The translated English version has been published by Friends Rural Centre. Rasulia (1984). Fukuoka's book is based on his experiment, and is at once a practical and philosophical work on farming

Fukuoka began as a laboratory scientist only to realise the limitations of the laboratory. He moved on to work on the farm which changed his perception of farming and farming technologies. The conclusion that he arrived at was the 'do nothing farming' method. His technology is not an argument against work, but against 'unnecessary work'. Being a scientist himself

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BOOKS & SCHOLARS IN THE PINK CITY

Fukuoka is against piecemealing of knowledge by 'specialisation'. What Fukuoka fears in modern applied science is its disdain for mystery. To Fukuoka "Nature as grasped by scientific knowledge is nature which has been destroyed, it is a ghost possessing a skeleton but not a soul". The goal of farming, maintains Fukuoka is not the growing of crops, but the cultivation and perfection of human beings. Agriculture is not a technology but a way of life.

RURAL DEVELOPMENT

Dr. Sharda Jain of the Institute of Development Studies, recommends *'The Rural University'* by Ravi J. Mathai, since it happens to be a work she went back to time and again, and discovered that it shared her obsessive preoccupations. The book explores with deep sensitivity the relationship between academicia and learning through action, and provides a refreshing approach to rural development.

It points to the paradox in the approach to rural development through eliminating the prevalent system. The paradox lies in the fact that recognising the objective reality as an economic perversion is itself rendered incapable of effecting development through initiating economic activity. Mathai arrives at the conclusion that rural development can occur only through the development of people. This can happpen only if people learn to help themselves and help others as also their community and other communities. Self-reliance and mutuality are basic to the idea of the rural university.

WORLD TEACHER

Mr. Adarsh Kishore Saxena, Managing Director, Housing Board, decided to recommend *'Krishnamurti: A Biography'* by Pupul Jayakar, published by Harper and Row (1986). The book is a major biographical interpretation of one of the most powerful and eminent philosophers and spiritual teachers of our times. Since it is a work by a close associate and friend who had access to letters and anecdotes, besides the recorded dialogues and discussions, it is authentic and immensely lucid. It provides us an intimate peep into the mind of a person who was at one time proclaimed to be the 'future world teacher' in whom the Maitreya, the Bodhisttava of compassion, would manifest himself.

The life of Krishnamurti, the very evolution of his mind, his thoughts and teachings reiterate his stand that following a *'Guru'* and institutionalisation of the spiritual activity are futile. In spite of Krishnamurti's acceptance of the importance of the role of reason and intellect in human life, he asserted that they bind the unlimited consciousness. Krishnamurti, imbued with compassion for all, asserted that his *'gotra'* was humankind—since each one possesses the capacity to break the bondages.

HISTORY OF FRANCE

Dr. Mukund Lath of the Department of History chose to speak about Theodore Zeldin's five-volume work *'France 1849-1945'* published by Oxford University Press. History continues to be a much maligned and misunderstood subject and Zeldin's work is an attempt which breaks many prevalent notions about it. Zeldin accepts the ultimate unit in micro-history—the individual—as his focal point. His presumption is that the pressures on an individual—operating both within and without—have to be taken into account for reconstructing the social history.

Zeldin uses the arts, literature or even the files of the notary public as his source materials. Never compromising with the accepted historical principles, he creates a work which is lucid and as readable as a novel. The volumes which can be read individually have imaginative sub-titles like—'Ambition and Love', 'Politics and Anger', 'Intelligence and Pride' or 'Anxiety and Anger'. Zeldin who believes that history creates myths, manages to explode many regarding the French people in his work.

ANALYSIS OF MARXISM

Prof. V. R. Mehta, now the Director of Correspondence Courses Centre, suggests *"Main Currents of Western Marxism"* (vol. III) by Lesek Kolokowski, ex-member of the Polish Party's Politburo. Kolokowski has been a controversial figure, but is rated very highly as a political philosopher. The work itself is an example of how a work on political philosophy ought to be written. In his earlier writing, Kolokowski was extremely polemical as he was essentially anti-Stalin and anti-Gulag. But the present volume is a welcome departure and provides ample proof of his deep insight into the entire western tradition.

In his seaching attack on Marx and Hegel, Kolokowski combines Christian belief in God to the processes of material production. Marx and Hegel, according to him, never concerned themselves with the contingencies of human existence. More importantly, Marx also ignored the problems of the order of Being, the relationship of Man, Good and Evil in the larger cosmic context. Marx, who himself provided a moral protest against capitalism (one which has still not been superceded), did so without coping with the problem of Good and Evil. Marxism in the ultimate analysis, according to Kolokowski, justifies and legitimises success.

Kolokowski, however, fails to provide an alternative frame-work in spite of his masterly analysis of Marxism. It appears that he does accept the Marxist criticism of capitalism, but he also seems to be back in the liberal fold wanting to leave things to individual judgement and the competitive market economy.

GANDHIJI'S IDEOLOGY

For all within the campus who incessantly worry about what has gone wrong with our Constitution, **Dr. Pratibha Jain,** a Gandhian scholar, recommends *'Gandhi and Constitution-making in India,* by Dilip

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BOOKS & SCHOLARS IN THE PINK CITY

Chtterjee, published by the Associated Publishing House (1984). She does this for the simple reason that the work relates to our present national concern, maintaining the unity of the country in face of separatism and fundamentalism. The work begins by pointing out the amazing fact that Gandhi's political ideology was rejected immediatly after independence when he was still at his peak, not by his opponents and critics, but by his very colleagues.

Chatterjee maintains that the Constitution that was opted for not only rejected Gandhi's oceanic theory of sovereignty but paved the way for authoritarianism and a centralised system. Our parliamentary system, by its very nature and functioning, has encouraged separatism at the levels of caste, creed and community. It is time, according to the author, for deep introspection and thought about the alternatives to the present system.

A VIEW OF INDIA

Prof. J. C. Kavoori, a senior social scientist with the Institute of Health Management, would like to recommend Sasthi Brata's work *'India: Labyrinths in the Lotus Land'*, published by William Morrow and Co. Inc. An extremely informative and provocative work on the scene of change and modernisation of India, the book bristles with controversy and deals with the history and culture, problems and achievements of the country. Brata attempts to present an integrated view of India in a contentious style. Although the work was commissioned for foreign readers, it will appeal to any discriminating reader.

Brata introduces India as a complex country full of contradictions. The narration is hightened since everything is viewed through the eyes of an intellectual who is without roots, compounded by the author's agnosticism. The result is arresting; at the same time questionable. The central point he makes is that understanding India through the western conceptual medium is illusive.

MALIGNANT TECHNOLOHY

For the unquestioning believers in medical authority and future medics, **Dr. S. G. Kabra**, Director of Research in Santokba Durlabhji Hospital, recommends a classic from his field. *"Medicine Out of Control: The Anatomy of a Malignant Technology"* by Richard Taylor, published by Sun Books, Melbourne. Although the work was written some years ago, not many Indian readers have gone through it. Even Dr. Kabra chanced to read it in '86. As is obvious from the sub-title, the author severely questions the medical technology and approaches of medicine.

It is usual to refer to medicine as the greatest gift of modern science. Taylor thinks otherwise. He points to the adverse effects it has on people and populations. While examining the role of medicine and medical care, Taylor begins by pointing out to the innumerable diseases born out of treatment. He also points out to over-investigation by the use of sophisticated gadgetry. Most of the normal and natural biological processes have hence come to be classified as diseases. Taylor refers to 'the diseasification of pregnancy and child birth' and calls it an insulting intervention in a natural phenomenon.

Taylor has examined the abuse of drugs by overprescription without understanding or regard for the patients. The last-minute struggle in a cardic care unit, over an aged person who is bound to die, Taylor calls 'an expensive death dance'. The ignorance of the unquestioning acceptance by the intelligentsia have helped to mystify medicine almost beyond redemption. The result is what Taylor calls the 'patientisation of a population'. Taylor, who is a medical practitioner himself, with work experience in U.K., USA and Australia, has based his criticism on hard facts and data. All his observations are a thousand timesmore applicaple to our country.

Purwa Yagnik Kushwaha writes regularly for the Times of India (Jaipur Edition). This piece is being reproduced with her consent and that of the Editor, Times of India, Jaipur.

Dear Reader

their complimentary copies, whether you would like the arrangement to continue. That is, are you still interested in your copy of the IBC ? Or, has it become a routine, matter of fact thing, of casual interest for you ? In which case, and if the IBC no longer interests you, we would like to pass on your copy to someone else actively intrested. Finally, how about coming forward now to help us in nurturing this transplant back to its prime health ? How about becoming a lifelong subscriber or a sponsoring patron ?

AN EXPLANATION

Since our various announcements (or intentions) under the item "Ideas and Suggestions" published in the June 1986 issue, we have received some enquiries about the proposed project of initiating an IBC WHO'S WHO. We may again explain what we have in mind. In view of the fact this journal has been going on for about the last dozen years, and considering that through this period, hundreds if not thousands of books have been received, hundreds of book-lovers have contributed their valuable time and energies in reveiwing books through these columns, scores of publishers have patronised us, and there have been thousands of readers, individuals subscribers and others attending university or institutional libraries, we thought that as the IBC completes its twelfth year, we should also plan out a compilation or catatlogue of all our supporters with biodata and other relevant details about their reading habits or writing, or academic interests etc. *(Edltors)*

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Sambalpur under the British

C. R. Mishra

FREEDOM MOVEMENT IN SAMBALPUR (1827–1947)

B. R. Publishing Corporation, Delhi, (1986) pp. 327, Rs. 160.

Reviewed by P. P. Mishra

There are plethora of books on freedom movement. The value of the above book lies in the fact that a neglected area of Orissan historiography has been dealt with. Though eastern Orissa came under the British in 1803, it was only in 1849, that Sambalpur was annexed by the colonial power under the Doctrine of Lapse. Mishra has described events leading to the annexation, revolt of 1857, language agitation and struggle for independence in Sambalpur. This revised version of his Ph. D. thesis submitted to the Sambalpur University in 1980 is a valuable contribution to the study of regional history.

ANNEXATION OF SAMBALPUR

In the first chapter, Mishra has given an account of political background prior to incorporation of Sambalpur in the British empire. Taking advantage of anarchical conditions arising out of inefficiency of the Chauhan rulers, the Marathas had occupied Sambalpur. The British could not bear with this. The author has stated the motive of the East India Company : "Moreover, Sambalpur being a crucial strategic point, the English never wanted to part with it. Being the centre of Cuttack and Ranchi in two directions and Bundelkhand and Bhonsle in the west, it was easier for English to operate from here at the time of war. Sambalpur, once occupied, could be converted into an army link with Nagpur, Ranchi and Cuttack". (page 30) By clever strategem the British wrested Sambalpur from the Marathas. They became the deciding authority over the political affairs of Sambalpur in 1827.

Discontent over the British policy is the subject matter of the second chapter. Surendra Sai, a scion of the Chauhan dynasty rallied round the tribal zamindars. They did not like the erosion of traditional power. Surendra Sai's claim to the *gaddi* of Sambalpur had been overlooked by the British. Mohan Kumari was appointed as the Queen in 1827 and Narayan Singh in 1833. Afterwards, Sai was sent to Hazaribagh jail. The King died issueless in 1849 and Sambalpur was annexed to the British empire under Lord Dalhousie's Doctrine of Lapse. The British administered Sambalpur directly. The raising of revenue rates was resented by the village chiefs. The author rightly says, "In these circumstances, it is perhaps not altogether surprising that, when Surendra Sai headed a revolt during the mutiny of 1857, he was joined by a number of chiefs, who feared further losses under the Brtish Settlements". (page 79)

SAMBALPUR AND REBELLION OF 1857

During the 'Sepoy Mutiny', Surendra Sai was released from Hazaribagh jail by rebellious troops of the Bengal Native Infantry. He, along with his brother Udant Sai, came to Sambalpur. The tribal zamindars and *gauntias* once again supported him. The guerrilla activity against the British continued upto 1858. The important leaders were hunted down. Surendra Sai remained outside the clutches of the British troops. He continued his activity till 1864, whereas the flames of the rebellion had died down in other parts of India. After a mock trial, Sai and his cohorts were jailed for life. Surendra Sai died in 1884 at Asirgarh.

LANGUAGE AGITATION

In the last decade of nineteenth century, the focus of attention was towards language question. The introduction of Hindi in 1895 created popular resentment in the minds of elite of Sambalpur. The mother tongue of the people, Oriya, was not to be the official language. For championing the cause of Oriya, leaders like Chandrasekhar Behera and Dharanidhar Mishra organized protest meetings. The weekly *Sambalpur Haitasini* became the mouthpiece for the cause of Oriya. At last, the Chief Commissoner of Central Provinces declared that Oriya would be the official language. In 1905, Sambalpur was amalgamated with Orissa division.

INDEPEDENCE MOVEMENT

Chapters V to VII deal with the freedom movement in Sambalpur. The Utkal Union Conference was advocating for unification of Oriya speaking areas. Under the leadership of Chandrasekhar Behera, the conference accepted the ideology of Indian National Congress. The parochial demand for the amalgamation of Oriya speaking tracts was relegated to back-ground. The non-cooperation movement of the Congress spread throughout Sambalpur. The students of Zilla schools accepted the creed of non-cooperation. The author says, "Generally it is accepted, Bengal is the land to have the first light of any movement kindled there, but in this case, Sambalpur became the torch bearer". (pages. 193–4) The newly established National High School became the focal point for spreading non-cooperation in rural areas. The leaders like Laxmi Narayan Mishra, Bhagirathi Pattanaik and Achyutananda Prohit endeavoured towards the upliftment of Harijans. There were *khadi* and *charkha* movements Gandhi came to Sambalpur in December 1928.

The Salt Satyagraha movement of 1930 was carried on with full vigour in Sambalpur. The second phase of the movement also spread in Sambalpur. There were large number of arrests and police repression. In May 1934, Gandhi paid a second visit to Sambalpur. The British policy of declaring

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SAMBALPUR UNDER THE BRITISH (*Continued*)

Sambalpur to be a partially excluded area due to the presence of tribals created resentment. The 'Youth Conference' of Laxmi Narayan Mishra put forth the grievances of Sambalpur before the Government. Orissa had become a separate province on April 1, 1936. Bodh-ram Dubey was the representative of Sambalpur in the Congress ministry that was formed in July 1937. In the wake of Second World War, the ministry resigned. Dube started individual Satyagraha on 2nd December 1940.

In the 'Quit India Movement' of 1942, there was agitation in Sambalpur. The Congress leaders were arrested. The emphasis was on constructive programme like spinning. A leftist movement led by Fakira Behera and Dayanand Satapathy formed the Kisan Association. The impact of 'Praja Mandal' movement was also felt in Sambalpur. In the election of 1946 for Legislative Assembly, the Congress candidates who won were Bodhram Dubey, Laxmi Narayan Mishra, Lal Ranjit Singh, Mohan Singh and Bishi Bibhar. On 15 August 1947, the Independence Day was celebrated throughout Sambalpur.

Mishra writes in the conclusion, "The movement for freedom which began in 1827 as a protest against British high-handedness culminated in the declaration of National Independence in 1947". (page. 301) Was the fight of Surendra Sai against the British a freedom movement ? Giving him credit for his bravery, it would not be correct to say that he was imbued with ideas of patriotism. Surendra Sai took recourse to arms only after his claim to the throne of Sambalpur was denied by the British. The author is silent on the class composition of the leaders who took part in independence struggle. The motive of a group of people who sided with the British has also not been covered by the author.

He has not put quotation marks in the sentences which he has borrowed from sources like the *Orissa District Gazetrteer, Sambalpur*, edited by N Senapti. (Pages number 90, 146, 192, 284, etc. of the author's book). There is no mention of place and date the interviews conducted by the author. (Page. 314) And the foreword to the book reads like a certificate of a Ph. D. dissertation.

However, the author has shown remarkable skill in the collection of materials and presentation of facts. On the whole, Mishra has done his job well.

Dr. Patit Paban Misra is Lecturer in the History Department, Sambalpur University, **Burla** *(Orissa).*

(Continued under next coloumn)

A Refreshing Oriya Gift

Kishori Charan Das

Transtaed From Oriya By Leelawati Mohapatra and Kamalakanta Mohapatra ;
WILD PEACOCK And Other Stories

Grassroots 1985 : Hardbound : Rs 50/; 114 Pages ;

Reviewed by Sudhansu Mohanty

What is striking and in a way the unifying streak that runs through these ten short stories is the heightened sensitivity-a bit too neatly manicured but neither puffy nor pretentious. The sensitivity, subterranean and introspective culled from real life goings-on with their bizarre ramifications–it would be difficult to doubt Kishori Charan Das not having agonised himself or vicariously the myriad conflict' in the interstices of human psyche- concerns the middle class with its eye on rapid upward social mobility, an effort which by itself throws up its own dialectic. They just about provide the 'locale' and the 'ambience' which Das captures and offers us like an unstinting host with a souffle of affection.

WILD PEACOCK

The title story "*Wild Peacock*" is the perfect representation of this genre. Miss Saroja, the lady–doctor and Rao, the middle–aged advocate provide a typical paradigm of Indian middle class prudery camouflaging common human weakness for the flesh. Beneath the outward veneer of sophistication and suavity, there is the unmistakable longing for the universal biology, though shy of sharing an experience that is often shameful, grotesque, objectionable or upsetting: the hiatus of sham immorality is supposedly transcended by puffing it to the nearest vicarious melodramatic life–raft. The doctor in Saroja fires the tendentious raconteur to a goal and the story of a fecund woman, Ratnavali, a clerk's wife, provides just about the right convenience—almost a contrivance. Ratnavali, already a mother of seven children visits Soroja for medical advice. The doctor gives her the jaded homilies about family planning. Ratnavali, although initially reluctant, accompanies her husband on a trip to Bombay. The plot heightens with Saroja assuming Ratnavali herself: so excited does she bec ome. Saroja's description for all its vicariousness and obliqueness zeros in on her personal amorous longings To wit : "And what I did see but a flock of wild peacocks. They strutted about languidly, the proud things, some of them with outspread plumes, under the trees and clouds. Have you ever seen wild peacocks ? I had never seen them before. Nor did he. Thinking back on it, it may seem ordinary, but I can't tell you what it was then watching them I suspected the cunning rogues were out to tease us into forgetfulness and indiscretion. They came one after another, all along the way, so many of them. I laid my head on his chest and watched. Then . " And back with Saroja for a medical check–up, it was revealed that Ratnali was carrying yet again. All

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A REFRESHING ORIYA GIFT

(Continued)

measures of caution had been thrown to the wind. "Those are for everyday thing, aren't they ? How could I be bothered about such things *that* day" ? While Rao, unsure but with *libido* stirred, mulls over the next *course* of action, Saroja bursts into a voluptuous laughter, entwines her hand in Rao's and suggests "Let's go to the other room". And as they go over to the bedroom, Rao realises that women are a truly inscrutable lot; the only consolation, Saroja is not an ass, and that's that.

Here is a story which has captured the mental contours of two souls, each longing to go the way of all flesh, but are adroitly held back by social values, personal inhibitions, which overpitches the worth of *id*, and a certain straitjacketing of impulses. With butterflies in her stomach and desires in her groin, Saroja masks her repressed sexuality with a sugar-coating of Ratnavali's so-it-appears peccadillo of the red triangle. The narration is well done and holds interest right till the end. Thank you good old Freud and Freudianism !

SOME OTHER STORIES

The other stories in this volume are of the same cast. If in one, the character is wrenched by the loss of her child and consequent trauma as in *"Dispossessed"*, in another the young comely wife is thwacked by inner conflict to come out openly with the visitor who is privy to her youthful indiscretion and threatens to upset her marital applecart. *"The Visitor"* is a perfect depiction a happily married woman's feeling towards an elderly gentleman of her village who claims to have saved her from the stigmata of her adolescent aberrations. The latter's visit seems to disquiet the placidity of her small little world. She feels that the 'golden girl' of her husband has a lot of dross on the yellow metal. In alternating moments of courtesy and vicious rage, Suniti is driven to a fury of emotional *cul-de-sac* and impending consequences for her rather happy Conjugal life. The recollections are too painful for it paints Jagunada as a hero, a knight errant who had played the saviour and what did the peccadillo amount to ? It was a part of growing up and what with her happy marital bliss, must she allow Jagudada to always call the trump ? She steels herself, hating every moment of the visitor's presence, reminded nostalgically about her Prince Charming ang blurts out, "How's Birabhai ?". The visitor, not to believe his ears once, couldn't help telling : "Don't tell me you still remember him". This is the moment of truth for Suniti, for at long last, she did protest her defiance at Jagudana's cerebral hegemony over her. The story couldn't have been better said.

"The Broken Taj", though of a different ilk, is a look-alike. The indiscretion is that of a wife, a mother; the husband is reduced to a stony silence, the children befuddled with utter incomprehensibility. Like *"The Visitor"*, here too the climax is attained at the end. While the children have their hearts in their mouths for breaking the beautiful Taj presented by Bonudada to their mother on her birthday, in walks the father. The description is Kishori Das's archetype :

"What's broken here ?" the father bellows. "I am asking what is broken here ?"

"A present, Daddy. Bonudada had got it for Mom".

Why is Daddy silent ? Is he thinking of something ? Why, he is walking off without another word. Her face brightened in spite of the tears. She seemed to find a ray of hope.

Should I ask ? Should I or should I not ? Why shouldn't I ?

"Daddy"

"What ?"

"Daddy, have you got Mom a present" ?

"A Scarlet Evening", earlier included in Adil Jussawalla's (edited) *"New Writings in India"* under the title *"Red Evening"* is a subtle broadside at the upper middle class gentry with all the trappings of capitalist propensity, epicurean living, and decollete culture. The other stories in this slender, yet ample volume bring out in vivid detail the sub-conscious conflict that often afflicts us, but we humans, are too shy to admit and harder still to capture. The innocence is all too eye-catching, yet beneath this lurks the will-o-the-wisps of prurience, deviance, defiance, pretence which keeps evading our very contemporary conscience.

A word as to the translation. Leelawati Mohapatra and Kamalakanta Mohapatra have done an admirable job in its English rendering. Having read a few of the stories included here in the Oriya original, one can safely say that the translation, while attaining a limpidity and fluidity about it, has not diluted the impact of the faithful. Which enables the reader to glean the richness of Oriya literature. This is, however merely the tip of the proverbial iceberg and it is about time that the vast, untapped reservoir of Oriya literature is rendered to a wider audience. Doubtless the critics would lap it up, as in this case.

A man of varied interests and an old contributor to theese columns Sudhansu Mohanty belongs to the Indian Defence Accounts Service and is at present with the U.P.S.C. on deputation.

As Usual in the past

We had planned a big and ambitious number for January 1987. Things seemed to be going well and on schedule until the other day, when the press came up with its proverbial problem of personnel management. With the compositors running shy, actually quitting, the printers have thrown in the towel. We have no option but to abort our plans and abruptly cut short this edition. Delayed once again.

For the same reasons the Nov Dec 1986 issue has also been held

—*Editor*

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A Critical Text of Sur Sagar

John Stratton Hawley
(Publications on Asia of The Henry M. Jackson School of International Studies, University of Washington, Vol. 40)
SUR DAS: Poet, Singer, Saint
(Oxford University Press, Delhi, Bombay etc., (1984) pp. 233 With 8 Illustrations and index, Rs.190 00

Reviewed by Savitri Chandra Shobha

There has been a considerable growth of interest in the study of popular Hindu religion as expounded by saint-poets like Chaitanya, Tulsi, Sur etc., and the basis of their popular appeal. Nirad Chaudhary's *Hinduism : A Religion to Live By*, Alan Morinis *(Pilgrimage in the Hindu Tradition : A Case Study of West Bengal*, Friedhelm Hardy's *Viraha-Bhakti : The Early History of Krishna Devotion in South India*, to cite only a few, demonstrate this growing interest and the attempt to apply methods of social anthropology and historical analysis to these studies. John Stratton Hawley's *Sur Das : Poet, Singer, Saint* is also one of these series.

The basic effort of the work is to separate the saint-poet from the poet of tradition, first by stripping away the hagiological traditions which developed around his life later, and second, by studying the original text of the poet's work on the basis of a critical edition of the earliest manuscripts available. As the author says, "The hagiolgical tales, though significant in their own right, tell us little about the poet himself. In that, we must turn to his own words or as close to his words as we can come by consulting the early manuscripts of the *Sur Sagar*".

HAWLEY'S OBSERVATIONS

It is argued that the hagiological works, the *Chaurasi Vaishnavan ki Varta*, and the *Varta of Hariray* were written fifty to seventy-five years after the death of the poet, that the poet's fame had already spread by this time, and the hagiological accounts tried to emphasize his blindness, and link him closely to the *Vallabha Sampradaya*. Hawley questions both premises. He argues that the blindness of the poet emphasized by these accounts had a dual purpose : it reflected the core of the folk tradition around the poet, and also tried to draw a distinction between the true, inner vision of God, and the outer or worldy vision. That the poet was not blind from birth in fact, may have lost his eyesight towards the later part of his life, as attested to by his early poems may be accepted without much difficulty. A number of critics, especially Hazari Prasad Dwivedi, have already contested the tradition of Sur's blindness by a critical evaluation of Sur's writings *as they exist today*. Far more controversial is Hawley's conclusion that the basic purpose of the *Varta* is to present Sur in a Vallabhite context, and that "to that end, with considerable artistry, the *Varta* recasts the stories of the blind poet that must have been current in Braj at the time of its composition". He rejects most of the stories linking Sur to Vallabh, and concludes that "the relation is minimal", and that it was not Sur who was indebted to Vallabh, but the *Sampradaya* which tried to appropriate Sur for its greater glory.

SANT & SAMPRADAYA

In the Indian tradition, the individual saint rarely stands alone. He is either an integral part of an established sect or *Sampradaya*, or establishes a new tradition which is then continued by his disciples. Attempts have been made by western critics to portray the medieval saints essentially as individuals, *not as continuators or propounders of a tradition*. The attempt to delink the individuals from tradition, of a sect or *Samradaya*, represents a basic difference in the appoach of western critics and Indians critics, at least with the vast majority of the latter. Hawley's attempt to show that Sur was an independent poet and saint is undoubtedly a part of the western critics giving primacy to the individual. An important factor in the thinking of the Indian medieval saint-poets was their insistence on the absolute necessity for a devotee or *Bhakta* to have a *Guru*. As is well known, even a non-conformist saint such as Kabir attached so much importance to the *Guru* as to conclude that the *Guru* had precedence even over God or Govind, since only the *Guru* could show the true path to a devotee. Hence it may not be right to dismiss Sur's connection with the Vallabha *Sampradaya* as lightly as Hawley seems to suggest.

THE CRITICAL TEXT

The critical text of Sur's poetry being prepared by Kenneck E. Bryant and Charles Hawley with help from Thomas B. Ridgeway, Manday Kranta Bose and Vidyut Shukla, and based on 13 manuscripts including 4 from the Anup Sanskrit Library, Bikaner, 5 from the Khas Mukam Collection in the Library of Maharaja Jaipur, from the Rajasthan Oriental Research Institute, Jaipur, and one at the Allahabad Municipal Museum would be welcomed by the scholarly world which has been waiting for a critical text of Sur's works for a long time. These manuscripts are asscribed to the period 1639 *V. S.* to 176 (or 1582 A.D. to 1706 A.D.). Hawley who had a 'preview' of this critical edition asserts that the present *Nagari Pracharini Sabha* edition of *Sur Sagar* which contains more than five thousand poems was based primarily on poems committed to writing by the 19 th century, and that even then it excluded many poems ascribed to Sur. The earliest collection of Sur's poems, contained in the oldest manuscript dated 1582, contains only 268 poems. Hawley says, "they grew regularly with the passage of time. Half a century after the first manuscript, one finds collections that contain twice as many entries, and in another half a century, a manuscript had appeared

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A CRITICAL TEXT OF SUR SAGAR (*Continued*)

that contained double again that number... by the last quarter of the eighteenth century, large collections had grown to the size of 2,000 poems."

SUR SAGAR : CHANGING SHAPE

Not only did the size of *Sur Sagar* increase by large measures, at "almost regular interval over the years", at a certain point of time, its shape also altered dramatically. Instead of the table of contents in the modern editions, divided in twelve books (*Skandas)* corresponding to the twelve books of the (*Bhagwata*), the earlier manusrcipts reveal a variety of editorial schemes. The greatest number follow Krishna's life from childhood to maturity, and then append other materials, such as poems about Rama or 'petitionary' (*Vinaya*) poems. There are also manuscripts arranged according to *rasa* or *raga*. Nor do the *Vinaya* poems come in the beginning, allegedly before the meeting of Sur with Vallabha, but are dispersed throughout the book. Thus, argues the author, "in course of time, it became common practice to take more literally the claim that Sur derived his poetic inspiration from the *Bhogawata*. Manuscripts organized in this way began to appear around the turn of the nineteenth century."

If the Bentley-Hawley research on the growth of the *Sur Sagar* is accepted even in part, we shall have to revise much of our assessment of Sur Das, about his source of inspiration, as also his message. Basing himself on the "standard" *Sur Sagar* or roughly 600 poems which had developed by 1640, in the present book, Hawley has largely examind three aspects : the role of Radha in Sur's poems, the nature of his *Bhakti*, and the role played by the act of singing itself in his philosophical approach. The *Bal Charitra*, which accounts for 118 poems, even in this attenuated edition, is not touched upon.

Radha remains the central theme, even though "in earlier portions of the *Sur Sagar*," Radha "does not accompny him in his childhood" or "preside over every stage of the Krishna's life to the extent that she does in later, larger editions."

THE CENTRAL THEME

An analysis of the treatment of Krishna's intimacy with Radha by Sur in the early *Sur Sagar* leads Hawley to the conclusion that the poetic powers of Sur and his deftness of touch in dealing with a thoroughly familiar theme are even greater than appears from the enlarged edition, especially as in the earlier version, they have not become theological abstractions, the very incarnations of the eternal masculine and feminine. However, Radha does connect the two poles of the religious life : the self and God, the subject and the object, and the point that the true level between them was love. "In worshipping Radha, then, one is worshipping love, and the only way to worship love is to love. Radha is love objectified–or should we say personified ?" (p. 90).

A RELIGION OF THE HEART

Hawley agrees that for Sur, the essence of love is *Viraha*, which is compared to *Yoga* by the *Gopis* while talking to Udho. He goes on to argue that Sur is conscious that the utterances of the *Gopis* represent the tension between simple faith and the more complex manifestations of religion which is represented by Udho. He argues further, that simple religion which implied true worship as a means of direct contact with the divine realm was the religion of women, while the more indirect, complex path was the religion of men. In this contest, Sur sides decidedly with women, with the advocates of the simple religion. And this, for Hawley, is the basis of Sur's popular appeal. That Sur advocates a simple religion, a religion based on the heart than on the head is well known. To desiginate simple religion as women's religion, however, appears to be a carry–over of a sociological typology popularised by Max Weber.

Sur was not the first in giving preference to *Bhakti* or love over *Yoga* or *Jnana*, He was following a long tradition represented by Abhinava Gupta in the 11th century, and assimilated by Rupa Goswami in his *Chaitanya Charitamrit*. *Bhakti*, as is well known, is part of a perpetual return to simple religion.

VINAYA—BHAJAN—NIRGUNA

Hawley devotes a chapter to analyzing Sur's *Vinaya* poems. In showing himself as a quintessential sinner, Sur emphasizes that taking the name of Hari or Rama (both are used) or the act of singing (*Bhajan*) itself was the only way to salvation. Here Sur comes very near to the position of *Nirguna* saints like Kabir and Nanak. Hawley argues. "This peculiar "*Nirgnna*" side of Sur's senibility is not confined to the *Vinaya* poems; we meet it elsewhere as well." And he concludes by saying, "As far as the trasanction between humanity and divinity is concerned, Sur's faith might fittingly be called nirguna." (p. 157).

Hawlye's contention recalls to mind the adage.

Saguna niguna mein nahin kuch bheda,

Hari ka bhaje so Hari ka hoya"

Hawley's work is a welcome addition to the vast and growing literature on Sur. It is also part of an increasing interest in the West of trying to understand the roots of Indian culture, the manner of its growth, and the secret of its continuous renewal.

The book is well printed, and the addition of 8 illustrations in black and white, as also a useful bibliography at the end, makes the book worthwhile at the price.

Dr. Savitri Chandra "Shobha" heads the Hindi Department in the Languages Centre of JNU NewDelhi.

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Technology For The Under--Developed

Marilyn Carr (Editor) with Introduction by Frances Stewart

THE *AT* READER : Theory and Practice of Appropriate Technology

Oxford University Press (1985) pp. 468 price Rs. 150

Reviewed by Ram K. Vepa

What have the People's Theatre, the Micro Chip, Hand-made Papr and Wind Pumps in common ? The answer, as given by the book under review, is **Appropriate Technology** (AT). Each of these activitites, whether for communication, control or comfort, needs to be *appropriate to the environment* in which it operates, if it is to produce optimal results.

Sounds simple—isn't it ? But, surprisingly, it was not, till Schumacher drew attention to this aspect in the late fifties and early sixties that its real importance was recognised. Even so, the appellation he gave to such a technology--*as* **Intermediate Technology**--raised doubts in many minds as to its motivation and application. Was it, as some feared, merely a veiled attempt by the 'neo-colonialists' to condemn the emerging developing countries to a package of second rate (or even third rate) technologies that would, for ever, relegate them to a position of 'hewers of wood and drawers of water' ? Was it also meant only as a *transitional* device when low-cost, low-volume technologies are relevant. to be swept aside when the society reaches a higher stage of development ?

INTERMEDIATE/APPROPRIATE

The merit of the book edited by Marilyn Carr (and published by *The Intermediate Technology Development Group*, founded by Schumacher) is that it answers both these questions with an unequivocal 'no'. If the word '**Intermediate**' jarred on, the susceptibilities of many people who had become newly independent a more *neutral* word was '**Appropriate**'. In fact, it was here in India that this substitute expression was coined in the mid-sixties and was quickly taken up by the international agencies such as UNIDO and ILO as being more expressive and less controversial, till today it is used almost universally.

But, in turn, it has raised a semantic problem—how does one define 'Appropriate Technology'?And numerous seminars round the world have debated endlessly over this matter without reaching any definite conclusion. To say that AT is that which is most appropriate is merely to beg the question—appropriate for what and for whom ? How does one assess such appropriateness ? Are there any well-defined criteria to evaluate a technology as being most appropriate ?

The problem is further complicated by the fact the equipment manuacturers in developed countries and mutli-nationals constantly put out brochures which tend to confuse decision-makers in the developing countries ; while the output from the latter countries themseleve is somewhat limited. It is only in the last decade that there has been a visible and perceptible move in some countries, notably China, India, Korea, Taiwan, Philippines, Indonesia (significantly, all of them in South or East Asia) to focus R &D efforts on producing 'hardware' that can provide the planners and technologists of the Third World a semblance of choice

The AT Reader compiles many examples of such 'hardware'. In India, for instance, the late M. K. Garg did pioneering work in developing a low-cost sugar mill that could produce, (for the same capital investment) 2.37 times more sugar and create 10.3 times more jobs than would a large-scale technology, with a recovery rate (8.2 to 9.2 per cent) compared to the latter. In Bangladesh, although low-cost irrigation tube-wells employing low -speed diesel engines were shown to be better in terms of domestic industrial capabilities or employment creation, the ultimate decision was made in favour of medium cost tube -wells. In the Kosi Region of Bihar in India, low cost bamboo tube -wells gained in popularity even amongst the relatively well-to-do farmers with large holdings. It was estimated that in 1972-73, 300,000 man-days of additional employment were created by the fabrication and sinking of at least 14,000 bamboo tube-wells and 100,000 man-days through subsequent earth works. In Papua New Guinea, there was an abundance of bananas which were being wasted, and these were utilised in making banana chips as a home industry. The coconut 'dust' normally regarded as a nuisance, is being converted in Sri Lanka to make briquettes which can be used as fuel in boilers and furnaces.

ENERGY HOUSING & TRANSPORT

Harnessing Nature's Energy in the form of *Wind* or *Sun*—both of which are available in plenty in the developing countries, is another important aspect of AT. Wind pumps are now being manufactured commercially to suit a wide variety of operating conditions. They can be either horizontal axis with rotor blades made of metal or wood, or vertical axis machine typically made of two oil drums mounted around a perpendicular shaft so as to catch the wind. Even more significant for the future is the use of *Solar* power that uses giant mirrors to focus sunlight on boilers or Photo-voltaic cells that convert solar energy into electrical energy. In either case, storage of energy in batteries, air or water, for use when required, is an important aspect of the use of Solar Energy.

Housing is another area where AT has found wide application. In Brazil, for instance, a simple brick-

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TECHNOLOGY FOR THE UNDER-DEVELOPED (*Continued*)

making machine enables 1,000 bricks to be made every day which can be used to build homes as well as to fund the cost of other materials. In **Transport**, efforts are being made to improve the efficiencies of the traditional bullock carts (which still account for almost 80 per cent of the rural transport in India) or the Korean '*cheegeh*' or the more modern cycle rickshaw.

RECOVERY FROM WASTE

Trash Technology or **Garbage Recovery** is another field where dividends can be large—producing goods from waste. In Cairo (Egypt) waste is collected and recycled—as much as 200 tons of paper daily, besides cotton, wool rags, tin, glass, plastic, while organic matter is made into compost. Nor is such a programme relevant only in the developing countrises. According to the Institute of Local Self Reliance in Washington, USA, there were between 150–200 cities with recycling programmes in 1978, and perhaps many more by now. Studies have shown that optimal efficiency is reached in such a programme when at least 5000 households in a community participate.

PEOPLE *vs.* MACHINES

But as Dr. Schumacher wisely points out : "Development does not start with goods; it starts with People and their education, organisation and devetopment." The same point was made by Gandhi (as quoted in the book) when he said : 'There should be no place for machines that concentrate power in a few hands and turn the masses into mere machine-minders." After all, Gandhi may well be regarded as the first exponent of AT—although he did not call it as such Perhaps, as Frances Stewart points out in her introduction to the book : "The AT movement has suffered in the past from two weaknesses : first, it has tended to pay too much attention to hardware and too little attention to the 'software' aspects of introducing and disseminating improved technologies. Second, outsiders have performed an important role in Appropriate Technology —as, for example, thinkers and financiers. The endogenisation that is necessary for the spread of Appropriate Technology implies of course a reduced role for 'outsiders' and a much greater role for 'insiders' and the people themselves—upon whom the sucess of AT will rest."

Ultimately, it is the **People** living primarily (but not necessarily) in rural communities who need to be the main beneficiaries of a dynamic AT programme—and it is in this respect that Appropriate Technology differs most of all from conventional technologies, in being '*People-oriented*' rather than '*Product oriented*'.

EDUCATION & EXTENSION WITH TRAINING

The last section of the book devotes itself to three aspects : Education, Training and Communication Education can be either formal in a school; polytechnic or a university, or informal through extension agents or 'barefoot' specialists. Many countries are experimenting with Rural Universities and Village Polytechnics (as in Kenya) to make education more relevant to those who live in the villages.

This has received powerful impetus through latest developments in Communication Technology. The radio, video and cinema have now become powerful tools to open men's (and, even more, women's) minds; but sadly, these are still little used for this purpose. An FAO Report speaks of an African country with a well developed radio broadcasting service where 90 per cent of the people live in rural areas, but only 1.22 per cent of 'air time' is devoted to the needs of the villages —and this is typical of many developing countries. However, the *micro chip*, the symbol of high tech, is increasingly being used for meeting the challenges of poverty and greater productivity, And so is the people's theatre, using traditional folk arts (as in Botswana) to involve the people in development and help them to develop themselves.

The above account gives only a few glimpses of the rich fare the book provides to any serious student of Appropriate Technology. For the first time, it is brought home to the reader that AT is not just about Technology or Machines, but is, indeed, *a way of life* that can touch every facet of human activity. The book is compelling reading for all those interested in development and growth—and who can afford to be not interested these days ?

Dr. Ram K. Vepa (IAS retd.) is a technologist-administrator. He is currently a Consultant for the UN and Government of India. He was the first Director of the Appropriate Technology Cell set up in the Ministry of Industry, New Delhi, in 1971.

(*Continued from page 28*)

A SPECIAL U. S. REPORT ON AFGHANISTAN

The contributors of the study are, however, entitled to their views and it goes without saying that this is one of the most objective and well –researched presentation of the US perception on the Afghanistan crisis. The study will be found useful both by experts as well as common readers.

Dr. S. D. MUNI is Associate Professor at the School of International Studies JNU and currently a visiting Fellow at the School of Advanced International Studies, John Hopkins University, Washington D. C.

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A Special U.S. Report on Afghanistan

Theodore L. Eliot, Jr. and Robert L. Pfaltzgraff. Jr. (Editors)

THE RED ARMY ON PAKISTAN'S BORDER : POLICY IMPLICATIONS FOR THE UNITED STATES

Special Report of Centre For Asian Pacific Affairs, The Asia Foundation and Institute for Foreign Policy Analysis, Inc. Pergamon Brassey's.

International Defence Publishers. Washington, New York 1986. pp. vii+88

Reviewed by S. D. Muni

Soviet military intervention and presence continues to be a major foreign policy concern of the US. The Department of State annually brings out Special Reports on Afgh-anistan situation and the issue figures prominently in all important intellectual discussions The book under review is a firm indication of the lively and active scholarly interest in the issue.

The focus of this Special Report is not on the fate of Afghanistan or its fiercely independent-minded tribal groups, but on the implications for Pakistan of the continued Soviet military presence in Afghanistan. The book comes out at a time when the US policy towards the entire issue seems to be confronting new challenges. This study, having been prepared, not in the heat of Soviet intervention but at a time when things have some what settled down in a pattern, presents a fairly objective and cool analysis of the issues involved in the specific focus of enquiry, notwithstanding somewhat polemical title of the book. Most of the contributors have watched the developments in Afghanistan and the evolution of the US policy from close quarters, either as actors within the US establishment or as analysts sitting close to the policy processes.

ANALYSING SOVIET INTENTS

Two of the essays, one by **Anthony Arnold** (who worked with the CIA from 1953 to 1979) and another by **Dr. Richard Cronin** (who heads the South Asia Division in the Congressionl Researh Service) deal with the aspects of Soviet threat to Pakistan and Pakistan's capabilities to meet those threats. After a balanced assessment of Soviet intentions, capabilities and constraints in Afghanistan, it is underlined that the prospects of any Soviet push downwards into Pakistan are almost non-existent. The Soviets are not even likely to create internal pressures and disorders in Pakistan by encouraging tribal groups in Baluchistan and the Frontier Province. Not because they are not capable of doing so, but because they may not simply be able to carry such moves to their logical extent, and there are not simply adequate short or long-term rewards for doing that. There may even be heavy diplomatic and strategic costs in initiating such actions which the Soviets are not inclined to pay.

PAKISTAN'S INSTABLITY

The worst case scenarios, usually portrayed by the Pakistant establishment, and sometimes endorsed by some of the motivated conservatives in the Reagan Administration, of a joint Indo-Soviet assault on Pakistan are firmly rejected as unrealistic (p. 13-14). Not only this, it is correctly stated that India would not relish any Soviet pressure or push-down on Pakistan, because India cannot welcome any prospect of sharing a "long, vulnerable common frontier with the USSR as a desirable geo-political development." (p. 14). The real security threat to Pakistan, according to these two competent analysts, arises from within. Cronin has very ably outlined Pakistan's internal political fragility and ethnic instability. This analysis of Pakistan's threat scenarios should have been properly reflected in the policy guidelines for the US; but it does not.

LIMITED PERSPECTIVES

The otherwise balanced and cool anlysis of the threats arising out of Soviet presence in Afghanistan suffers from some of the limitations that are generally evident in the American startegic perspectives. Firstly, the entire discussion revolves around the East-West preoccupations. This obsession invariably forces the US policy-makers and academics to ignore the local specificities of the region concerned. For example, China is a major actor in relation to the situation in Afghanistan. Rather than stress, this the role of the China factor has been casually fitted into the East-West polarity. China has a basic geo-political interest in Afghanistan, Pakistan and India, which impinges on the Afghanistan situation independent of the Super Power conflict. Even there, the perceptible change taking place in Sino-Soviet dynamics, with its consequent effect on the Sino-US relations must have been properly integrated into the analysis.

The situation in Afghanistan has not and will not remain unaffected by the developments in the surrounding region as also at the global level. It seems that issues have been discussed keeping eyes on a very narrow frame of reference i.e. Afghanistan. Cronin, in his otherwise well-researched contribution, says that "areas of mutual interests between the US and Pakistan are relatively narrow and are *confined exclusively* to the Afghanistan situation." (p.41).

This is certainly not true as the US policy towards Pakistan has always had a much wider concern involving the entire South and South-west Asian regions. The editors of the volume have rightly taken the wider interests into account when they outline the perceived US weaknesses with regard to the oper-

(Continued overleaf)

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A SPECIAL U.S. REPORT ON AFGHANISTAN

ation of RDF and the overall capacity to project force in the region including in the Indian Ocean. (p. 77–78).

One may also recall here fact the that revival of the US strategic interests in Pakistan in the late seventies had taken place before the Soviets marched into Afghanistan, though unfortunately for the US, other factors intervened —like the Pakistani nuclear programe—to frustrate those early efforts. Brzezinski states that clearly in his memoirs (*Power and Principle*). Many high placed US policy-makers like Vice-President Bush have stated many times that the US interests in Pakistan go beyond Afgh-anistan.

ABOUT INDIAN RESPONSE

India's response to Afghanistan situation has been discussed in details by **Prof. Thornton** who held an important assignment in the National Security Council of the Carter Administration. All the major developments in the evolution of India's response have been handl-ed with care and involvement, with many an objective observation. The main thrust of the arguments, however, follows a stereotype trail; that India directly or indirectly acce-pted the Soviet position and that Mrs Gandhi should have been bold enough to take a more indepedent stance. Brijesh Mishra's statement in the UN is cited as an evidence of India's pro-Soviet position, without going into the fact that the statement was a product of bureaucratic confusion prevailing in India at that time in the absence of firm political directions as a new government was still in the process of taking full charge.

There are many important aspects of the Indian response to the Afghanistan situation that deserve due emphasis. Firstly, immediately after the Soviet inervention, even Europe was hesitant in going along with US on the issue. So were the Islamic Conference members and the most directly affected country, Pakistan. These countries, after their heroic stance at the January UN meeting, back-tracked and started talking of a negotiated and political resolution of the crisis. The Islamic Group even put togther an active committee to pursue that objective. If at all, they were looking towards Britain, and not the US, to mediate with the USSR.

How could then one expect India to side pompletely with the US position ? And yet, after initial confusion, the Carter Administration openly appreciated the Indian position on Afghanistan.

In all bilateral contacts between India and the USSR, the Indian side refused to accept the Soviet version of the events, which greatly annoyed the Soviets. Thronton takes a note of this mood while dealing with Foreign Minister Narsimha Rao's visit to Moscow (p.58) India even tried to put together a regional response to the crisis, much against the Soviet liking and pleaded with Pakistan to co-operate, but Pakistan had different ideas. India certainly could not have endorsed the supply of sophisticated weaponary to Pakistan under the excuse of Afghanistan crisis, because it was India that was being portrayed as the major adversary, not the Soviet Union in Afghanistan. All this had nothing to do with the personality of Mrs. Gandhi, but was the imperative of India's perceived security interests in the region. The distrust of Zia, of which Cronin and Thornton accuse Mrs. Gandhi, was not peculiar to her. Zia has been and is being distrusted by the Pakistanis themselves, also by Rajiv Gandhi and even by many in the US administation.

US CONCERNS & PRIORITIES

The concluding chapter ably underlines US concerns and priorites. It suggests a close relationship between Pakistan and the US. The case for this policy, which is being pursued by the US in any case, has been argued persuasively, but then there are some difficulties.

After presenting the divergence in the US and Pakistani perceptions of Afghanistan, it is concluded that the process of democratisation in Pakistan would create greater problem for the US policy. The unmistakable inference resulting from this is that the US must do every thing to keep real democracy away from Pakistan Further, the conclusion of nursing a close relationship with Pakistan in the context of the US-USSR competition does not really follow from the analysis of the threat scenarios outlined in the opening two chapters. If there is no real Soviet threat to Pakistan and if the Pakistani regime is using the excuse of this threat for its domestic and foreign policy purposes (p. 33–34) then how can one justify the need for continued support to Pakistan in the name of Soviet military presence in Afghanistan ?

Cronin in his essay has rightly underlined the fact that for a great part, the US military supplies have not been relevant to the so-called threat perceived from the north-west. (p.31) Be that as it may, the real problem for the US policy is that it does not have any other viable option except to perpetuate low-intensity conflict in Afghanistan. If the conflict is escalated to raise the cost of war on the Soviet Union, then the Soviets may retaliate and make things difficult for Pakistan and Iran, to which the US may not have an adequate response in view of the fact that the Central Command is "in many ways a paper Command" (p. 41 and 73). And of course, the US cannot let the Soviets get out of Afghaniston at their terms.

Even if the Soviets were to wind up their tents and go back, which they will easily not do, the US does not seem to be in a position to put together a *Mujahideen* government in view of the intense mutual rivalry among them. That is why perhaps, the policy-makers in Foggy Bottm are getting disturbed by the moves like the "unilateral ceass-fire" and "national reconciliation" announced by the new Kabul leader Najibullah, in consultation with Moscow.

(Continued on page 26 below 3rd Column)

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Indian Book Chronicle

Vol. XII No. 2 February 1987

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As We Look Back . . .

It was a year ago, almost to the day, when we (four cavaliers, what else ?) offered to help Amrik Singh and persuade him not to close this journal, a move which ended up ultimately in our holding the fort (though at Jaipur) for him. We cannot say that we were not warned about the hazards or the pitfalls and the headaches this would involve. Amrik Singh and a few other well-meaning friends (Khushwant Singh among them, and more recently K.S. Duggal) had duly warned us. But we had our ready-made stock replies. In any case, there was a commitment in our belief that a journal of this type which had weathered many a storm through its uneasy existence for nearly a decade, must not be allowed to fade out.

That faith or commitment still persists, even though sometimes, some of us feel disheartened. At the best of times, we have a feeling that we are only doing our duty by the up and coming generation of book-lovers and scholars or writers and publishers in the hope that sooner or later some-one among them, the younger lot, would step forward and take it over from here. The world goes on such hope and faith. So does the IBC as it moves into yet another year of struggle and striving. It is the start of its adolescence.

February-March, the beginning of a new spring, is thus a natural time for us for a stock-taking, introspection and self-criticism. We have not refrained from sharing our hopes and fears, worries and regrets with our readers, these past few months. After all, we and they are partners in this venture, which being non-commercial and in a way self-financing, rests entirely on their goodwill and co-operation and the patronage of the publishers, writers and critics, whatever its degree or extent.

We are all in the same boat. Since there are no sailing boats in the desert land, we should say that we are all parts of the same caravan. At least, we have a common goal, a shared destination as much as a shared basis of mutual strength and support. That is why we at the editorial or managerial desks have taken the liberty again and again to inflict our loud thoughts on our readers and to keep them informed of our problems and plans. It is a pity though that we have had to be apologetic over and over again.

A YEAR OF PROBLEMS

Well, the year has been full of challenges, unprecedented and unfamiliar for some of us, and of some achievements in the midst of heavy odds and frequent failures. Streaks of the proverbial silver lining against dark clouds. For one thing, we have not been able to maintain a regular and timely schedule of its publication. In fact, starting late in the year with some old overdue issues, we have not yet been able to catch up with the pending issues and ensure their timely or regular publication. We have tried to combine some issues. We have gone to more than one printing press for simultaneous and parallel printing jobs. We have agreed and offered to pay them as per their demand, higher than the prevailing Delhi rates, we are told, but the arrears have continued to pile up and plague us. (*A local friend, now a collaborator, has offered us a "defence" which is published elsewhere in this issue.*)

One result : a lot of material received for publication has remained un-used.

Secondly, we have not yet been able to overcome the financial constraints which the founder-editor had faced bravely for more than a decade without making much noise about it. We had hoped that we would try and get a more widespread, if not mass, support for the IBC. At the same time, we were counting upon the continued assistance of some of the old patrons, publishers and others. We thought that it should enable us to give the IBC at least a more secure financial basis. Unfortuntely, some steady aid which was available to Amrik Singh from a few publishers has not come our way in same measure. But we have managed with some local support.

After interacting with some local well-wishers, we also put across some concrete new **Ideas and Suggestions** in the July 1986 issue, but it seems we need more time to let these be accepted by our readers and institutional subscribers. We have the patience, though not the staying power. As we have said it earlier and repeatedly, we also have the hope that sooner or later..... we will get the proper response from somewhere.

Meanwhile, it has been an uphill task to keep all our old subscribers with us. Because of the lapses and irregularities, they are likely to lose interest and drop out. How can we keep them with us a little longer, except through the faith they may repose in us on the basis of our sincerity, and doggedness ? We only hope and keep our fingers crossed that at least most of the **old faithfuls**, the early supporters would not despair or tire out just at this crucial bend of the track, when some of the hurdles gradually seem to be receding behind us.

NEW & UNTAPPED SOURCES OF SUPPORT

In order to expand the IBC span of coverage, we have been reaching out to some hitherto untapped or non-responding institutions or organised small groups of readers in the universities and other public or government departmental libraries, and so on. There

(*Continued*)

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AS WE LOOK BACK...(*Continued*)

has been some favourable response, though not much. Perhaps the librarians and others who matter are not sure and are watching if the IBC would continue and become more regular.

If there be any doubts or misgivings on this score, let us be quite clear. The IBC, or for that matter, any other similar journal, will continue to exist so long as there is a demand for it, so long its need continues to be felt, and so long there is due support. We leave these questions or thoughts with you, dear readers. If you feel that the IBC is meeting some need, please do extend us your support.

During these past few months, we have had many a pleasant surprise come our way. We have briefly commented on some episodes in the past. A few random responses or expressions of good-will and support have been mentioned in some letters to the editor which have been published from time to time. How we wish we had the editorial support ready at hand to sort out out all such letters and others full of criticism or suggestions to run a regular feature. But it has not worked that way. It has, however, been a matter of relief and gratification that scores of readers, writers, scholars, critics and publishers have come forward to help and guide us. Some local intellectuals and scholars have also taken the trouble to visit us at home. Others from far and near have written to us, thus opening new channels of communication and contact. Yet others have met some of us at different symposia and seminars. They have expressed some curiosity, a lot of goodwill and friendly advice, and assured us of their co-operation and support. These spontaneous gestures have exhilirated us and given us new horizons of hope and confidence. True, we are yet unable to cash in on all the offers of hope, but it is so reassuring to feel and to know that there are many others with us.

A CARAVAN OR A CAMEL CART ?

And so the caravan moves on, as it must. Through uncertain times and uneven landscapes. Through rough weather and rocky terrans, in the dry land and the desert. That is what Rajasthan is. A vast dry desert, an inhospitable landscape. But a land of hardy and hospitable people. In a way, it is appropriate that in its early adolescence, in the years of growing up, IBC has found shelter in the heart of the desert state of Rajasthan. Roughing it out, it may become sturdy and strong like other desert-dwellers, the hardy people of the land and the now famous local breeds of cattle who have been acclimatised here. Let us hope so.

Since we are talking of the caravan progressing through hostile or inhospitable terrains, we cannot help comparing the IBC to a camel cart being pulled by a string of camels, four plus one. That is how it appears, our establishment, to one of us. However, if you ask some of the experienced local know-alls, they will tell you that it is indeed difficult to pull a cart with four camels and one trailing behind, because the camels cannot be yoked together, nor can they walk or move in step with each other. Occasionally, one or the other camel is likely to kick about or fret, It may choose to sit down and not move at all. It is a crazy, self-willed and erratic animal, a camel is. Well we are not surprised, because of our own recent similar experience with this camel-cart called IBC. One of our colleagues has temporarily bolted away; another has just now decided to take a breather, he has just gone to squat on the nearest sand-dune regardless of (could it be because of the...heat and dust ?) .. well regardless of everything, every earlier commitment made in the flush of excitement of a once new and venturesome journey. Yet another has not allowed himself to be roped in. He is like a spare or bottled up motive force or very much like the spare wheel of an automobile, the stepney, neither here not there. There remain only two activists at the moment, one an old scarred and fatigued veteran of many battles, and the other embroiled as ever with all sorts of personal, domestic and professional burdens. Thus, the caravan, sorry the loaded and somewhat creaky camel cart, is limping along.....

Like the oases in the desert, we have also had some reprieves from the heat and the dust, some rest, you might say, and a little refreshing fare. In response to our scheme to invite some firm friends or well-meaning supporters to join the ranks of what we have called SPONSORS, we have been fortunate to recieve two such, for us valuable and timely, offers of help. One offer has come from a small but fairly active local educational trust, the *Sanghar Vidya Sabha Trust* which has been recently honouring and acclaiming some Vedic scholars and social reformers for their life-long contributions to society, besides giving stipends and incentives to young and deserving children. The other gesture of support has come from a Delhi-based forum of communal harmony and peace, the *Foundation for Amity and National Solidarity*, which came into being in response to the challenges thrown up by the recent disturbances or conditions of social and emotional strain and turmoil in the Punjab and elsewhere. They have become 'institutional' sponsors by donating a sum of Rs. 2,100 each. We are grateful and obliged to them for their consideration and timely support. Theirs has been very much like a life-saver exercise. We are informed that a further token help is also in the offing. We eagerly anticipate and welcome it.

With such tokens of help expressed in material (cash) form and with the growing wider intellectual or moral support we have been receiving from the academic and professional sections of the intellgentsia, can we not dare to dream of a succesful journey ahead?

—Editors

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Some Authors & Books Rediscovered

by **Ashok Chopra**

How does one review a year just gone by? The ritual, of course, is to write about the year's top best-sellers and prominent disasters coupled with the new and upcoming authors, poets, awards, promotions, discoveries, sensations punctuated with an obituary or two. I will deviate from this monotonous annual routine and mention in this column some of the major rediscovered and/or republished titles, both in India and abroad, in 1986, which are bound to not only make news, but be enjoyed by many in the coming months.

ERNEST HEMINGWAY

On top of my list is *Ernest Hemingway* whose **The Dangerous Summer**—a non-fiction work reflecting traditional Hemingway themes of Spain, bullfighting, the display of courage and grace under pressure—was resurrected and published in 1985. Now we have another of Hemingway's rediscovered works. **The Garden of Eden** (Rs. 186). To be published by *Hamish Hamilton* next month, this novel shows a new side of Hemingway character.

Hemingway began writing **The Garden of Eden** in 1946, and worked on it for the next 15 years. The novel describes the honeymoon of a young American writer, David Bourne, and his wife, Catherine (who shares her name with the heroine of **A Farewell to Arms**) in the south of France and in Spain in the 1920s. Over the course of the summer, the couple's identities seem to merge. They experiment with role-playing games, and both become attracted to another woman, a sort of double of Catherine.

These are some way removed from the concerns of the Hemingway, who at times appeared to be obsessed with machismo. David Bourne is not the conventional Hemingway hero. One of Bourne's stories narrated in **The Garden of Eden**, expresses less glamorous view of hunting than, for example, "The Short Happy Life of Francis Macomber". A young man is compelled to go on an elephant hunt with his father; the father is determined to kill an elephant, but the reader's sympathies are very much with the son and his revulsion at what takes place.

It is hard to say how much cutting and what sort of editing has been done as the original 1500-page manuscript which lay with Hemingway's US pubisher Scribner since the author's death, contained many scenes that were repeated and re-worked. The present text of **The Garden of Eden** comprising about 250 pages "contains much writing that shows Hemingway at his best" despite its shortcomings. According to Julian Evans at *Hamish Hamilton*, Hemingway's novel is "extremely interesting and very, very good in parts. The beginning and end are marvellous, the middle less good."

VLADIMIR NABOKOV

The other rediscovered novel of 1986 is Vladimir Nabokov's **The Enchanter** (*Picador*, Rs. 177)—a short novel that the author of **Lolita** contrived to lose twice over.

Nabokov's **The Enchanter**—written in exile, first from Russia and then from Germany in 1939—is the story of a respectable man tormented by his obsessive desire for a pre-pubecent girl. Nabokov read it aloud to a group of friends, then set it aside and apparently forgot about it Later, in America, he developed the theme of this story in his most famous novel **Lolita**. In 1950, he rediscovered the manuscript of **The Enchanter** and was so impressed by his earlier work that he called it "a beautiful piece of Russian writing". But he seems again to have lost it. It was only last year that the manuscript was rediscovered and translated by Nabokov's bass singer and skier son, Dmitri Nabokov.

JAMES JOYCE

Another important rediscovered work of literature is James Joyce's **Ulysses**, which was first conceived as a short story in 1907 and lay dormant till 1914, when James started work on it as a novel. Since then we have had many editions, but the real **Ulysses** is now available.

HIREN MUKHERJEE

Over two decades ago, a distnguished Member of Parliament, Hiren Mukherjee wrote **The Gentle Colossus: A Study of Jawahar Lal Nehru** which is now being published by *Oxford University Press, New Delhl.* (Rs. 55). Written soon after Nehru's death, it bears the "shadow of sorrow that had then gripped the country. What was written in emotionally tense phase of time might have a significance of its own for the presen1 readers". With **The Gentle Colossus**. Mukherjee whose **Portrait of Parliament** (*Vikas*) to this day occupies an important place on the library sheives, has given us another important work which is sure to be talked about in the years to come.

HOBSON JOBSON

Another book that has been rediscovered after exactly a hundred years is **Hobson-Jobson**. In India, this centenary issue is being published by *Rupa & Co*, and *Munshiram Manaharlal*. Rupa is bringing out both in hard back (Rs. 100/-) and paper-back (Rs. 75). **Hobson-Jobson** by Col. Henry Yule and A. C. Burnell and now edited by William Crooke is a glossary of Anglo-Indian words or phrases and of kindred

(*Continued on page 32*)

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The Language And The Book Scene In India

(In the August 1986 issue, there was a short note on the need for a National Book Policy. We publish below two further excerpts from the Report of the Working Group of the National Book Development Council.) [*Ed.*]

THE LANGUAGE SCENE

There are 1652 mother tongues in India, according to the Census of 1961. Depending on how one counts, there are between 200 to 700 languages. These languages belong to four language families and quite a few are unclassified. There are ten major script systems and a host of minor ones. This plurality, however, is not reflected in the education system. Only 58 languages are used as school languages. The three-language formula, which represents the national consensus is not faithfully implemented by all, and there is growing intolerance of minor and minority languages in different regions. As the education system is structured at present, the higher one goes in the education ladder, greater seems to be the demand for lesser languages.

The English language, being the Associate Official Language of the Union, is still the language or one of the languages of higher education, as of State and Central administrations and an important language of mass media. As such, it enjoys a higher status in the psyche of the country. The colonial heritage and the international patronage that this laugnage enjoys naturally adds to its prestige. No wonder that about 53 per cent of the titles published in the country are English titles, when the English-knowing population contributes only two to four percent of the Indian society.

Discrimination, however unintentional, has adverse effect on not only how a child views himself, but how the people see themselves. In order to correct the imbalances and give meaning to Indian Independence through education for all, it is necessary to encourage publishing in Indian languages.

THE CLASSICAL LANGUAGES

Sanskrit has enriched all Indian languages irrespective of their family affiliation. It has been the cultural gold standard against which literatures in most languages in India have been measured. It has been the carrier of both great and little traditions in Indian culture and is responsible for the creation of these traditions in our regional Indian languages. The earlier Indian contribution to philosophy, to mathematics, to grammar, and other branches of learnlng has been well documented.

Sanskrit has not only enriched the languages in South and South-East Asia and been enriched by their contributions; it has also influenced the cultures of China and Japan.

Persian and **Arabic** also have acted as classical sources for the development of modern Indian languages and literatures. They have brought Islamic cultural traditions into India and enriched Indian thought.

(*Continued*)

(*Continued from pre-page*)

SOME AUTHORS & BOOKS REDISCOVERED

terms etymological, historical, geographical and discursive. It is an indispensable lexicon for the innumerable words which entered into the language of the British expatriates during the Raj.

PHILIP MASON

In the end, I would like to mention a title which is not strictly a rediscovered one. Philip Mason's **The Men Who Ruled India** (*Pan* £ 2.50/Rs. 49)

Over three decades ago, Mason wrote two books: **The Founders** and **The Guardians** (published by *Jonathan Cape* in 1953) soon after the British withdrawal from the sub-continent when "the sights and sounds and smells of an area, the size of Europe, were still fresh in his memory". The two books were listed as masterpieces

The Men Who Ruled India is a distillation of the two classics which vividly chronicles the of lives of men, from the days of the first English arrivals in India at the turn of the sixteenth century, right through to Independence. Is it essentially the same book, terser and with omissions or entirely rewritten in the light of later events and changed opinions ? It is a question readers are sure to ask. Mason says, it is the same book, but shortened. I would love to get reader's reactions on this book which has a dedication of what reads strangely today, but in 1953 seemed an essential part of the book:

> To the peoples of India and Pakistan
> whose tranquillity was our care
> whose division is our failure
> and whose continuance
> in the family of nations to which
> we belong
> is our Memorial.

This piece by the Delhi-based columnist journalist, Ashok Chopra, first appeared in the Sunday Magazine, Hindustan Times on 11th January, 1986 under the column BETWEEN COVERS and has been reproduced with his consent and by courtesy of the Editor. Ashok Chopra is also associated with MACMILLAN India Ltd.

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THE LANGUAGE AND THE BOOK SCENE IN INDIA (*Contd.*)

It is essential that classical languages be given encouragement for a better understanding of our cultural roots. In fact, subjects such as ancient Indian history and culture, Indian philosophy, archaeology, epigraphy and numismatics cannot be studied without one's competent acquaintance with classical languages. Since in the school curriculum, sufficient time is not available for the study of these languages, it is essential that companions for these subject areas in classical languages be prepared.

It has been hinted that all modern Indian languages contain in themselves an element of Sanskrit. It is therefore, necessary to design a course, keeping in view the commonality of the classical and modern Indian language concerned, so that the study of such a book could enrich the mother tongue and give an entry into the classical language. The Central Institute of Indian Languages has produced two model Sanskrit books, one for Indo-Aryan languages and one for Dravidian languages as models, which may be emulated for preparation of further books.

Classical Tamil presents as rich a heritage as classical Sanskrit. Elements of this should form part of literary study in any Indian language and for this purpose, necessary books should be encouraged.

TOWARDS WORLD CULTURE

India's contact with foreign languages such as French, German, Portugese, Spanish, Chinese and Arabic are due to host of historical factors. In order to benefit from the past historical linkage and provide opportunities to the future generations to maximise their opportunities in a pluralistic world, it is important that provisions are made to translate books from these languages into Indian languages. It is also important that books in Indian languages be translated into these languages with a view to making Indian culture a part of the larger world culture and projecting our national heritage to the wider world.

The importance of translation of world classics also in the **modern Indian languages** needs no emphasis. Efforts should be made by concerned agencies to prepare a short list of world classics that could be taken up for translation in the modern Indian languages, beginning with the 7th Plan period. This suggestion is made because, with the growing accent on scientific and technological literature, the gap between classics and science and technology is growing.

RECOMMENDATIONS

In view of the above, it is recommended that the Ministry of Human Resources Development in addition to the existing schemes should formulate a scheme which would vigorously promote translations from classics (including world classics) and preparation of specialised books as indicated above. In this effort, wherever possible, the association of the book trade seems necessary primarily for distribution and sale purpose.

The Ministry of Human Resources Development may also formulate a scheme for giving support to selected books of outstanding merit written in the Indian languages to be translated into foreign languages other than English.

In order that the foreign readers and publishers have an opportunity to be acquainted with the outstanding Indian language writings, it is recommended that synopsis of such works in English and other foreign languages be made available in International Fairs where India is participating. It is hoped that this would promote publication of translations of outstanding Indian works in foreign countries.

It is recommended that Indian Council of Cultural Relations formulate a suitable scheme for providing financial support for production of such books either through suitable publication grants or bulk purchase for distribution in foreign countries through our missions.

THE BOOK SCENE

The Indian book scene is not only diverse but presents many contradictions. **India is the third largest country in scientific and technological manpower, and yet it houses 50 per cent of the world's illiterate population. It is the eighth biggest country in terms of publishing in the world and the largest book producer in the third world.**

Although it has nearly 15 per cent of the world population, it accounts barely for 3 per cent of the world's book titles. While the world per capita consumption is about 2,000 pages in the world's leading publishing countries, India accounts for around 30 pages In terms of print run, the picture is not only dismal but also contradictory. In cases where there is captive readership, such as the *Bal Bharti* first book in Marathi, the print run is as much as 40,000, whereas in respect of any average book in an Indian language, the print run is 1,000 to 2,000.

India ranks third after the USA and UK in the production of English titles, while the English-knowing population of the country accounts for 2 to 4 per cent. In a country where there are thirteen languages with history and literature spanning over at least 1,000 years, and these are accepted as major State anguages, the printing scene reflects that 50 per cent of the total

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THE LANGUAGE AND BOOK SCENE IN INDIA (*Contd.*)

titles are in English and all the other languages account for the remaining 50 per cent. What is more, while English titles are mostly non-fiction, Indian language titles are mostly literary in content. There are not sufficient books to meet the book hunger in different linguistic regions of the country.

CHILDREN'S LITERATURE

The Working Group during its survey observed that, excepting for two or three States where there is some effort at production of quality children's literature, **there is a dearth of children's literature** in general in the country. Not to speak of multi-coloured productions, there is a near absence of any concerted effort to build up a core of children's literature which could be commonly read for pleasure throughout India, a vital necessity for the integration of the country.

Translations from one Indian language to another are almost non-existent, although the National Book Trust has made some effort at translating children's books from English and Hindi into several Indian languages. **As regards supportive literature at school stage, almost no systematic effort has been made** for production of suitable children's books, with the exception of one or two States where a beginning has been made.

HOW BAD BOOKS DRIVE OUT GOOD ONES

A statement of the book scene is not complete without a reference to the **existing market distortions.** All over the country, and in the **Hindi-Urdu-Punjabi** region in particular, the market is flooded by cheap, popular paper-backs which, while aiding in the creation of reading habits, present materials ranging from outright undesirable to less than desirable. The less than desirable material is possible to market as most of it is poor quality production and non-royalty book. The abnormally high pricing which leaves a large margin of discount to booksellers in such cases and large space of maneouvre in case of other publications, adds to this distortion. It has, therefore, become necessary to take a serious view and adopt measures so that bad books do not continue to drive out the good ones from the market.

Another aspect of this distortion is prompted by the misuse of OGL (open general licence). In the name of education, science and technology, such books as nude photography, decorative gardening are imported, besides books which are dated in different subject areas. We understand that while in the previous year, the exports exceeded imports, during 1984-85, the trend has been reversed. An argument has been advanced that there has occurred substantial hike in the price of imported books due to devaluation of rupee and also cost escalation in the countries of the exporter. It could be well said that due to these factors, there has actually been no real increase in the number of imported books. While it is necessary to import paper or wood pulp to ensure availability of paper at reasonable prices, there must be some constraint on the indiscriminate import of non-essential books. Although there is a limit of 1,000 books per title per importer, booksellers circumvent this restriction by importing the same titles under different names. It is our understanding that 45,000 copies of a certain book on India published abroad have been imported during this year under different names of importers. Even though this is a quality publication, this example is illustrative of a malady which needs to be remedied.

(This Report was brought to over notice by a local friend, active in the Akhil Bharat Hindi Prakashak Sangh, Champampal Ranka. We thank him for this gesture and invite readers' comments on the Report and how the situation may be improved.)

Note : Perhaps the Marathi readers and writers have tried to find a solution in their own unique manner. A report on their innovation follows. —*Editors*

A Word to the Publishers....I. B. C. Readers....and to Our Contributors ...oRr eviewers ..

We regret that, due to a somewhat prolonged lapse (we would not call it a breakdown) in the publication schedule and due to some sort of communication gap, many interesting and topical books received for review during recent months have remained unacknowledged and unnoticed. Some titles have since been mentioned in the **Books Received** column of the journal. Some have been/are being sent out to suitable reviewers, but that may involve some more time.

Since asking the prospective reviewers for their consent before despatching the books to them may involve more delay, we invite and welcome them, and our old reviewer friends, to volunteer to review these books (mentioned in the **Books Received** column). Or they can pick up a book from the nearby bookshop or library and oblige us with their comments.

Contributors and correspondents are also requested to indicate their interests and preferences in reading and other personal details for the Reviewers Panels and for the proposed compilation of an I.B.C. WHO'S WHO later in the year.

Chief Editor

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A Report :-

GRANTHALI : A Readers' Movement in Maharashtra

From December 6th to 8th, 1986, the State of Maharashtra reverbrated with the sounds and echoes of a massive book explosion when Granthali, a unique mass organisation of readers, undertook a display of over two lakh books simultaneously at more than 54 places throughout the State. This meant about 150 exhibition days telescoped into three days at various centres, in addition to more than 400 programmes of literature and culture, science *vs.* superstition, or focus on computer awareness and several local *socio-economic* problems. Perhaps no official or trade sponsored effort could have dared to attempt and achieve what the eager and avid readers, supporters of *Granthali*, managed to do.

GRANTHA-MOHOL : A Beehive of Books

This ambitious and massive programme, called Granthamohol or a 'beehive of books' involved nearly 500 volunteers, besides over 250 writers, poets, artistes, young scientists and social activists. Seven state transport buses and several matadors were hired to transport them on their complex itinerary. Each centre displayed between 4 to 5 thousand books in 500 titles for sale at concessional prices The centres were quite far flung, from Chandrapur in Vidarbha and Gargoti at the southern tip of the State to places as remote as Pandharkavra in Yavatmal and Abloli in Ratnagiri. The aim was to reach the masses in areas where books are not easily available and to encourage reading habits among the ordinary people.

An expenditure of Rs. 7 lakh (large enough by the standards of any voluntary agency) was incurred on the *Granthamohol* campaign. The transport of books alone cost Rs 75,000. Being a voluntary organization run on a no-profit basis, the *Granthali* sought and managed to get sponsorship aid from some culturally conscious organisations including the National School of Banking, the Yashwantrao Chavan Prtisthan, MSRD/SICOM, Family Welfare Association, Bharat Petroleum, ONGC and many other organizations.

Children and members of younger generation. were two special target groups of *Granthamohol*. The emphasis of the programme was also on matters of interest to them such as science, the spirit of adventure and social education. At many centres, the local schools, colleges and libraries were involved; and the young people, besides other book-lovers, came out in *dindis* (or processions) chanting slogans and singing songs in praise of books. As mentioned earlier, many prominent writers and poets participated in the programme, besides science activist groups, mountaineering groups and nature-lovers who had a very rewarding interaction with the local youth and children.

THE GRANTHALI EXPERIENCE

The *Granthali* has learned through its experience that the mofussil readers, especially the first generation literate youth with Marathi as their medium of education, are keenly aware of the social realities around them, and they avidly grab autobiographies and social science books, rather than mere fiction books.

In just about a decade, *Granthali* has become a novel reading experience and a strong movement of Marathi readers in the State. It began 10 years ago, essentially through the initiative of a few concerned book-lovers who instinctively felt and shared the urgent social need for good books in Marathi, within reach of a vast number of readers spread all over the State, especially the newly educated young citizens. They felt that most publishers did not fulfill this need. There was also a serious dearth of books on current relevant topics, and virtually no effort was being made to commission suitable authors to write on some specific or relevant projects. In the perception of the founders of the movement, the Marathi publishing activity was like a "truncated business.....caught up in a vicious circle of high prices and few buyers...."

Libraries were inadequate and served only a small number of readers. Besides, they could not satisfy readers' desire for having a book for keep-sake or for study or discussion at leisure or for circulating among friends. New authors had to find amateur publishers or themselves turn into publishers. They were, on the whole, totally ineffective in taking their books to the readers.

There was also a serious dearth of good books of relevance to the present times in respect of their information or social and value content. Lack of such material also diminished the possibility of discovering or generating new talent. Attempts made by some well-meaning individuals or groups to break this vicious circle through conventional means had proved abortive. Their sad conclusion was (as summed up in the words of the founders of *Granthali*) :

"As a result, most authors as well as publishers are forced to look upon the creation or publication of books as a part-time activity. Needless to say, projects of literary as well as social significance cannot be undertaken even if they are well-concieved. Books of scholarly import are brought out mainly for institutional buyers and academic studies. The common reader is inevitably left in the dark, and deprived of enough food for thought. However, it is an acknowledged fact that the common reader is vast in number and can be coverted into a source of talent of the future.

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GRANTHALI : A Reader's Movement... (*Continued*)

"Thus there exists a dual vacuum in the literary world. Firstly, on account of mini-scale market with high prices and secondly, because of absence of promotion of right projects."

A DECADE OF ACHIEVEMENTS

Within a relatively short span of 10 years, the *Granthali* has changed the scene. Without the conventional means of finance or investment resources, this 'readers' movement' has brought and distributed among its members about 50 books on a variety of subjects.

The Beginning

To begin with, for launching the movement, a scheme was announced under which anybody willing to pay a sum of Rs. 25/- could become a *reader member*, and was assured of 3 books in return, at a future date. Thus, initial funds were collected from *immediate contacts of the* **core** *group*. The good-will enjoyed by the activists and volunteers and their determination of social service were the only capital investments in the venture.

In the course of time, three titles were produced and were soon in the hands of the members. In fact, each reader-member subsequently received an additional gift title, as the membership figure grew far and wide with a snow-balling effect.

Membership Mechanism

Now any person willing to become a reader-member pays Rs. 50/- and immediately acquires titles of his choice of the face value of about Rs. 100/-. He/she thereby becomes a reader member for life and is entitled to buy subsequent titles of choice at cost price. With the initial success and choice of titles available, the membership has grown rapidly to over 12,000, without any planned media publicity.

Publications

The *Granthali* has so far published more than 50 titles, each of a minimum initial print order of 3000, several running into repeat prints. Subjects cover a wide range of topics from politics to science fiction. Social relevance and literary merit are the two acknowledged features of *Granthali* book production. Through *Granthali* efforts, the **Dalit literature** in its autobiographical form has received social and literary acceptance among the **Marathi** public and critics. *Granthali* can also claim to have brought into prominence many new authors.

Many publications have introduced fresh topics and new authors to the **Marathi** readers. A number of projects are in hand. The movement has also enrolled over 12,000 reader members. Many books have won prizes, from prestigious **National Awards** of the Sahitya Academy or the **Readers' Choice Award** of the Bombay Book Club. (*See a list at the end of this note*). The movement has also got a **'Publisher of the Year'** award in 1984.

Pricing Mechanism

Since *Granthali's* aim is to promote and serve the interests of individual buyers, a unique pricing mechanism was evolved after the first three titles. As an incentive to the book buyers and also to make the scheme financially viable, it worked out a **dual** price system. The printed price is worked out according to the normal market practice, but the members can buy these books at almost the cost price. Non-members and institutions can buy books at the printed price through the routine market channels of distributions. The commercial distributor is paid trade discount of 30 per cent. Authors are paid royalty at the rate of 15 per cent on respective prices.

Distribution Strategy

It is now a movement of mass consciousness and participation. The participatory concept of *Granthali* has emerged in a situation where publishers were reluctant to take books to the eager public and were mainly relying on institutional buyers. In the initial stages, a series of discussion programmes were launched as the primary motivational effort, followed by similar programmes in mofussil towns.

These efforts culminated into a grand *Granth Prasar Yatra* of December, 1982. Two hundred volunteers and one hundred fifty authors and artistes participated in this massive happening. A total number of 57 exhibition days were organised in a short span of 18 days in 18 districts of the State. Books worth over four lakh rupees were also sold during the period.

Similar efforts have been made in subsequent years, like *Granth Elgar* (attack with books) in December 1983, *Samvad Yatra* (dialogue with the author) in 1984, and a series of lectures by Kumar Gandharva in 1985. The latest has been a multipoint Exhibition-cum-Book Fair in December, 1986.

Meanwhile, *Granthali* has succeeded in establishing thirty book distribution centres in various parts of the State, where managers work on **voluntary** basis and out of their love for books. To compensate for their time and efforts, *Granthali* pays them 10 per cent of the sale amount as handling charges.

Granthali refrains from advertizing through newspapers and magazines. However, the various progra-

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GRANTHALI : A Readers' Movement... *(Continued)*

mmes generate 'word of mouth' publicity and also attract media attention as cultural events. *Granthali* has its own journal called *Ruchi*, which serves as a news-letter to liaise with reader members.

PERSPECTIVE

No doubt, the *Granth Prasar Yatra* of 1982 gave a new dimension to *Granthali*.

Its theme or emphasis was that "Books are not an end in themselves, but are a part of the much wider cultural process". The *Yatra* helped to discover a new promise of urge, of enquiry and dialogue, hard work and cooperation. It brought home the lesson that people at large are essentially constructive and willing to absorb good things in life. For the *Granthali* members, this has become a process of 'culturalization' which may be called '**Sanskritikaran**'.

As a note by *Granthali* has claimed, "While inaugurating the February 1986 workshop on National Book Policy in New Delhi, when Mr. P. N. Haksar stressed the need for cultural renaissance, we felt that he really meant what we members of *Granthali* have learnt through experience." Mr. Jatin Das rightly expressed during the deliberation on the first day of the workshop, "The National Book Policy can only be a part of an overall Cultural Policy—that of cultural renaissance".

At the 1985 annual day gathering of *Granthali*, attended by 600 members (on 25 Dec. 1985), the concept of '**Sanskritikaran**' was discussed. The concensus on that occasion was: "There exists a need to create centres at all possible places which will corelate literature and all other art forms to present-day needs." Books can be promoted only in such an atmosphere.

A year later, December 1986 witnessed the initiation of that **Sanskritikaran** or the culturisation process among the people at large.

Based on a note by Dinkar Gangal and Shekhar Sathe of **Granthali** *(C/o Indian Education Society's High School for Girls No. 1, Babrekar Marg, Dadar. Bombay-400 028). This note was circulated at the New Delhi Workshop on National Book Policy in February 1986. We are grateful to Champalal Ranka of Jaipur for bringing this note to our notice. Subsequent information has been taken from* **Granthali** *newsletters. —Editors*

Following Granthali books have been honoured variously :—

Robot : Dinanath Manohar (*State Award*)
Baluta : Daya Pawar (*Ford Foundation Fellowship*)
Chloroform : Arun Limaye (*Readers' Choice Award*)
Upra : Laxman Mane (*Sahitya Academy Award and Ford Fellowship*)
Sankalpa : edited : Sanjeev Khandekar (*Maharashtra Sahitya Parishad Award*)
Sanad : Narayan Surve (*Karad Award*)
Jawalamukhichya Tondawar : Kumar Ketkar (*State Award*)
Vaidyak Satta : Anand Nadkarni (*Maharashtra Sahitya Parishad Award*)
Akherehe Atmacharitra : Rajendra Banhatti (*State Award*)
Mohim Indravatichi : Jagdish Godbol (*Kanekar Award*)
Stree-Purush : Chhaya Datar (*Shashwati Award*)
Guru Dutt : Teen Anki Shokantika (*National Award for best book on films*)

To Our Contributors

In our zeal to reach out new areas and make new contact or extend what one may call a second and third line of reviewer, during the past few months, we may have not approached some old steady friends who have been reviewing books for the IBC since long. We wish to assure such friends that we never intended to ignore or byepass them. However, we seek their forgiveness, if they have not received copies of books for review in the recent past and have felt 'neglected'.

We depend upon their continued cooperation. Perhaps it is not too much to ask them to continue feeding the IBC with their comments, reviews or articles etc., even if they do not hear from us or they do not receive copies of the books they would like to review. May we hope that they will also try to communicate with us and keep in touch even if we, because of our limitations, may commit occasional lapses.

Because of limited financial resources, we are not in a position to properly compensate our contributors for their eflorts. However, we do enroll them as "subscribers" and continue to send complimentary copies of the IBC for a year or more, depending upon the contributions by each reviewer. It is a kind of token honorarium.

However, it is quite possible that due to some reason or lapse, some reviewers entitled to receiving complimentary copies may not have got them. There may have been a change in address not notified to us. We appeal to such reviewer-subscribers to kindly check up and let us know if they have missed receiving some issues of the IBC in the recent months.

Readers and institutions like libraries are also hereby informed that a few copies of the back numbers upto the year 1985, as also copies of all the 1986 issues brought out frou Jaipur are still available. For that, please write to the Executive Editor, Indian Book Chronicle, Duggar Building, Mirza Ismail Road, Jaipur–302001.

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In the Wonderland called a University

Allahabad University

Then and Now : 1940-1983

Comments by Mohan Lal

(This is an eye-opening account by a concerned scholar who was enrolled in B.A. (Final Year) in July 1940; passed his M.A. in 1944; was then appointed teacher in the University, April 1945; and retired in October 1982, though he continued in service till June 1983 and left Allahabad in October, 1984.

Due to various circumstances, this colud not be published earlier; but it has not yet lost its topicaīity.
—Editors)

Over the span of forty-four years, from 1940 to 1983, the texture of Allahabad University has changed drastically. What was the University like in the 1940's ? And what did it beeome by 1983 ?

ADMISSIONS & SESSIONS

In 1940, the results of U.P. Inteamediate Extmination were published some-whac late, in the first week of June. The University opened after summer vacations in the third week of July. By that time, admission to all classes had been completed. For all the faculties and for all classes, the admission work was done by three clerks in the Registrar's office and the students paid their fees on the counters in the South Hall of the Senate House. Teaching started and seminars were fixed before July end.

Quarter of a century later, by 1965, all admission work for under-graduate and post-graduate classes was shifted on to *commitees of teachers* appointed by Deans and Heads of Departments, assisted by clerks deputed by the Registrar.

ALL THE YEAR ROUND

By 1980, nearly 80 teachers devoted several months to cope with admissions in under-graduate and post-graduate classes, and the job was intensely detested by the teachers. In any given month of the year, one could find some classes for which admissions were about to start, classes for which admissions had started, a process that would take several months, classes where teaching had just started. classes where teaching was terminated and preparation leave had started. classes where examinations were going on, classes waiting for their examination results. The concept of an organised academic session no longer existed.

In 1983, the students paid their fees in the old library building converted into a fortress with bars, grills, locks and sentries. Classes startcd weeks, often months, after the students had paid their fees. In some classes, almost till the end of the teaching term, seminars were not fixed; and most students did not attend their seminars.

CROWDED CAMPUS

It was not a crowded campus in 1940. There were in all about 2700 students and about 160 teachers. Everybody knew almost everybody else. There was no scarcity of rooms for all lectures and seminar classes, which met between 10 a.m. and 3.20 p.m.

It was not a noisy camps. There were no scooters; motor-cycles were few, cars even fewer; and there were on traffic barriers at the campus gates. There were large spaces covered with trees, well kept lawns and flower-beds and there were no stray cattle on the campus.

By 1983, the scene had changed. On the Senate House campus alone, there were over 14,000 students and over 375 teachers. The student community had been transformed into an un-predictable, seething mass of humanity.

In the years following 1940, while the Proctors' Court-cum-Post Office building and a bungalow near the English Department were demolished, many new buildings were constructed; extensions of the Commerce and History Deptts, Banda Guest-House, a non-resident centre, a delegacy building, a new liberary building the student union building, buildings of the deptts. of Hindi, Ancient History, Politics, Psychology, Urdu, Education and Geography. The campus was crowded with buildings. Even though the Faculty of Law had been shifted to the Chatham Lines campus, there was shortage of class rooms.

Many classes started as early as 8.40 a. m. and teaching continued till 7.45 p. m. through 'evening' classes, which could not be provided accommodation and teachers during day hours.

Near the campu' gates, chains and barriers were put up to halt motorized vehicles, but the noise and din on the campus roads, in the verandahs and offices of the University was over-powering. Lawns had become areas of weeds, hedges where not enclosed in barbed wire and wire mesh had disappeared. Walls of the buildings had been horribly disfigured by graffatti of the students' union elections and political parties. The campus had become boisterously noisy and ugly indeed. After being in the campus for four hours, one returned home exhausted and nervous.

CLASS WORK

In 1940, classes were manageable in size. Political Scicnce class in B. A. First Year was divided in two sections of about 75 students each. In 1942, the M. A. Previous class in Political Science was considered a very large group there were 17 students.

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ALLAHABAD UNIVERSITY : Then and Now... *(Continued)*

However, in 1983, B.A. Part I Politics class had over 600 men students and M.A. (Previous) class had nearly 200 students. But subjects like Hindi, Sanskrit, Ancient History, Economics, Philosophy had far larger enrolments.

Somewhere about 1973, thc University had lost its control over admissions. The classes were overcrowded, even though many students never attended classes, but appeared at the examinations. The reuirement of 75 per cent attendance at lectures and seminars, strictly adhered to in 1940, stood abolished for all practical purposes; and a large percentage of students, having secured admission, did not pay their fees and other dues, clearing them only if they passed the examination.

MEDIUM OF TEACHING

In 1940, the medium of instruction and examination in all subjects (except Hindi, Urdu, Sanskrit, Arabic and Persian) was English. The exception had been made only a few years earlier.

By 1960, almost all Departments had arranged their teaching through the Hindi medium, while maintaining a small section to which lectures were delivered in English. Hindi along with English became the medium of examination.

By 1970, since most of the books in the libraries were in English, for most of the students, teachers were compelled to become '*talking books*'. The Library system had become largely redundant. The students relied on 'market notes', guide books' and the like, compelling the 'students section' of the Library to stock them.

By 1963, the price of books and journals had also shot sky high, and even a teacher who had a family of four to house, food and clothe, could not afford to purchase them for his personal library.

In 1940, one heard students talking among themselves in the college and in streets and shops on the University Road in English. In 1983, one found a tiny fraction, educated in the convent schools, talking in English, but others in the local dialects, not Hindi. The character of the student body had changed.

TEACHERS' ROLE

In 1940, the lecture classes of teachers who did not quite measure up in the eyes of the students were often boisterous and noisy. But in all departments, there were many teachers who had earned great reputation for their learning and erudition and to be their pupils was considered a privilege. Heads of departments and all senior teachers invariably participated in under-graduate teaching. (In my B. A. first and second year, I was taught by Dr. R.P. Tripathi, Dr. Ishwari Prasad, Dr. B. P. Sharma, Dr. Beni Prasad, Mr. Ilias Ahmad, Mr. A.B. Lal, Mr. Bhawani Shankar, Mr. S N. Mishra, Sometimes, on the quiet, I also attended the B.A. lecture classes of Professor S.C. Deb and Dr. P.E. Dastur.)

Things had changed by 1983. Even the good teachers found in the lecture class an unresponsive, spiritless, uninspiring mass. Continuous noise from the corridors and verandah filtered monotonously into the class rooms.

Local newspapers were subscribed to find out if any section of the University was contemplating to go on strike that day, whether there would be peace on the campus and classes would meet.

Many professors had become 'educational administrators' and were, for most days, engaged in committees and councils of the University, or were out of station (often without leave of absence) to assist other universities, bodies and governments. Senior teachers considered it below their dignity to take under-graduate classes. There were some teachers who were regular in meeting their classes; but, for others, the students inquired first whether the teachers had come to the class, and then they either went away home or noisily waited for him in the lecture room.

LIBRARY BOOKS

In 1940, a student could find and get books recommended to him in the libraries of the University, or in the bookshops on the University Road, or from their teachers. Journals were displayed in the Darbhanga Reading Hall,

The library was a quiet and peaceful place to work in; also for the teachers who had a long table with chairs in the Central Hall of the old library building in the midst of book-shelves. Many teachers and students could be seen at work in the reading hall and the research hall at all hours of the day.

In 1983, the library had been shifted to a new 'jobrated' ? three-storey building. A large hall had been assigned to research scholars, where the atmosphere was that of a coffee house, without coffee on the table. Another hall was assigned to teachers, but no teachers came to work in the library.

In the student reading hall, journals were not displayed. In the cataloguing room, one came across huge stocks of books and journals uncatalogued for months on end. The library received a large mass of literature free from governments, international and national bodies, most of which were dumped in the cubicles on the top floor and no one knew what ultimately happened to it. The library staff was a fright-

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ALLAHABAD UNIVERSITY: Then and Now... *(Continued)*

ened lot as hordes of miscreants descended upon the library from time to time, and snatched away armfulls of books with no fear of detection and punishment. The library no longer undertook physical verification of stocks at annual intervals. It had become a chaotic 'godown' of books.

EXTRA-CURRICULAR ACTIVITIES : U.T.C/N.C.C

In 1940, the University had one infantry company of the 3rd U.P. Bn. U. T. C., I. T. F. The recruitment parades started in the third week of July, and for about 70 places, over 500 students came day after day to these parades. By the Ist week of August, the Company was fully recruited; kits issued, and regular parades started on Monday, Wednesday, Friday and Sunday, with an extra parade on Thursday for N.C.O.'s.

The young men paraded and carried out excercises with Isapore first world war. 303 D. P. rifles and bayonets. Words of command and instruction were in English.

In good turn-out and smart parade, the U. T. C. could compete with any regular British unit. The Company and the platoons were commanded by University teachers, who held senior grade commission and a British Staff Sergeant Instructor trained the N. C. O.'s. The 3rd U. P. Bn. U. T. C went to camp each year from Nov. 1 to Nov. 15th, where training was rigorous and discipline tight.

When the Company returned to the University, it performed ceremonial duties at the Convocation, which was always held on 16th November. It also assisted at the annual sports, a week or so later. In December and January, firing at miniature and long ranege with plenty of live .22 and .303 ammunition was carried out; and in early March, the men turned in their kits. After two years in the ranks, the better cadets were promoted to be Lance-Corporals, and in the following years, they rose to be Corporals, and the best to be Sergeants and COMS and CSM.

By 1983, the U.T.C. I.T.F. had faded from memory. It had been succeeded by U. O. T. C.; and later the N.C.C. had come into being, which became a subject of unhappy experiments. By 1983, for all practical purposes, the N.C.C. in the University had withered away.

UNION ELECTIONS

In August, 1940, as in earlier years, elections of Students' Union took place for its first term, that is August to December. For two hours in the evening, polling lasted for three days, and on the last day of polling, counting of votes took place, with all doors and windows open, and results were announced by 9 p.m. No classes were disturbed, no campus walls disfigured; and teachers assisted at the election willingly and happily. Elections for the second term of the Union took place early in in January. Throughout the academic session, almost every alternate day, the Union organised lectures, symposia, aud debates. It was a vibrant active body and teachers often attended its meetings.

By 1942, the national movement and politics had swept the Union and influenced its activities. In 1945-46, after persistent agitation, a Muslim students' union had to be recognised. but it died out in 1947. In the process, the Students' Union emerged, by 1956, a throughly politicised, agitational body, a training and recruiting ground for the future political leaders and party cadres.

After 1970, the meetings of the 'General House' held near the Hindi Deptt. or the North Hall, often resulted in a **gherao** of the University officials or brick-batting of the buildings or disruption of classes, or rioting leading to police intervention. The elections of the Union, expected to take place in August for one year term, occurred at irregular intervals and occasioned virtual suspension of classes for a week or more. Polling and counting of votes required strong police *bandobast*.

CONVOCATIONS

In 1940, the Convocation was held on the 16th November in the Senate Hall, and the Convocation Week was marked by dramatic performances and annual functions in the hostels, and celebrations by numerous other clubs and associations in the University. In 1983, one found that the last convocation had taken place in 1977, after more than a decade. The University had rightly learned to fear 'staging' a convocation, for the event invariably became an occasion of agitations to blackmail by all; and the possibility of violence without notice could not be disregarded.

CLUBS & SOCIETIES

In 1940, in the departments of the University and in the hostels, there were scores of clubs and associations, and from August till late February, the evenings were mostly engaged in their functions. An all-India music conference, reputed all over the country, used to take place, earlier in the Vizianagaram Hall, and later, in the Senate Hall.

By 1983, the number of clubs and associations had dwindled down to a score or so, and their activities were spasmodic in character. In late 50's, the music conference had to be discontinued due to the risk of disorder and violence, but in the '80's, the Music Department commenced staging "an annual musical evening" with fingers crossed.

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ALLAHABAD UNIVERSITY : Then and Now... (*Continued*)

EXAMINATIONS

In the forties, early in December, soon after the annual sports, the first terminal undergraduate examinations were arranged by the Departments and after evaluation, the answer books were shown to the students and the performance discussed by the teachers in the class.

These were discontinued in the fifties. The courses were split into Part I and Part II, with annual examinations, with marks of both added to assign division and position, whereas earlier, over the two-year course, there was only one examination.

By early seventies, examinations came to be dreaded by the authorities and the teachers. Flagrant and defiant use of unfair means and walk-outs from the examination halls, unavoidable but equally futile presence of police force to assist at the examination made the process almost a farce.

In 1942, the entire M. A., M. Sc. and M. Com. (Prev. and Final) class sat together in the Senate Hall for examination lasting no more than 5 days. By 1983, M.A. Prev. Hindi class alone needed the entire Senate Hall to be accommodated. Post-graduate examination lasted over three weeks, the under-graduate examination occupied over two months. The question papers were set and moderated in anticipation of 'dissatisfaction' of the candidates resulting in walk-outs. Some times, walk-outs occurred without any reason whatever, just for a lark.

In 1940, the evaluation of the answerbooks by the examiners was final. The candidate could apply only for retotalling of marks.

In the seventies, the situation changed. The candidate could now apply for re-valuation in some of his subjects. The examination became a never-ending year-round exercise.

The *viva-voce* examinations became a virtual farce in some Deptts. —a hundred post-graduate students being examined *viva-voce* in the day.

In 1940, the Registrar's Office carried out the entire process of examination; but, by 1983, the office now provided only desks and chairs, watermen, answer books and question papers. While committee after committee of teachers prepared the examination scheme; decided upon the venue of examinations; arranged for invigilation, proctorial and police help; chased the examiners to send marks; and on return of answer books, carried out tabulation of marks, and over-saw the entire exercise; and all this practically all the year round.

In 1941, after concluding examinations, the University closed down for summer vacations as usual on 25th of April. The B. Sc. and post-graduate results were declared in the first week of May, and the B. A., Law and all other results by the first week of June.

By 1983, the concept of an academic session no longer existed. One came across teaching in all months of the year, including May and June, and admissions and examinations all the year round. There were strikes, closures, lock-outs, but no 'vacations'.

PROCTORS

In 1940, the University had a Proctor and two assistant proctors. By 1954, the number of assistant proctors increased to six, and by 1983 to a dozen. But teachers had to be pressed, persuaded and cajoled for this duty.

In the seventies, a big change occurred in the nature of student leadership and crowds. Unpredictable violence became endemic. And proctors, for all practical purposes, became *durbaries* bound to the chairs in the Vice-Chancellors' *Darbar*, or functioned as his errand boys.

HOSTELS

In the hostels, in 1940, there were always some room vacant. The room rent was Rs. 10/- per month for 10 months in the year. In the town also, students could, with no difficulty, find cheaper accommodation. By mid fifties, as prices and rents started rising sharply, and the number of students seeking hostel accommodation multiplied manifold, many single-seated rooms were converted into double or triple-seated rooms in hostels. Tensions in the hostels increased, and Wardens and Suprintendents tended to lose control over their charges.

By the seventies, the hostels became almost anarchic, devoid of any regulation and some became notorious hide-outs of criminal elements.

THE UNIVERSITY ROAD

The change was reflected on the University Road. The book-shops, once the envy of north India, by 1983 stocked only text books and 'keys'. Excellent, cosy, restaurants degenerated into way-side tea-stalls, the shop keepers became subject to 'criminals' disguised as 'students leaders'. Several efforts to run a cafeteria in the 'Students' Union or the N. R. S. C. building met with predictable defeat.

STAFF CLUB ETC.

In 1940, there was a staff club. It arranged daily tennis on the Senate House lawns, and organised several 'socials' in the year. By mid-fifties, it gradually died out.

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ALLAHABAD UNIVERSITY: Then and Now... *(Continued)*

In 1947, a trade union type of body—the Teachers' Association was formed which, in the following decacades, gained in strength and developed some militancy. Efforts to revive the staff club, however, did not succeed.

THE IDENTITY-AUTONOMY CRISIS

Over these forty-four years, big changes have occurred in the teachers, sense of identification with the University and also in the constitution of the University.

In 1940, as also in 1983, the Head of the Department was the senior-most teacher, but since the seventies, voices were raised for rotating the Headship among the teachers of the Department.

Several amendments of the University Act were made, and in place of Deans of Faculties elected by the teachers of the Faculty, provision was made for rotation of Deanship in order of seniority, which often led to the office being occupied by professors patently unfit for the management and leadership functions demanded of them in that office.

Under the old Act, the teachers elected some members to the Academic Council, the Executive Council and the Court. Amendments made in the Act replaced elections by rotation by seniority and reduced the teacher representation in the bodies. Thus in the Executive Council now sat, apart from two professors, two lecturers and two readers, usually persons who had been passed over and superceded, or were looking forward to promotion, representing, like professors, no one except themselves.

The Court now no longer elected the panel for appointment of the Vice-Chancellor, and for all practical purposes, the Vice-Chancellor became the nominee of the State Government which had the power, also to remove him from office at any time. For years on end, the business meetings of the Court were not held.

In place of the Treasurer elected by the Executive Council. the State Government now appointed a Finance Officer drawn from the State Services. A State Service of Registrars was created by the State Government, and Registrars and Deputy Registrars became transferable from one to other university and unfortunately, these transient birds of passage lacked a sense of loyalty to any university.

In the University Offices, the clerks rose in power and importance, but discipline in the offices suffered. All officers and all offices became subject to all-pervading terror of the mobs led by "student leaders" intimidating, humiliating, gheraoing, often physically assaulting functionaries to do—it did not matter—right or wrong with no fear or possibility of punishment. Protective fortifications of the office premises often proved inadequate.

The University in 1940 attracted students from *all over north India*; but by 1980, it had become a strictly **local** institution. Its good students were still very good; many of its teachers were still of very high calibre; but they were all an unhappy frustrated lot.

By 1983, the University had lost control over admissions; teaching had become desultory, interrupted by frequent strikes and rioting and the like. The University could not carry out the formality of holding examination without strong police presence, and wrong doers usually went unpunished.

The State Government kept the University starved of resources, but political interference in University affairs was frequent.

Since 1952, the authority, power and prestige of the Government, and its administration, had steadily declined; and by 1983, law and order had been replaced by a sort of anarchy, and bureaucratic government by personalised government. The political leadership appeared to depend upon a corrupt bureaucracy and the criminal elements to stay in power and despoil the resources of the state. The law adjudicating system entailed such expense and delay and uncertainty that the ends of justice were defeated.

Reflecting on the times, one is sad to note that the University, which had lost its automony, founderd helplessly, and hopelessly. In course of time, out of the ashes, may be, a new University may be born. One may hope that.

Prof. Mohan Lal retired as Professor and Head of the Department of Political Science in the Allahabad University, after nearly 40 years' association with the University. Perhaps other correspondents would help us continue with this proposed Series of Profiles of our Universities. Their contributions and comments or remi iscences are invited. —*Editors*

IBC PATRONS & FRIENDS

In the World of Books and Academics

are invited to send comments or suggestions on the changing format of the IBC and some experiments introduced earlier.

ALSO Please Remember to RENEW YOUR SUBSCRIPTION if due, and to intimate any *change of address.* White to us c/o Duggar Building M. I. Road, Jaipur-302001. —*Editors*

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THE THEME IS SILENCE

(During recent months we have gradually though intermittently introduced some pages of poetry in this Journal. We are fortunate to have secured the assistance of a Jaipur-based teacher and poet Prof. I. K. Sharma and hope to continue with the POETS' CORNER as a regular feature.

— Editors)

Note : I am happy to associate myself with this 'poetic' venture of I.B.C. From now on, we shall select poems and translations into English from what we receive, and put them, month after month, in this column.

We open the series with a few poems on **SILENCE**—the old romantic inclination very dear to the Indian mind. But the poets of modern sensibility, it is interesting to see, look at the same theme in a new unconventional way. —I.K.S.

IT IS THE SILENCE . . .

It is the silence Words
can only ask the wrong question
at the wrong time.
For silence is the only evidence
left behind, strange solace
for mankind.

Alive,
scarlet colours swirled,
the clear, sharp cold,
time of the hollow wound
and the incinerated sun,
time of the unloved earth.

Lonelier than ever
is this autumn of smoke and ash.
But the air is awake
and I have forgotten how to love.
And an empty smile on the grass
I can never again trust.

Behind,
the open door.
A silence remains stretched
beyond measure, the heart
of our knowledge's labyrinth
born from an ignorance of our own.

—Jayanta Mahapatra
(Cuttack)
(From *Dispossessed Nests-The 1984 Poems*)

SILENCE

Dry, bone-dry silence
Even the howling wind has settled
in a quiescence.
Shimmering white sand
Time-tossed, weather-beaten,
might withstand
This death-like quiet
Of a desert-night.

Neither shrub nor tree
Can suffer this grave-yard peace.
An eerie
World it is, a mixture
Of beauty, change and rapture
Harbouring myriad groans in its
hard, white belly.
Here no laughter nor wails
Have meaning. Time, like a python,
inters
Everything in its entrails.
What moves is but an ultimate
unconcern,
The courage of final despair, the
screw's last turn.

Sand is the end-winner
Like money, like death,
lying low. surpassing all
The sparse growths here and there.
Might for a moment fancy their
of being tall
And mighty till the winds do tear
Sand across their face,
and they choose to fall
Intense desert-white
Is the colour of silence.

—R. Rabindranath Menon
(Bangalore)
(From *Pebbles on the Shore*)

MY WAY THROUGH SILENCE

In the eyes of my little son
I saw Kali dancing that day
Without words moving flames
built the Cross I loved
and his falling tears drove me
to the little psalms
I read long long ago.

He wanted me to go back
to the yearning loneliness
and cried : "Papa, *dua*, pray"
Perforce I closed my eyes to escape
the thorns of stained hours, but
never knew when I had reached
the twilight ocean of love.

It was a strange white sun
softly closing on me like an angel
my sun stood on his little legs
by Christ and Muhammad, and
Kali
kissed us with Her bloody lips
and Siva guided my way through
silence
homeward I returned a changed
man.

—R. K. Singh
(Dhanbad)
(From *My Silence*)

SOME SILENCES

Some silences
Cover me
From nowhere they soon descend
And raise their flag
On the chilly summit
Of an ice peak

A roaring ocean
Sometimes takes me
To another world within

A sea of silence unfolds
Million rocks
Tiny pebbles
I see in deep meditation
Never having stirred for aeons

Why
Why this deep dead silences

Sometimes
Wind carries me into unknown
caves
Where I see darkness sitting astir
dead
Long ago buried into the coffin of
silence

I again encounter
Silence of birth
Silence of death
Silence of fear
Silence of love
Silence of war
Silence of void

They engulf me
And I exist
In my own
Crucible of silence

—Dwarkanath Kabadi
(Bangalore)

(*Continued overleaf*)

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THE THEME IS SILENCE

THE STILL QUESTIONS

So many years in sun and rain
Has our freedom grown
But far down in villages
I'm the same –
Oppressed, ill treated,
Humiliated and strange.

Though much is made of less,
Shadows presented as saviours.
Arabian Night stories put up as facts
The mosaic of a cold hearth,
A leaking roof, a wet floor :
The fresco of barely fed bellies
And ill clad privacies wrinkled
With unfateful miseries
Is pathetically much. the same,

I live in a languid sublimity of suffering
With tyranny, exploitation and rapes
Mixed with prayers, philosophy and fasts
Cocktailed in an entelechy of existence
Served both by the farseeing politicians
And bourgeoisie saints
To make me forget my pains
But the frame of my misery
Hasn't much changed.

I don't even have hopes
To look for relief
From our superannuated Gods
Assembling images in dry pools ;
For, first they are so many
And then they have many more heads and hands
They can think or work with
In a harmony of purposeful relief,

Is retaliation then the only way of growth ?
Or the consolation that tyrants
Always die of surfeit
The last hope ?

Let some plastic soul tell me
The number of times
I may half-die of these stunts
Mixing delight with deceit.

If my destiny is to outline
The national metaphors
Like leaves windblown from dying trees
My pleasure may not be more
Than a masquerade of seeking justice
In gay tourist resorts.

Now is the time for some Indian poet
In English to act imagist or confessional
Write a love or bird song
Or describe a river or a festival
Over my crushed bones
To soothe and make my sighs in vain
Yet the eyes that once sparkled at midnight
And ran dream carts down the muddy road
Are wet pursuing the dark lanes
Returning upon themselves for truth.
No wonder some questions
Become so still with age
In their unanswer : Some circumferences
Of search diffused
That irony appears a delight
Born of pain.

—O. P. Bhatnagar
(Amravati)

IN WORDS...

In words
our lives
dwell.

In words
made
and broken.

Words
with a hiss
of silence,
rushing in
from
someone's ribs.

With
a voice
like
my brother's.

—Jayanta Mahapatra
(Cuttack)

From "*Dispossessed Nests*"—*The 1984 Poems by Jayanta Mahapatra* (*Edited by Yuyutsu R. D. & Ramanand Rathi*) *Nirala Publications, Jaipur-Delhi* (*1986*)

THE OPAQUE SILENCE

The poem
on a tree
makes a visible scar
on the earth Drinking delight
in the auroras of summer.
No one owns the shouts
of a habitat.

Beneath the skin
the variant angle follows
a line of eternal hunger.
The speech burns.
And the graffiti become
the answer to an opaque silence.

—Satish Verma,
(Ajmer)

From *Inward Journey*

SILENCE

In the silence of the seas
I smell a perilous storm
Brewing in the womb of time.

The simmering silence of the night
Prognosticates the frosty morning.
crawling on the outskirts

The sobbing silence
Among the leaves of the forest
Harbingers the bloody fire.

The silence on your lurid lips
Reflects storms disasterous
somewhere in the deeps of mind.

The silence of the heart more harrowing
Then all seas and storms
A lesson taught by time.

—DC Chambial
(Shimla)

Dear Reader :

We shall be happy to receive your views, comments, and observations regarding this new feature we have brought in in the IBC. May we, along with it, request you to contribute liberally, besides subscriptions, to this column translations of regional writings into English? An Indian English writer, we think, should continually inter act with them in his own interest and in the interest of the cause he hopes to serve. 'Silence' on this front will be a big national loss.

—IKS

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GLIMPSES OF ISLAMIC CULTURE

S. P. Gulati (Editor)

QUINTESSENCE OF ISLAMIC HISTORY AND CULTURE

Amar Prakashan, Delhi 1986, pp. viii+226, Rs. 120.0 0

A SHORT COMMENT

This is a collection of essays by five different writers dealing with reformation and counter-reformation trends in Islam, from the 13th century up to the present. The first essay, *The Religious History of Islam in India* is by H. A. Rose. It is a useful summary of the history of Islam in India upto the first quarter of this century. The essay *Purdah System : Bane of Muslim Society* by Mazhar-ul-Haq Khan is of topical interest. But it is not clear when this essay and the other essays in this book were written, and when and where they were first published. The editor has not done this job. The other essays are : *Islamic Culture in India* by S.A. Ali *The Islamic Welfare State* by Dr. M. Umar Chapra and *Modern Trends in Islam* by S. Abid Hussain. There is little that is not well known in these three essays.

(A.K.R. Jaipur)

Review by P. C. Bansal

The book under review attempts to show how the 'Muslim Culture' has worked in India over the ages and what lessons can be learnt from it. Here, five scholars H. R. Rose, S. A. Ali, Mazhar-ul-Haq Khan U. Umar Chopra and S. Abid Hussain have dealt with various aspects of Islamic history, culture and religion in the sub-continent starting with religious history of Islam and the emergence of Islamic culture in India, the *purdah* system (as a bane of Muslim society) the concepts of Islamic welfare state and finally, modern trends in Islam respectively.

RELIGIOUS HISTORY OF ISLAM

H.A. Rose has highlighted the role of faith (or Islam) in the national life during the 10 centuries of Muslim rule in India. The history of Islam began with the conquest of Multan (now in Pakistan) by Muhammad Ibn Quasim in 712 A. D. The role of the religious leader then was supreme, as no king or prince could exercise regal power without confirmation by the *Khalipha*. Since Muslim rulers encouraged learning, a number of religious institutions concerned with religious studies and philosophy were established.

The constitutional history of Islam had been that of conflict between two principles: the authority of the holy book, the Quran, and the various influences which sought to modify it. After the death of Prophet Muhammad, there has been no divine revelation or legislation, but only the interpretation of what is recorded in the Quran. Ash-Shafi is one of the greatest figures in history of Islamic law, and with him closes the greatest development of Muhammedan jurisprudence. The two earliest schools of theological thoughts were of the *Murjites* and *Qadarites*.

This period and the one that followed, constituted the golden age of Muslim science and a broad-minded spirit of toleration. But alas. it was short-lived. In opposition to it was the authority of tradition (*naql*) in theology as against reason (*aql*). The Fatimid movement fostered science and appealed to the educated in Islam. The mystics of Islam are numerous. To the *sufis*, Al-Hallaj is a patron saint and martyr who represents the spirit of revolt against formalism and dogmatic scholasticism. In the context of Muslim dissent, there are many varieties of beliefs.

ISLAMIC CULTURE IN INDIA

Next, S. A. Ali describes the evolution of 'Muslim Culture' in India. He throws light on the forces that helped it to reach its zenith and those that retarded its development. Muslim culture, by force of circumstances, was superimposed upon another earlier culture that had existed in the country for thousands of years. In the so-called Hindu civilisation, there was a disregard for historicity and historical records, *Puranas* and epics notwith-standing. However, knowledge of most other kinds was cultivated. In the Muslim period, there were abundant historical records teeming with information regarding the vast sub-continental area over which Islam had spread. The knowledge about jurisprudence or the administrative machinery, the culture and growth of art and literature, the position of women and the social economy of the people, these elements constitute a text of our national growth.

The Muslim culture in India attained its zenith under Shahjahan. He gathered around him a galaxy of poets, scientists, literateurs and Muslim divines. He tried to hold an even balance between Hindus and Mulims. The Hindustani language attained its full dignity in his reign. His grand-father Akbar is known for the revenue system which he adopted, and later on, the British also worked on this system.

The author laments that Aurangzeb's reign was a distinct set-back to 'Muslim culture'. It meant the revival of all that Akbar and Shahjahan had endeavoured to remove. Muslim development went back into old channels. In 50 years, he un-did the work of a century.

During the early days of the British period, Muslim learning began to be revived, till the time of Lord William Bentick. In the later period, the centre of 'Muslim' culture shifted to Lucknow. In retrospect, the author observes that had it been possible to engraft the best parts of European culture on the remains of the Islamic culture, the awakening of Muslim India would have caused no misgivings. We can only watch anxiously the

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GLIMPSES OF ISLAMIC CULTURE (*Continued*)

present development, and trust that the hopes of helpers in this process will be justified by the fruit borne by an Anglo-Muslim culture.

PURDAH SYSTEM

The author laments that under *Purdah*, the Muslim society is like a split personality, where only males have rights and privileges, and women have no privileges. Besides, the *purdah* system has also produced several harmful effects on the society such as micro-socialisation of life and activities of the Muslims, corruption of micro-social process of government, law and administration, inhibition of values of work achievements and hinderances in the process of integration, and fragility of Muslim society. According to the author, in Pakistan, where Muslims constitute an overwhelming majority, the burden of intellectual decadance and stagnation is even greater today than it was in the recent past.

He calls it sadism and cussedness on the part of *purdah* advocates to believe in the inevitability, eternity or necessity of such suffering on the part of the female sex. It is argued that Muslim womanhood can also be a mighty socio-historical force for the development and transformation of the Muslim society. The salvation of the Muslim society lies in the abolition of *purdah* and polygamy. It is maintained that only the micro-socialisation of our values or ways of life and thought would put an end to their micro-social struggles and destructions. However, the Muslim society is allergic to micro-social idealism and a national ideology. The process of change and development in the Muslim society is under alien pressure. The author exhorts women to liberate themselves from the centuries of the old bondage of purdah and polygamy, as this will also liberate the Muslim society from degeneration, decadance and disintegration.

ISLAMIC WELFARE STATE

Essentially the Islamic state is a 'welfare state' and is duty bound to play an important role in the economy for the fulfilment of the goals of the *Shariah*. Islam lays great stress on *individual freedom from all bondage* and also subjects man to the *sovereignty of God* in all aspects of life. It means *subordination of man to moral laws* as specified in the Quran and *Sunnah*. The state has no right to curb his freedom and subject him to regimentation. However, individual freedom is sacred only as long as it does not transgress the rights of others. The freedoms of expression, occupation and movement are assured. The essential elements of free enterprise are incorporated in the economic system, and profit motive is upheld.

The Islamic concept of welfare state is distinct from both the socialist and capitalist system. It lays emphasis on both moral and material aspects of life, and erects its edifice of the economic well-being on the foundation of values. Islam is committed to human brotherhood with social and economic justice, to an equitable distribution of income.

'MODERN TRENDS OF ISLAM

As S. Abid Hussain points out, the development of Islam as an integral cultural complex is a unique fact of history from the middle of seventh century to the end of twelfth century. However, the 13th century was a period of decline.

In the modern response of Islam to the new challenges, the author discusses the contributions of Sayyid Jamaluddin Afghani, Mufti Mohammad Abduh of Egypt, Sir Syed Ahmad Khan, Sir Mahammad Iqbal and Maulana Abdul Kalam Azad.

Sayyid Jamaluddin Afghani inspired a rlationalist pan-Islamic movement in Egypt, Persia and Turkey. It gave fillip to the 'modernist' movement of religious reforms which his pupil Mufti Muhammad Abduh of Egypt carried on with signal success. He had ardent passion for the study of *Tasawuf* and his confirmation to the rigorous discipline prescribed for a *Sufi*. He conceded that the non-essentials, including the laws for regulating the social, political and economic life of Muslims, are subject to modifications according to circumstances, but they have to confirm to the *Quran* and *Sunnah*. The ideas of Mufti Mohammed Abduh and his personality exercised great influence on educated Muslims throughout the world.

Sir Syed Ahmed Khan believed in the genuine tradition of the Prophet (*Hadith*) as clarification of the Quranic influences. He was also for the right of personal interpretation about the questions not dealt specifically in Quran or *Hadith*,

Mohammad Iqbal asserted that the doctrine of unitism (*Wahadat ul-Wujud*) was un-Islamic and largely responsible for the decline of the Muslim society. The author remarks that Iqbal's poetic thought made a great impact on the Muslim community in the sub-continent, but his philosophical thought went almost unnoticed.

The author is impressed by the approach of Maulana Azad, especially his translation of Quran upto 18th part and his commentary of the holy book beyond the exegesis *Surahi Fatiha*. The key-stone of Maulana Azad's religious thought is the concept of religious consciousness. This consciousness of a beneficient providence is necessarily accompanied by that of the existence of Lord Providence, a being possessing reason, will and compassion. The right approach is to keep in view the Quranic concept of religious experience, and study the Quran in its own light, The views of Maulana Azad have been influenced by the liberal thoughts of Mufti Mohammad Abduh and Al-Manar school, but Azad lays stress on inductive method of modern science and occasionally discusses historical illusions in Quran. The author opines that Azad's work would prove to be of considerable interest to the modernist Muslims.

(*Continued on Page 48*)

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HINDI LITERATURE OF GANDHI ERA

Pratibha Jain

GANDHIAN IDEAS, SOCIAL MOVEMENTS AND CREATIVITY

Rawat Publications, Jaipur; 1985. Pp. xviii + 213. Rs. 175.

Reviewed by Sudhir Chandra

It is heartening to see that social scientists in the country, including historians, are turning increasingly to literature and the arts for understanding aspects of the social reality, especially aspects like *mentalite* which, in their very nature, are so elusive as not to be amenable to the conventional source materials used by historians. But there is a somewhat depressing dimension also to this development, at least so far as the utilisation of literature for the historical reconstruction of reality is concerned. Very often, literature is used as if it were no different from the conventional source materials. It is 'read' for culling facts which are then employed for reconstructing a given social reality.

HISTORY & LITERATURE

Going to literature for purposes of historical reconstruction, however, is a complex exercise. It entails certain serious epistemological and methodological difficulties relating to the process – indeed, the very possibility - of transference from one mode of discourse to another. This, clearly, is not the occasion to discuss these difficulties. But it may help to remember that there is a formidable view according to which such a transference is neither epistemologically nor methodologically possible. This being the case, those who do attempt a transference from literature to history ought to be sensitive to the traps involved in the exercise.

None of these traps, it seems, is more common than the one into which historians are led by their near obsessive concern for, and peculiar understanding of facts. That which is concrete and admits of demonstrable location in specific time and space qualifies to be categorised as facts. Hence the imporance of 'documents'. But a poem or a novel or a painting is not a document in the historian's conventional sense of the term. It is a 'text' that is ever fluid in its meaning. The historian who tries to foreclose the plurality of its meaning and forces the text to yield a concrete fact may not be doing violence to his/her own discipline as it has been conventionally defined. However, those who are aware of the demands of the 'discipline', in the present case, literature, from which transference into history is attempted, cannot but realise the need to cleanse the notion of 'fact' of its facticity. They will also realise, moreover, that what they have so far looked upon as documents are no different from the polysemic texts of literature and the arts.

What the interaction with literature entails is a different sensibility and a re-examination of key concepts like 'facts', 'document' and 'evidence'. The search for a different kind of content or source, uninformed by methodological and perceptual shifts, is the least of the reasons why historians should go to literature.

Gandhian Ideas, Social Movements and Creativity unfortunately fails to move out of the old conception of literature as the mirror of society. Consequently in the analysis provided therein, **Creativity**, in actual scope meaning a segment of Hindi literature during the 1920's through the 1940's, is seen as a simple reflection of the reality of **Gandhian Ideas** and the resultant **Social Movements.**

The study of these ideas and movements is with regards to four main themes, the Gandhian mode of dissent and protest, communalism, depressed classes, and the position and role of women. These themes are discussed in separate chapters, which also deal with the reflection of these specific ideas and movements in contemporary Hindi literature, though on rare occasions, comparisons with other Indian language literatures are also offered. In the process we are shown how individual writers accepted, modified or rejected Gandhian ideas. The real stress, though, is on the acceptance of these ideas.

This is in keeping with the study's underlying conception of the relationship between literature and society. But, for that very reason, the work fails to capture the elusive nature of contemporary social consciousness with its complex nuances, ambiguities and contradictions. Simple 'readings' of literary texts are offered to argue how a particular work or author clearly accepts, rejects or modifies Gandhian ideas and related social movements. Nowhere it is shown that the same work permits readings or levels of reading which together constitute an attitude that simple terms like acceptance, rejection and modification are inadequate to convey. For these are readings that simultaneously suggest—in one single work—a variety of attitudes comprising acceptance, rejection as well as modification. And that—this variety—constitutes the very essence of social consciousness, irrespective of the social groups to which it relates.

ABOUT PREMCHAND

Premchand, justifiabily, looms large in the study. Naturally therefore, *Rangbhumi* and *Godan* come in for detailed analysis In common with much that Premchand wrote, these novels abundantly reflect an ambivalence of attitude with regard to Gandhian ideas and the national movement. But the present study sees in them as in the rest of Prem chand's *oeuvre*, clearly defined attitudes with regard to different issues. For example, it is argued that Premchand was opposed to industrialism. But it has convincingly been shown that Premchand's atti-

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Indian Literature of... (*Continued*)

tude towards industrialism was marked by a constant shift between fascination for it and an uncompromising indictment. This ambivalence characterised his attitude towards other major issues like agrarian relations, communal problems and nationalism. (Some of these researches have appeared in the *Indian Economic and Social History Review*, *Economic and Potitical Weekly* and a few edited works.)

However, the problem with this study is that even though it relies, at times unduly, on secondary works, the latter are those written by literary critics and not by historians and social scientists Also, it is not informed by such works of literary criticism as try to transcend narrow confines of academic disciplines. For example, acquaintance with Raymond Williams' *Culture and Society* and *The Century and the City* may have suggested the need for a more sophisticated analysis of Premchand's attitude towards industrialism. Similarly, if Premchand's vast non-fictional writings had been seen even in the edited three volumes of *Vividh Prasanga*, instead of having been cited from *Kalam ka Sipahi*. something of the complexity of Premchand's attitudes towards industrialism would have made itself visible in spite of a simple reading of the *Ranghhumi*.

In the 'Preface' we are told : "...the approach has been historical throughout, avoiding, on the one hand, the approach adopted in literary researches which looks at literature as giving a generalised account of social life and, on the other, the purely sociological approach in which content analysis is based on statistical considerations.

One need hardly wonder, after this account of what are supposed to be the existing approaches to the utilization of literature for the social reconstruction of reality, why so little of the potential of the subject chosen by Dr. Pratibha Jain has been actually realised in her work. What one cannot quite grasp, after reading the 'Foreword' by Prof. G.C. Pande, her supervisor for the doctoral dissertation of which this book is a revised version, is why she could not break out of the conception of literature as the mirror of society.

In view of the printing errors and the wavy lines that disfigure every other page of *the book* and make its reading needlessly painful, the publisher is, indeed, entitled to a few qualms of conscience for having priced it so high.

Prof. Sudhir Chandra is a Senior Fellow at the Centre for Social Studies Surat, South Gujarat University campus. (*There were also some comments on the book in the September/ October 1986 issue of IBC*)

GLIMPSES... (*Contd.*)

The author suggests that the idea of 'modernist' reform in Islam can be made possible by an objective study of the fundamental spiritual and moral principles of Islam and their application to the social and cultural life of its followers. It would then be possible to reinterpret the legal, social and cultural doctrines of Islam so as to relate them to the problems of our present age. It is hoped that the current neo-reformist trend is likely to grow into a powerful movement, as soon as it finds individual or collective leadership to give it a definite shape or direction.

In sum, this book should be of interest to teachers and students of Muslim theology, history, culture and jurisprudence. It is hoped that this work will stimulate some thinking and further research about the Muslim society.

P. C. Bansal, an ex-Psychologist with the Ministry of Defence, is new based in Delhi.

MISSION 'INDIA ABROAD'

N. V. Raman

INDIAN DIPLOMATIC SERVICE : The First Thirty Four Years

Chanakya Publications, Delhi, 1986. Pp 190, Rs. 120.

Reviewed by S. Gupta

As stated in the preface, the author (recently retired from I.F.S.) has dealt with "different aspects of diplomatic life and work ..The focus is on the inner functioning of the diplomatic mission and the day to day conduct of its activities". The questions which ex diplomat Raman has tried to answer are : "What do diplomatic missions do ? Is the Indian Diplomatic Service comparable to the best in the world ? How effective is Indian representation abroad in ptojecting the country's varied interests ? What are the challenges in the different spheres of diplomatic activity and what are our responses ? What are the problems and the shortcomings ? How to remedy them ?"

The author's answers to these questions are based on his experience in the Ministry of External Affairs and in the Indian missions abroad in which he served. His views have been expressed with refreshing frankness and candour. In my opinion, this book will be very useful for those who wish to compete for the Foreign Service, those who are in the Service and those persons, especially teachers and students, who are interested in foreign policy, diplomacy and international relations generally.

The book contains twenty chapters. The first chapter sketches the organisatioaal set-up of diplomatic missions. This is followed by three chapters dealing with the main characters viz. the Heads of Missions or Envoys and the two branches of of the Indian Foreign Services i.e. I. F. S 'A' and I. F. S. 'B'. Six chapters dealing with the main work of diplomatic missions. economic, commercial, consular, publicity, defence and intelligence. The

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MISSION 'INDIA ABROAD' ; INDIAN DIPLOMATIC SERVICE (*Continued*)

remaining chapters contain comments on such miscellaneous subjects as confidential reports, India-based servants, diplomatic immunity and security, besides some personal reminiscences regarding such matters as coordination meetings, shopping and V. I. P. visits. This blend serves to make the treatment both realistic and interesting.

Mr. Tyabji I.C.S. (Retd.) a former Secretary to the Government of India in the Ministry of External Affairs, has, in his foreword to the book, showered high praise on Raman. As Tyabji has made a very significant contribution to the organisation of the Ministry of External Affairs, the building up of the Indian Foreign Service and the formulation of India's Foreign Policy, I may quote a few of his remarks regarding the author and this book : "He has a keen eye to see and judge for himself what lay below the outward trapping of men and their offices...My regret is that I did not have such a book as this to give my staff and officers to read and ponder over...I hope very much that it will now be read widely, not only by members of the Foreign Service, but by the public that wish to understand how it (i.e. our Foreign Service) works and how it could be made to work better"

DEADWOOD AMONG THE ELITE

Indeed, Raman is a very keen observer of persons as well as policies and problems. In addition, his analysis about them is very intelligent and objective. And, what is more, the expression of his views is marked by sincerity of purpose and courage of conviction. This is borne out by the comments he has made on the various aspects of his subject throughout the book. To illustrate this, it seems necessary to quote some of his observations.

About promotions in the Foreign Service, he says that. "Though Envoys' posts are classified as 'Selection Grades', and promotion from each grade is supposed to be on 'merit', in practice this has defied implementation so far." He adds, the central problem is "how to weed out the parasites and harness the full potential of all the talent that existed". He has spoken of the "depth of dejection and frustration" and "the sense of smouldering resentment" in I.F.S. 'B'. And of I.F.S. 'A', he says that "a majority of the majority community ..carries within it the majority of the deadwood". To remedy this sad state of affairs, he suggests that "In the higher echelons which comprise the 'elite' of the service, the merit criterion should be applied with vigour. The manner in which these persons have hitherto managed to manipulate their promotions *en bloc* automatically and on the time-scale basis, has put a premium on sloth, indifference and corruption. Politicians interfering with service matters might as well dismantle the service cadres and bring in party hirelings to do the dirty job for them". He concludes very rightly that "In the Foreign Service, only the best would do, and those who head the Service bear a heavy responsibility to stem the rot and cleanse the Service."

POLITICAL & PUBLICITY WORK

Political work constitutes the principal responsibility of the Ministry of External Affairs and of our missions abroad. I do not know why Raman has not written a chapter or two about it. Perhaps he preferred to confine himself to matters of which he had personal experience during his service career. With his intelligence and access to information regarding political matters also, he is quite capable of filling this gap in the next edition of this book.

The publicity work of our missions has come in for much adverse criticism. It is often said that our external publicity is not effective. There is much substance in this accusation. There are many reasons for it. Some are remediable; but some are beyond our control The arrangements for the display and distribution of publicity material by our missions abroad leave much to be desired. Much more in the way of personal contacts with media representatives is required. But, at the same time, it cannot be denied that the funds and the staff provided for publicity work are very inadequate. Moreover, as Raman has rightly pointed out, "We have been lagging behind in the race for communications technology which is undergoing revolutionary changes". (Chapter 7, p. 66).

But, when all is said and done, it remains a fact that our publicity can achieve but limited success in the western and pro-western countries because our foreign policy is independent and not pro-western. In this situation, the real success of our publicity will depend ultimately on the extent of our success in promoting the modernisation, unity, strengh and development of our country, because facts speak much louder than words.

PROJECTING OUR HERITAGE

The projection of the very rich cultural heritage of our country abroad can remove many false impressions created during the period of colonial rule and present a truer picture of our country and its people. In fact, as Raman rightly says, "Indian cultural diplomacy has a role to play in the decolonisation of the mind of the Third World'. (Chapter 8, p. 76). The Indian Council for Cultural Relations, set up in 1950 under the Ministry of Education and taken over by the Ministry of External Affairs twenty years later, has done useful pioneering work. But, the organisation of Indian cultural festivals abroad has had much greater impact. There is much truth in Raman's accusation that "the average Press Attache's attitude to cultural work was marked by total indifference and matching ignorance." (p. 70).

The pioneering efforts of such great artists as Ravi Shankar, Raj Kapoor, Satyajit Ray, M S. Subhalakshmi, Udai Shankar and Vijay

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MISSION 'INDIA ABROAD' : INDIAN DIPOMATIC SERVICE (*Continucd*)

Tendulker and many others are beginning to bear fruit. It may confidently be expected that much of the criticism which has been directed against our 'cultural diplomacy' will soon become out of date. I agree with Raman that "in our obsessive preoccupation with winning Western acclaim, we have tended to ignore, by and large, the Asian-Arab-African world with whom Indian culture has a natural affinity." (p. 72). It is to be hoped that our cultural diplomacy will pay adequate attention to these parts of the world also.

ECONOMIC RELATIONS

The development of economic and commercial relations with foreign countries is of vital importance for a developing country like India. Raman has dealt with the subject in chapter 10 of his book. For the maintenance of our economy in a sound condition, it is imperative not only to promote our economic growth, but also to ensure that we have a favourable balance of trade. If we cannot do that, it will be difficult for us even to follow our policy of non-alignment, which means independence of judgment and action on the various issues that have to be dealt with in our foreign policy. The fact is that we suffer from an adverse balance of trade, especcially with the western countries like the U.K. and the U.S A. with whom we carry on the bulk of our foreign trade and from whom we receive the major part of our financial and technical assistance. If this situation continues, it is only a question of time when we have to face financial bankruptcy or loss of political and economic independence for all practical purposes. We must increase our exports and diversify their charaeter as well as direction.

Our ITEC (Indian Technical and Economic Co-orperation) programme was started in 1963-64, when I was Joint Secretary in charge of Economic Division in the Ministry of External Affairs. Since then, it has grown considerably from its modest beginnings, but it has to grow much more. We have to develop our trade relations with the developing countries of Asia, Africa and Latin America. For this, we shall have to devise patterns that are mutually beneficial. The officers doing economic work in our missions will have to acquire the expertise required for such work. And, our private sector firms and their commercial representatives will have to show much more competence and regard for our national interests than they have unfortunately done so far.

FUTURE CHALLENGES

The suggestions Raman has made in this regard, on the basis of his own experience, are very sound. There is a great deal that we can usefully learn from the example of the Japanese as Raman has pointed out on pp. 97-99 of his book. Utilisation of the great asset we have in the Indian settlers abroad to promote the export of Indian goods, joint ventures for exports to third world countries and technical and financial aid to other developing countries are very promising avenues. But, they can yield the desired results only if we, as a nation, can work with dedication and honesty and show much more keenness to promote our national interest than we have done so far.

The task of the developing countries, like India, which has been difficult enough, may be expected to become even more difficult in the future because of the new challenges being posed by the astounding pace of advances in the fields of science and technology. They are affecting every aspect of human activity, and diplomacy cannot remain untouched. In this context, Raman says very rightly that "as diplomacy becomes more and more complex, diversified and specialised, so will the diplomats be expected to adapt themselves to the new changes; and a country like India cannot afford to lag behind ever again."

Fortunately, we now have an infra-structure strong enough to support the edifice we wish to build, and a reservoir of intellectual talent that is second to none in the world. If we continue to work with determination to correct the mistakes of the past, to adapt oursetves to the contemporary changes and to strive relentlessly to attain our goals for the future, we can succeed in building a happier future for our people and make a significant contribution to the maintenance of peace and security in the world.

I am very glad that Raman has taken pains to write this very thought - provoking book. He served the Foreign Service well and, after his retirement, he has written this book so that those who are in the saddle now may make our Foreign Service even better and more successful in the future. For this useful service, he deserves our gratitude.

Since his retirement from the Indian Foreign Service as Indian Ambassador in Combodia, Dr. S. Gupta has served as Founder-Director of the Institute for Civil Services, Y.M.C.A. New Delhi; Professor of Modern and Contemporary History in the University of Rajasthan, Jaipur; Visiting Fellow in ihe Institute of Advance Study, Simla; and Visiting Professor of History in the University of Allahabad. He now lives in Jaipur.

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—Editors

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Labour Market of Visakhapatnam City —A Case Study

Kudamala Sreeramamurthoy

URBAN LABOUR IN INFORMAL SECTOR

B. R. Publishing Corporation, Delhi; (1986) pp. xi + 140, Rs. 95.00

Comments by Biswroop Das

Placed dominantly within the orbit of *underdeveloped* economies, the concept of '**informal**' sector, has apparently emerged as a great find of the contemporary development literature. Ever since its 'discovery' by Keith Hart (1971) and its subsequent legitimization by the ILO, World Bank and their appendage bodies, the concept has continued to reinforce the dualistic framework of analyzing patterns as well as products of development. Various related studies, especially the ones within the context of South Asia, have used the concept for labelling particular characteristics of labour markets as well as enterprises which appear to be different from what is termed to be the '**formal**' sector. The departure point of the present volume too corresponds with similar premises.

A CASE-STUDY : VISAKHAPATNAM LABOUR MARKET

The book, based primarily on a case-study of the Visakhapattnam city, is divided into eight chapters. The introductory chapter is an aggregate of customary paragraphs on statement of the problem, framework, objectives, scope, method and data sources. Chapters two and three respectively take up issues related to the dynamics of urban labour market and earnings as well as mobility pattern amongst urban labour in general terms. The two chapters appear to have been structured for providing a general background before dealing with the specifics of the stated problem within a given regional context.

Such an approach, essential and important as it is, demands an analytical sharpness to be able to move from the general to the specific without losing the logical consistency between 'macro', and 'micro', for in the absence of it, chances of 'link casualties' increase significantly. This is exactly what seems to have happened with these two rather important chapters of this volume. For example, the dynamics of the labour market has been dealt in a rather 'static' fashion.

Borrowed Ideas & Opinions :

Instead of attempting to situate the urban labour market and tracing its changing character relative to the specifics of the development processes that the country has experienced over time, the related chapter presents brief notes on Boeke's and Higgins's ideas on dualism, followed by an elaboration of the now rather outdated LFR model. These insertions apparently seem to to have been fitted to legitimize the 'two sector model' and their corresponding inter-sectoral variations in terms of labour absorptions.

The chapter focussing on earnings and mobility pattern amongst urban labour too remains a mere collation of various shades of opinions on the concept and its tenets, including the structure of informal sector and its significance, with only a poor three page commentary on the determinants of earnings and mobility in the informal sector. The paras forming these two sections are based, by and large, on the results of various studies carried out within different contexts and more importantly with varying methods. Notwithstanding the limitations of such comparability, their results seem to have been taken for granted almost at their face values. Explicit manifestations of such lapses appear at the end of the chapter with a few apparent conjectures being labelled as conclusive statements.

Some Social Indicators

Based on census figures of 1961, 1971 and 1981, the fourth chapter highlights the population growth, industrial employment, distribution of establishments and workers by types and sizes of employment, the migrant component, literary rates and the occupational distribution within the city of Visakhapatnam. By noting (i) a high population growth between 1941-81, (ii) a predominance of 'trade and business activities' in the unorganized sector (represented by units employing less than ten persons, and astonishingly enough with the aspect of technology and changing character of 'small scale' sector going completely unheeded) and (iii) a higher proportion of non-literates contributing to the growth of such a sector in the city, the volume turns to focuss on the socio-economic characteristics of the work force in the subsequent chapter. Tables presenting data on some of the related variables by sector of work appear useful, though the corresponding analysis by merely reiterating the row and column percentages, makes way for rather naive inferences to predominate. Consequently, parts of the chapter, even while being informative, have become more narrative than analytical. The aspects of religion and castes of the work-force seem to have been added for legitimizing the term *socio* appearing as a prefix to the caption of this chapter. In fact, of late, without clearly spelling out their contextual relevance, inserting data on 'social' variables has apparently become customary in many stndies of the type.

Useful Observations & Data

Chapters six and seven which respectively deal with labour absorptions as well as its mobility and determinants of labour earnings, do present some useful observations relative to (a) the entry and the lasting of workers in specific sectors, (b) labour mobility within and between particular activities, (c) female work-force participation rates by income-groups and (d) the extent to which the variables of education and skill can determine the workers,

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Another Visit To ORWELLIANA

Jasbir Jain

WITNESS OF AN AGE *Printwell Publishers, Jaipur, 1986, pp., Rs. 135.*

Reviewed by Mohd. Illyas

Orwelliana is an area which has been rapidly growing. Longman's recently brought out *A Companion to George Orwell* and writers belonging both to the left and the right have written on him and about him. It is difficult to say at the outset where to place *Witness of an Age* which attempts to tread on neutral ground. Orwell's reputation has grown rapidly since his most controversial book *Animal Farm* and later *Nineteen Eighty-Four* were filmed; and almost all his books got translated into other languages, some into about sixty.

Books published soon after his death and by men like Richard Rees and George Woodcock were more in the nature of personal responses and memoirs than objective assessments. More recently, writers like Anthony Burgess, B.J. Snykerbuyk (Antwerp, 1984) and A. Berkhof (Standard, 1984) have judged him more critically and have approached his work from a more radical viewpoint. The present volume sets out to free Orwell from the claims of political history and literary reminiscences, to set his work free from "the domination of the thirties." Apparently the attempt is to free him of an image which has been haunting him since "*Inside the Whale.*" It does come as a slight shock to one to think of Orwell as almost a contemporary of Samuel Beckett and Stevie Smith !

Some years ago, Eudora Wetty made a statement—"A novel cannot begin without the (novelist's) starting of the clock...if time should break down, the novel itself would be in collapse." Similarly, Jain points out the Orwellian concern with time. The chapter on the narrative methods considers this aspect in detail, where Orwell perhaps uses clock time to signify a "point of withdrawal". This merits further discussion, and the whole range of ideas quickly touched upon need to be studied in greater detail. The obsession with time, is in a way, an obsession with the nature of reality.

There are other chapters, one on the problems of class, a useful descriptive chapter, not very analytical. But it does trace the problem to its Arnoldian origins and relates it to John Osborne and John Braine. Another dimension, equally relevant is the promise of a classless society which, as both Orwell and Jain demonstrate, is as elusive as a chimera, and as slippery as an eel. Orwell's disappointment is the disappointment of a man who can see through the game, or is tired of playing it.

In the succeeding chapters, Orwell's views on aesthetics and on the relationship between art and morality are discussed. His views on literary criticism are commented upon in a fair amount of detail. Referring to language, Jain discusses it with reference to the Whorfian and Chomskian theories. But the issue requires further investigation and there is ample scope for a more detailed study in this area, focussing on the various issues both inside and outside the special field of linguistics.

In a chapter "Between God and Man", while underlining the humanistic base of Orwell's thought, Jain questions the validity of treating Orwell as an empiricist. According to Kantian philosophy, a phenomenon is "appearance or an object of experience perceived by the senses," which logically stands opposed to a noumenon. In this context, Jain's approach is obvious to raise certain issues which involve the problems related to the nature of reality and its experience, the theory of knowledge manifest through ideas both empirical and innate, and finally whether it is possible to control and distort reality by controlling the external world.

While several strands of discussion appear in the nature of a working paper, and provide direction for further research, it has to be admitted that in analysis of Orwell's fiction, and in the questioning of Orwell's empiricism, the book serves a useful purpose in provoking the reader into thinking afresh about these issues. There is a certain amount of impatience, of restlessness evident in the book, in the crowding of ideas that have not been neatly sorted out.

The printing also could have been better. The errata at the end makes it obvious that these were avoidable mistakes. But the index, a fairly detailed and wide-ranging one, and the lucidity of the style are compensations enough for other lapses, and worthy of attention.

Mohd. Ilyas is teaching in the English Department of Engineering College, Kota (Rajasthan).

VISHAKHAPATNAM... (*Contd.*)

placement and income in different activities labelled variously as casual, informal, self-employed and/or formal (the first three being perceived as sub-sectors within the **'informal'**).

An inevitable consequence of the lapses noted above appears in the last chapter which, contrary to its aim, provides more of a summary and less of conclusive statements. Since all the important chapters in the volume carry a separate para captioned as conclusion, their amalgamation especially in such a thin and a 'single-issue' oriented work seems repetitious. The data and the bibliography appended at the end of the volume may, however, be of use to students of labour and industrial economics.

Dr. Biswaroop Das is a Faculty Member of the Centre for Social Studies, Surat.

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THE NATURE OF STATE IN INDIA

Moin Shakir

STATE AND POLITICS IN CONTEMPORARY INDIA

Ajanta Publications, Delhi (1986), Pp xv+209, price Rs. 90.00

Reviewed by Ranbir Singh

A large number of studies about contemporary politics in India have been made by a galaxy of Indian and foreign scholars. Out of these, the contributions based on the Anglo-Saxon tradition of juridical approach failed to depict the reality of politics and resulted only in presenting a false 'idealistic' portrait of Indian politics. On the other hand, the works influenced by American behaviouralists and post-behaviouralists which used the value-loaded and highly ambivalent frameworks of development and modernisation, not only led to the neglect of vital issues but also to the presentation of a distorted picture of contemporary politics in India. As a consequence, these studies have failed to describe and analyse the reality of politics in India. Besides, the hesitation to use the Marxian framework has resulted in the neglect of themes on the nature of state and character of political power in India.

The conflicting interpretration of the basic formulations of Marx and Engles by the Marxists and the failure of the Indian Marxists to modify the Marxian model in accordance with the historical, social, cultural and political reality in India have also contributed to the neglect of Marxian model for the study of Indian politics.

INDIAN STATE : A NEW STUDY

Moin Shakir's work is a welcome departure from the traditional juridical approach and modern empiricism. The author has made a judicious use of the Marxian model for the study of the nature of state and politics in contemporary India. He has not only tried to explore the role of economic factors and forces, but has also tried to examine the role of other factors and other forces. The author has rightly pointed out that there is constant and multiliniar interaction between the base and super-structure. He has also correctly emphasised the need for taking into account the basic features of the colonial past which led to the emergence of the 'over developed' nature of state and the persistence of pre-capitalist or semi-feudal formations. The author deserves to be commended for highlighting the fact that the guiding principle of colonial as well as post-colonial state has been the exclusion of the masses from real power. He has duly emphasised the patron-client relationship in Indian society and the manipulation of consent through money-muscle power. He has rightly pointed out that the Indian state, like all other states, has a class character. It is not a 'non-class' or 'supra-class state' or a state of 'the entire people'. It is a state controlled by the bourgeoisie and the landlords.

OF RELIGION & CASTE

However, it is not possible for the present reviewer to agree with the view that "religion, caste and communalism cannot just be dismissed as evil forces." It would be dangerous to under-estimate the threat of these evil forces. They have assumed dangerous proportions due to the crisis of capitalism and their politicalisation because of caste and religion-based political mobilisation in the post-independence period. It is a fact that these are hard realities which cannot be overlooked, but have to be fought with ideology-based politics, instead of personality and power-based politics, by class-based mass mobilisation instead of caste and religion-based political mobilisation, by removing economic disparties, by bringing about basic changes in the socio-economic infrastructure and by adopting a socialist path to development.

While the reviewer agrees with author's observations that religion and caste have been used by the ruling classes to divide masses for perpetuating their dominance, it is difficult to agree with his contention that the oppressed have been using caste and religion to articulate their grievances. In my humble opinion, it is the vested interests who, in fact, make use of the grievances of the oppressed by mobilising them in the name of caste and religion. In fact, they divert the attention of the oppressed from their real problems and away from their real class enemies.

But in spite of these minor disagreements with the thesis presented by the author, his work has to be acknowledged as a significant contribution to the study of the nature of state and character of political power in contemporary India. The author deserves to be congratulated for this venture. His book will prove very useful to all those who are interested in the study of politics of India, whether laymen or students, researchers, teachers, administrators and publishers.

Ranbir Singh is in the Department of Political Science, Kurukshetra University, Kurukshetra, Haryana

WHAT MAY COME NEXT...

After a trip to Himalayas this summer, we plan to go abroad, to Africa for a change, once a dark continent, but no longer so ! Today thousands of professional Indians and their families are working there. Should we not explore the mysteries of that continent ?

We also wish to open some windows on West Asia, the Pacfic and the distant Latin America.

On the occasion of the 70th anniversary of the October Revolution and 40th anniversary of Indian Independence, we would like to share with our readers some features of Indo-Soviet contacts and exchanges in various literary and cultural spheres.

Write-ups, reviews and comments on these and other themes are invited. —*Editors*

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A WINDOW ON SCIENCE & TECHNOLOGY

ERGOT PRODUCTION IN INDIA :

Regional Research Laboratory (Council of Scientific & Industrial Research) *Jammu-Tawi (1985) Pp. 143,*

Comments by Purshottam Kaushik

(As a part of our multi-disciplinary approach, it is our desire and endeavour to introduce and run a column about SCIENCE AND TECHNOLOGY. Suitable contributions, including book reviews are invited. The following piece, though somewhat more technical than what might interest an average reader of IBC, is being offered in that spirit of knowledge-sharing. —Editors).

The ergot, an alkaloid, is the first fungal product to find use in medicine and was listed in British Pharmacopiea of the year 1928, whereas the penicillin, the first fungal antibiotic was discovered by Alexander Fleming in 1929 The ergot is presently being used in child birth. The classic effect of natural ergot alkaloid is expected to be contraction of uterus, rise in blood pressure and contraction of blood vessels. According to the information gathered by the authors, these effects have been totally reversed by using hydrogenated ergot wbich, instead of raising the blood pressure, lowered the blood pressure, and instead of contraction of blood vessels, dilated the blood vessels. Besides the above applications, several other uses and harmful effects on humans and animals have been discussed in this volume.

The authors begin with a general account covering historv, nomen-clature and life-cycle of ergot fungus, the *Claviceps* species found on various hosts, different species of ergot-hosts, major rye producing countries and the major ergot producing countries of the world.

The book provides useful information on constituents of the ergot such as alkaloids, pigments, oils and fats, enzymes, macro-and micro-nutrient elements, glucans and glucan derivatives. A simple and universally accepted general bio-synthetic pathway is also given, besides the detection and assay of ergot alkaloids using Keller's test. However, the information using column chromatography and spectral analysis lacks methodology.

The chapter on ergot production incorporates origin of *Secale cereale* (Rye), systematic position of rye and its variations, Chromosome number, cultural practices and diseases of rye. The preparation of the inoculum of the ergot fungus (*Claviceps purpurea*), selection of strains, isolation of new cultures, selection of suitable medium, large-scale production of ergot and drying of ergot are processes described in some detail. The cost of production, the fungi observed in association with sclerotia and honey-dew of ergot of rye, the ergot selerotia as contaminant, the spread of ergot infection to other cereal crops, losses of grains in different bread cereals in relation to ergot infection have also been dealt with.

The fourth and the last chapter is on the production of ergot alkaloids from the saprophytic strains of ergot fungi by fermentation method. The authors have deplored the fact that there are no reports from India about the use of saprophytic cultures of ergot fungi. In the end, 278 references have been listed. The authors and RRE both deserve appreciation for this ueful publication.

Dr. Purshotam Kaushik was previously engaged in teaching and research work at the Panjab University, Chandigarh and Guru Nanak Dev University, Amritsar. At present, he teaches botany and microbiology at Gurukul Kangri Vishwavidyalaya, Hardwar, where be recently convened a national seminar on "Conservation & Ethnobotanical Aspects of Indigenous Medicinal Plants" on Sept. 25–26, 1986.

Short Reviews & Book Notes

—by P. C. Mathur

THE WORLD BANK ECONOMIC REVIEW

Vol. 1, No. 1, September 1986

World Bank Publications, Washington D. C. (U. S)

As a prudent investor and lender, the World Bank tries to back up its economic transactions with academic analyses of the emerging development scenarios in the world economy and its constituent sectors and theatres. **The World Bank Economic Review** is the latest addition to its vast publication output intended to disseminate World Bank-sponsored research amongst a growing clientele of policy-makers. **The Review** is addressed to 'economists and social scientists', but going through its first issue, one wonders as to how many 'social scientists' or social scientists other than economists are likely to pick it up for reading or reference even in a country like India, one of whose leading economists, Prof. Jagdish Bhagwati, has recently asserted that it enjoys a distinct comparative advantage in terms of the general spread of mathematical proficiency. The six articles included in the inaugural issue are, indeed, rich in data but the analytical techniques employed are likely to make even such policy-relevant papers as **Modeling the Impact of Agricultural Growth and Government Policy on Income Distribution in India** (by Jaime Quezon and Hans Binsevanger, pp. 103-149) rather beyond the intellectual access of most policy-makers, whether they are located in the Ministry of Agriculture or Ministry of Finance, though policy-analysts located amogst the economics faculties of universities and similar research institutes would certainly welcome it, specially when subscriptions to the **Review** are being offered free of charge for the first two years of its publication.

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SHORT REVIEWS & BOOK NOTES *(Continued)*

Satish Saberwal

INDIA : THE ROOT OF CRISIS

Oxford University Press, Delhi (1986) Pp.+90 Rs. 35.00

A social anthropologist (with field-work experience in Punjab (India) and Embus of Kenya) located in India's premier centre for the Study of History, Dr. Satish Saberwal has tried to infuse new perspectives into our understanding of India's long history. But his insightful analysis falls short of illuminating the sources and nature of the "crisis" generated by the phenomenal enlargement of the "techno-social" space in which the British consolidated one of the world's largest polity. Saberwal draws upon an impressive range of historiographical and social science studies (his attention towards the Rajput princely states of Rajasthan is a welcome change not only in a territorial sense but also because his analyses of the materials drawn from this area are likely to yield a rich theoretical harvest). But, despite a formidable deployment of new words and analytical codes, his major conclusion (viz. most Indians most of times are still enveloped in small-scale universes of the caste and the village) is not commensurate with his promise to illuminate the roots of India's "crisis". In fact this key term has itself not been systematically defined or delineated in terms of empirical indicators although Chapter IV ("Elements of Communalism") seems to give the impression that *communalism* is one key manifestation of the crisis. Saberwal confines his analysis to the 18th and 19th century arguing that communal *politics* emerged when the earlier traditional mechanisms of cordial interface between small-scale Hindu and Muslim communities became inadequate in the wake of the British enlargement of the socio-political and socio-economic space in which the two were required to interact.

A word about the format of the book seems to be in order. While Oxford University Press deserves praise for investing its resources in publication and distribution of this (and several other equally seminal but small-scale books) why has the 'techno-social' space of Indian intellectual institutions not enlarged and developed to the point of being able to arrange for circulation of such volumes in the form of Discussion Papers as, for example, is the case with the outputs of the Institute of Development Studies, Brighton (U.K.)? Or have we already entered into the contractionary phase of our enlargement crisis in terms of publishing innovations ?

S. J. Tambiah

SRI-LANKA : ETHNIC FRATRICIDE AND THE DISMANTLING OF DEMOCRACY

Oxfored University Press, Delhi 1986. Pp+198. Rs 110.

All the countries of South Asia, with the significant exception of India, underwent fundamental transitions in the second half of the fifties i.e. within a decade of acquiring their sovereign state-hood. In **Pakistan**, the Army started the process of dismantling democracy; while in **Nepal**, a nominal monarch effected a virtual take-over of political power and emerged as a 'monocrat'; but the type of Sinhalese-Buddhist militancy that surfaced in the 1956 elections in **Sri Lanka** was equally dramatic and anti-democratic, although it possessed numerical aspects of 'legitimacy' which is only one aspect of the democratic process of governance, the other equally fundamental *sine qua non* of democracy being the absence of permanent majorities and permanent minorities in the allocation of public resources. The seeds of a 'permanent divide' between citizens of Sri Lanka were, however, sown in the fifties; and even a basic *political* reversal (in 1956, the ethnic 'card' was played by the S.L.F.P. to oust the U.N.P., but in the late seventies and eighties, the UNP seems to have picked it up as its own) has not bridged the *ethnic* cleavages in the island state, which now appears to be on course for a Bangladesh-type of military show-off which would have been inconceivable in the context of otherwise well-oiled democratic machinery of government in Sri Lanka even as late as the mid-seventies.

In its origins and socio-economic orientations, Sri Lanka's ruling party viz. Jayawerdene's UNP is basically liberal; and its 1977 economic policies have already achieved new heights in growth rates; but its mismanagement of ethnic sensitivities manifest features of what Prof. Tambiah describes as "a majority with a minority complex". A Jaffna Tamil by origin, Prof. Tambiah has earned several academic laurels and is currently a professor of anthropology at Harvard University, whose Institute of International Development has lately played a leading role in the formulation of development policies in Sri Lanka. One, therefore, wishes that his sober voice pleading for "a limited political autonomy" for the Tamils would be dispassionately analyzed and reinforced, if found suitable and acceptable on the basis of political rationality, by academic scholars all over the world, specially those committed to liberal and secular values of economic and political development. Prof. Tambiah has, indeed, done a great service to humankind in general by writing this "engaged political tract" which is balanced, buoyed up by a rich variety of techno-economic data and likely to stand up to the most critical scrutiny of well-wishers of democracy and social justice except, may be, some die-hard political mavericks whose hostility towards the Tamils seems to be a case of "over-determination" as so convincingly explained here. The utilization by Prof. S. J. Tambiah of HIID and IBRD data on the one hand, and UNP government's documents on the other, should ring some sympathetic bells, at least in the 'ivory towers' of minds where Liberty is worshipped.

P. C. Mathur, our editorial colleague, is on the staff of the Deptt. of Political Science, Rajasthan University, Jaipur.

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STORING & SHARING OF KNOWLEDGE

DIRECTORY OF LIBRARIES AND INFORMATION CENTRES IN GUJARAT

Gujarat Granthalaya Seva Sangh, Ahmedabad (1985) vii+Pp. 156 (Mimographed). Rs. 25.

Reviewed by M. P. Satija

Compilation of a directory, especially a library directory in India, is an arduous and frustrating task. Keeping in view the 'indifferent' or 'non-cooperative' attitudes of some professional librarians, the collection of requisite data is a struggle against many odds. This explains why there are not many such worthwhile directories in India. Therefore, any newly published directory is most welome. So is this handsome, though mimeographed, directory compiled and published by the *Gujarat Granthalaya Seva Sangh, Ahmedabad.*

It is a second edition of the directory, first published in 1981. The new edition was occasioned by the 31st ILA Conference at Baroda in November, 1985 By a pleasant coincidence, the *All-India Library Directory* published by ILA and financed by the Government of India was also released at this conference which, priced at Rs. 150/-, has only 1610 entries. If a **provincial** directory is favourably comparable to an **all-Indla** directory, then the credit must go to the dedicated members of the provincial assocation.

1275 Libraries 334 Responses

The Gujarat directory has listed 1275 libraries. The information was collected by questionnaire method in July 1985; but only 334 (26.2 percent) libraries returned the questionnaire duly filled. Luke-warm response did not deter the compilers to proceed with the project. So only 334 libraries have been fully described, while the rest 941 have been merely listed alongwith the postal address of each. The directory has been divided into four sections determined by the type of the library as follows :

Type of Library	Entries Sr. No.	No. of Entries.	Percentage
Public	1—671	678	53.2
Academic	679-1190	512	40.2
Special Libra-ries and Infor-mation Centres.	1191-1248	58	4.5
Govt/Departmental	1240-1275	27	2.1
		1275	100

The scope, purpose and arrangement of the directory have been explained by Mohandas M Patel, President of the Sangh in the preface. In each section, further arrangement is by geographical location of the library with village as the unit. Within the same geographical unit, the further arrangement is by the name of the library named after the host institution. Under such an arrangement, to know about all the libraries of a single city, say Baroda, the reader will have to look under all the four sections.

Moreover, especially for public libraries, the main libraries and their branches, if any, are also scattered, instead of being put together in their hierarchical position. This is not to ignore the many other uses of such an arrangement, which is otherwise meticulous. However, locally popular (or vernacular) place names have been used instead of the anglicized (?) names used all over the country. For example, Ahmadabad has been entered as **Amdavad** and Baroda as Vadodara. This can confuse the Enghish-medium reader-user. There are no corss-references to guide the directory users familiar with the old anglicised names not used here on how to cope with the (for them) new or unexpected form of the place names used. It may even bewilder the non-Gujarati users of the directory.

Entries and Get-up

Every entry has a serial number irrespective of the section. A full entry records the name of the library, postal address with telephone number, if any, followed by the name of the librarian, year of establishment etc. collection strength, split into books and journals; staff strength—both professional and non-professional; and budget shown separately for reading material and other expenses. It, however, gives no information on the services provided, or the special collection if any; and the kind of classificaion and cataloguing systems employed. The dire tory is said to have been produced in a hurry, and this is offered as an excuse for lack of indiccs, though indices could have enhanced the value of the directory by providing multiple access to the directory of different users with different needs.

The get-up is inviting. Typing is error-free and neat. In spite of all that, it is very reasonably priced. The directory will/should inspire other state library organisations to invest their endeavours in this direction, and thus pave the way for a *comprehensive* all-India directory, which is still an elusive goal. **Gujarat Granathalya Seva Sangh** must get well-deserved commendations for a job well finished, and the gratitude of the Indian library profession for showing us the way.

M.P. Satija, a frequent contributor to the IBC, is an active staff member of the Department of Library and Information Science at the Guru Nanak Dev University, Amritsar. His review of the ILA Directory, 11th Edition (1985) appeared in Vol XI. Nos. 1 & 2 (Jan & Feb 1986) of IBC.

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Wintering in Delhi – A Cultural Kaleidoscope

by G. B. Kumar Hooja

NOVEMBER FRIENDSHIPS:

The India-Soviet Friendship Society organised a Soviet film festival on the occasion of the 69th anniversary of the October Revolution at the C. I. E. T. Auditorium, Indraprastha Estate on 3rd November. The film shown was the screen epic on the heroic mutiny of sailors of **Battleship Potemkin** in June 1905, a revolt that also heralded the Odessa citizens' revolutionary action against the Czarist Russian armed forces.

On the 4th, at the Ajai Bhawan, tributes were paid to **Samora Machel, President of Mozambique**, who had lost his life in a plane crash on 19th October. Besides comrade Farooqi in the chair and comrade Krishnan, other speakers were Mr. Moosa Ullah, a Chief of the African National Congress Mission to India and Mr. Kalmoh, Chief of Swapo Mission in India. They deplored the untimely death of President Samora, alleged to have been engineered by the apartheid regime of South Africa The meeting expressed solidarity with the people of Mozambique and extended full cooperation to the newly elected President, M. Joaquim Chissison.

SOME VISUAL TREATS

On the 5th, at the Triveni, I saw an exhibition of paintings of young Mandal. Most of his subjects are symbolic of our age, blind-folded ! Is it not true that all of us walk through life blind-folded, and refuse to see reality ? At the same time, A. Ramchandran presented the legendary theme of **Yayati and his Quest for Eternal Youth** so that he may enjoy the luxuries and pleasures of a youthful life for a long time Yayati borrows form his own son, Puru, his youth. Later, he finds satiation and requests for return of his own decrepitude. It is an intriguing and powerful theme. The presentation was also powerful.

Next door, at the Lalit Kala Akademi Gallery, Rabindra Bhawan, Pushap Baital was showing, through his sculptures and paintings, how topsy-turvy the world is. He has high ambitions and proposes to establish an International Sculpture Studio at Pharrod, district Nagaur (Rajasthan). He explains, "Although my sculptures are basically figurative compositions, *Tsnkrit* in tone and surrealistic in nature, a theme could as well be evolved in visual perception that could be devoted mainly to Shiva and the associated phallic worship. Relative proximity is otherwise charge-sheeted in social terms", says the artist.

* * *

On 14th November, at Teen Murti House, an exhibition of **'New Biology'** was inaugurated by the Prime Minister. It was organised by the Jawaharlal Nehru Memorial Fund and the Department of Bio-Technology in collaboration with the Indian Council of Child Welfare. On this occasion, Haryana Governor S. M. H. Burney presented on behalf of his Government, 10 acres of land in a Gurgaon village to the I. C. C. W. for establishing a Children's Recreation Home.

Dr. Ramchandra said the organizers had taken great pains to present the fascinating theme of **New Biology** in an audio-visual frame-work. "Nature has had so many options for evolution of life during the long race of time; but as it is, the human being, as we know him, is the acme of evoltion and the future has unlimited possibilities", he said. "But unlike 30 years ago, one could not say the last word in the ever-expanding fields of science and knowledge. So much is happening and changing all around us."

* * *

On the 14th and 15th evening, a 5-hour long film on **Leonardo da Vinci** was shown at the Triveni Auditorim, which brought out most powerfully the various facets of the artist-painter, sculptor, scientist, engineer, musician and the fantastic versatile genius that was Leonardo. The film showed his life through all the vicissitudes at Vinci where he was born, illegitimate; and then in Florence and later in Milan, where he worked on **"the Last Supper"**. How he studied the anatomy of man as well as horses in an attempt to master his art should inspire all budding artists. As M. Boion says, "His rich love of artistic and scientific knowledge qualified him as a living artist of yesterday, today and tomorrow. It is his constant exploration of the world and ever-changing approach to human beings and things, endless and time-less, which renders his art eternal". The film has been produced by the celebrated director, **Renato Castiani**, and is something for Indian film producers to emulate.

BEYOND THE BARRIERS

"What is space ?" asks the child. The grown-ups too have asked the same question over the ages. They have looked at the stars, inwards and to their sacred traditions. When architecture emerged, this was the act of space. Our planet rules through space-time field of inter-stellar darkness. The need for philosophical, emotional and spiritual values of space persists.

This was shown in a fantastic exhibition at the Rabindra Bhavan in a display of associated technologies and design theories which sprang up in different civilizations of the Far East, China, Japan, Korea, South Asia, Egypt, Mesopotamia, Greece, Rome, Europe, North America, the Incas and Mayas. The background was enchanting and verses and quotes from a variety of sources over-awed the viewers. Brain-child of Kapila Vatsyayana.

* * *

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Wintering in Delhi

National and linguistic barriers were broken when the Kazakistan Folk-dancers' Ensemble "**Sazen**" presented a concert at the House of Soviet Science, Culture and Art at a function dedicated to the 69th birth anniversary of Indira Gandhi. Charming and handsome faces of the troupe members draped in gorgeous and attractive head-gears transported the distinguished audience to an atmosphere which was soaked in melodious and harmonious music rendered on modern as well as archaic instruments, duly resurrected and refashioned.

Camel is the symbol of health in this part of the world and horse milk is offered to welcome a guest. Two pieces on these themes and a third one on "*How Beautiful is My Native Place*!" elicited acclaim. Aruna Asaf Ali, President, Indo-Soviet Women's Club presided and paid tributes to Indira Gandhi. She specially mentioned the latter's fearlessness and courage to accept challenges. Besides, K. B. Panicker (M.P.), K. Abdulaev, Deputy Chairman of the Council of Minister of Kahakistan S. S. R. also spoke.

AWARDS

On the 24th November, **Jamuna Lal Bajaj Awards** were presented to **Sunder Lal Bahugna, Vilas Balwant Salunke** and **Basanti Devi** at the FICCI Auditorium by Justice Hidayatullah at an impressive ceremony.

S. L. Bahuguna has acquired international fame for the "*chipko movement*"! He is the messenger of India's forest culture. He said, "My heart is full of anguish due to 'wounds' on the body of mother earth and the miserable life of women. I have dedicated my life to serve these!"

Vilas Salunke, an engineer by profession, was affected by drought in Punander Block in 1972, and has developed the concept of *Pani Panchayat*, a strategy to maximise production in good rainfall years and minimise losses when rainfall is inadequate.

Basanti Devi had worked in the Mahila Ashram, Wardha. After Gandhiji's assassination, she shifted to Nindih village in Bihar, which is a tribal area, and has organised *Khadi* production with the aid of *Khadi Gramodyog Commission*. Basanti Behan's Ashram is a pillar of strength to the community. It provides support and solance to many.

* * *

The Indian Council of World affairs put up an exhibition on the 25th, depicting the progress of the NAM movement during the last 25 years. The photo exhibition presented visual glances of NAM and what it is doing to raise the standards of living and the voice of the oppressed human beings.

Rajiv Gandhi in his message said, "Non-alignment is now a word view. We come from more than 100 nations, but we belong to one human family. We want our family to live better. We want it to be not half affluent and half-deprived".

Also during the week, Lajpat Bhavan was the venue of the **Partha Self-Reliance Exhibition** which attempted to stress the aim of self-reliance for the nation and the individual. Delving into the pages of history and mythology, it showed how a traditional society, when given an opportunity for self-expression, successfully and miraculously transformed itself into modern standards. India's contribution to astronomy, mathematics, medicines and the physical view were attractively potrayed to help the children and youth of today to assimilate the past, appreciate the present and plan for the future.

II. DECEMBER FEASTS :

DARMA

Through the first week of December 1986, the PUNJABI AKADEMY provided a feast of dramas to the Delhi-ites, opening with **Adhura Geet** at the Kamani Auditorium. Set in the rural milieu, its theme focussed on the evils of drink, the wayward-ness of affluent zamindars, the oppression of women and the games of irresponsible gossip-mongers. In the end, the village villain is strangulated by two afflicted women, and gets what he deserved. The play was well acted and realistically produced, though the hall was almost empty owing to the **Delhi Bandh** and consequent lack of transport facilities, and the wave of fear all over.

Next day, Kamal Vidrohi presented **Saahiban**. It was, as he said, a new experiment in Punjabi Theatre, to produce a classical play on the stage without the aid of lights and stage-props. The actors included college students, intellectuals as well as illiterate persons. Each one played his/her part with a gusto and finesse which elicited due applause.

The parody on **Saare Jahan Se Achha** evoked mixed sentiments. The youngsters, the politicians and the police were depicted in un-enviable colours. A people whiche an take such a parody may hope for a better day.

This was followed by **Bhaiyya Hukum Singh** by Dr. C.D Sidhu. It was a play on the Punjabi imbroglio. The message of the play is non-violence. Those who live by the sword die by the sword. The author succeeded in discovering the solution-"Back to Nanak". A difficult theme, tackled with great competence, steering clear of all prejudices, communal or caste, and protraying the helpnessness of the wretched poor.

Shiela Bhatia's **Sulagde Darya** was the final play of the Punjabi Theatre Festival. Bulleh Shah's verses were artistically inter-woven in the story, which had, as its theme, the opposition of a conservative folk

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- A Cultural Kaleidoscope

to the two lovers pledged to stand by each other through thick and thin. Eventually, the play ends happily. Bulleh Shah's verses were beautifully rendered into soul-captivating music by talented artistes.

TOPICAL DISCUSSIONS

On the 6th, International Conference on Health Policy held a Round Table Discussion on CARE OF ELDERLY. Dr. R.M. Kasliwal delivered the inaugural address. In his welcome address, Dr P.C. Bhatla said that this was a pioneering attempt to stimulate the government to prepare 'a policy frame' and to implement a definite policy in this regard. General Sachdeva, as the guest speaker, said that the time had come when geriatics would play an increasingly important role in the national health scheme. Dr. Parmeshwaran emphasized the importance of conducting scientific and social surveys to develop the corpus of knowledge on geriatics and gerontology. Dr. Sestak of W. H. O. complimented India on pioneering the programme.

* * *

On the same day, the Gandhi Peace Foundation was the venue of a discussion on the Punjab Crisis Eminent Gandhians assembled to finalize a programme of action to arouse consciousness all over the country. It was felt important to try and wean off the misguided youth by undertaking programmes of re-education and to counter the Macauliffe ideology.

At a meeting at the Lajpat Bhavan the next day, Krishan Kant did not appreciate the use of the army to combat terrorism in the Punjab. Ramamurti proposed the organisation of a *Shanti Sena*, properly trained and equipped, if it was to be effective. Sharma pleaded for de-linking of politics from religion. He pointed out that when Gandhi had said that religion was the breath of his life, he did not refer to 'ritualistic' religion, but to spirituality. General Aurora reiterated the emphasis on Sikh 'hurt' and demanded the punishment of 'the guilty men of Delhi'. Col. Khanna emphasised the urgency of Sikhs denouncing terrorism and repudiating *Khalistan*.

MAHOTSAVAS

On 10th December, at Sapru House, the SHITYA KALA PARISHAD threw open the *2nd Yuva Mahotsava* lasting for 22 days. Its aim was to encourage and spot out young talent in performing and creative arts. Mohan Upreti presented **Lal Gulab** a musical feature based on Oscar Wilde's Red Rose. The Lt. Governor opened a fine arts exhibition and an artists' camp. The selection committee indeed had a difficult task to scrutinise 200 applicants in dance, 80 in music and 40 in drama. In fine arts too, there were 190 applicants with 400 works in the media of painting, ceramics and graphics, photography, sculpture and drawing.

Dr. Kamal Kumar's novel *Apaartha* was the subject of a discussion at a meeting organized by the AUTHORS GUILD OF INDIA on the 12th. Rajendra Awasthi presided. Here is the tragic story of a young man who grows up as a neglected, discarded, frustrated youth and ultimately finds solace in suicide. It was felt by critics that the novel did reflect on 'truth and reality' But one expects literature to pay tributes to courage, and sow some seeds of optimism and not defeat, if it has to be perennial. Literature should not merely be the photo-copy representation of the depressed, defeated humanity which, no doubt, has a value in disturbing the conscience; but it should search and point out some solutions. It was explained that Gita and suicide do not go together. That is why the title *Apaartha* as opposed to *Paartha* (Arjun) who took up the bow and went to fight his enemies under the guidance and in the "*sharan*" of his Lord.

On the 13th, INDIAN COUNCIL FOR CULTURAL RELATIONS presented the **Ramayana Ballet** troupe from **Kampuchea**. The masks were very impressive and coincided with the characters of Hanuman and his monkey friends, Ravana and his entourage. Rama, Sita and Lakhsmana were, however, too gorgeously dressed for forest-dewllers. Music struck familiar rings and notes. How near India is to Kampuchea and yet how distant !

PAINTERS & SCHOLARS

On the 14th, one saw Romesh Thapar aided by Inder Gujral auctioning for fancy bids paintings and sculptures of eminent artists like Sanyal, Hussain, Krishan Khanna and Satish Gujral to secure funds for the COMMITTEE FOR COMMUNAL AMITY. "If the society bleeds, the artist who transmutes his personal experience into living images cannot remain mute. His brush will speak," read the note released by the organizers. The artists, however, should have no illusions that cultural programmes alone can solve a problem as tough and gigantic as the communal divide. As painter Manjit Bawa said," Our task will be done if we are able to make the artists and intellectuals show their commitement for communal harmony."

A few days later, on the 26th, E. Yu. Sidorov, critic, Association of Writers, USSR, Dr. G. M. Borgard-Levin, Indologist and author of *Image of India*, and Prof Nickolai A. Anastasyev met some Indian scholars through the courtesy of USSR Book Centre at the House of Soviet Science, Culture and Art to discuss Questions of Literary Interest. It was agreed that mutual translations could act as powerful media for bringing the two nations together. The visitors reeled off a large number of Indian titles which had been translated into Russian and some even in regional languages. It was reported that the *Vedas* too had been translated on the basis of Panini's grammar. They, however, seemed to be unaware of Dayananda's *yaugic* approach. (The Gurukula Kangri and the DAV's to note).

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Painter, sculptor and now architect, Satish Gujral displayed the rich variety of his repertoire gathered over 40 years of experimentation and self-expression, at the Rabindra Bhavan through the week. His early works are saturated with 'compassionate humanism' born out of his personal experiences and anguish at the partition of India and the consequent human sufferings and mad acts of brutality. He then moved on to ceramics and mechanomorphic sculptures using materials like steel and aluminium, and now his models of the Goa University, Pichola Hotel Udaipur, and the Islamic Center of Culture point to his inner search for privacy flowing out and merging into the natural landscape and outer space. His minarets, domes, swimming pools and *chhatris* evoke a strange blend of historicity.

Satish states that "Ideas don't create art. Artist creates art."One may well ask what creates the artist ? Ideas emerge from observation, speculation, meditation, and thus form the fountain-head of art or anti-art, as of good and evil. Thus, in the ultimate analysis, ideas mould the personality of the artist and *vice versa*.

A YOGA UNIVERSITY

"*Yoga siddhanta* is the best thing India can export and it is the only way to understand the creation of the universe, attain self-control and combat disease", said President Zail Singh, while inaugurating the **World Yoga Conference** at the Siri Fort auditorium. *Yogabhyaas* could continue all through life, he added. Acharya Bhagwan Deva welcomed the delegates and made a plea for a **Yoga University**. The discussion which followed pointed out the necessity of training the trainers, research and extension of Yaugic science and culture, which should appropriately fall within the ambit of a university. Amongst other speakers were academicians like Dr. Kesari Narayan (of Sagar University), Mahayogini Rajyalaxmi Devi (of Shri Vishweshwara Research Institute, Tirupati), Dr. Gupta (of Himachal University), G. B. K. Hooja (former V. C. Gurukula Kangri). While Yoga-Rishi Swami Shyam of Kulu gave his blessings, Acharya Bhagwan Dev was authorized by the assembly to draw up and present to the Government of India a scheme for an International University to be established at a suitable place in the neighbourhood of Delhi.

In the session on **Yoga and Communal Harmony** the importance of *Yoga* as a non-sectarian, universal science was emphasised. It was suggested that the spread of the philosophy and practice of Yoga would "recreate" man and free him from the chains of ignorance, malice selfishness, greed and violence. The subject (of *Yoga*) required a lot of further investigations in the light of modern scientific knowledge and methodologies available in various other fields.

Wintering in Delhi

POLITICS & HARMONY

Ethnicity and Politics in South Asia was the subject of a lecture by Prof. Myron Weiner, Ford International Professor of Political Science, MIT, at the Indian Council of World Affairs, Sapru House. ICWA Secretary General, S. C. Parasher, presided. Prof. Weiner sketched the strands of ethnic minorities in various countries, not only in South Asia, but elsewhere too. He pointed out that in various regions, ethnic minorities stood divided across trans-national boundaries, creating tensions and disharmonies. In the question and answer session that followed, it emerged that the "federal model" was obviously the answer to the problem of achieving trust and harmony between different ethnic groups.

The mutual relationship of **Hindi** and **Urdu** was the theme of a symposium organized by the **Hindi Akademi**, Delhi, on the 30th and 31st December. Prominent participants were : A. K. Jain, Kulanand Bharatiya, Vijayendra Snatak, Nandan, Kamaleshwar, Prof. M. Hassan, Devendra Satyarthi, Majda Asad. Some of the speakers brought out how the two language streams had run parallel to each other and had been inspired by the needs of the times, regardless of religious or communal connotations or over-tones, which have unfortunately tended to vitiate their growth in modern times.

III. JANUARY JOTTINGS :

MUSIC, COLOURS & DRAMA

Bhim Sen Joshi was at his best when he presented his *Saubhagyada Lakhshami* at the Kamani Auditorium on the 2nd January. The occasion was the 500th birth anniversary celebrations of **Purandar Dass**, the great *Bhakta* poet and musician, who sang in the local language and laid the foundation of Karnatak music. The function was organised by the Sangeet Natak Akademy in collaboration with the Directorate of Kannada & Culture, Government of Karnataka. Music transcends all barriers, and may yet unite the nation in the harmony of a musical orchestra, as it has done over the centuries.

Shashi Roeder exhibited her paintings at the Little Theatre Group Gallery. She seems to seek catharsis (?) through the out-pouring of her bewilderment in her works. "How does one get out of this mess without losing one's mind ?" she asks. She has studied Indian philosophy and Western psychiatry, and belongs to the Gestalt school.

Tendulkar's **Kaag Vidyalaya**, a comedy on World Peace was presented by **Saurabh** in collaboration with the Sahitya Kala at the Lady Sri Ram Centre on the

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- A Cultural Kaleidsocope

3rd. Director : Dinesh Ahlawat. Settings and characterisation were simple, but effective and seemed to carry the message.

The Bharat Nepal Maitri Sangh organised a cultural evening at the Himachal Bhavan to celebrate the birthday of King Birendra and the national day of Nepal. H.E. Jagdish Shamsher Jang Bahadur Rana presided. In his inaugural speech, Romesh Bhandari (former Foreign Secretary) presented the felicitations of India to the King and the people of Nepal. He referred to the SAARC movement and was happy to note that the SAARC Secretariat was being located at Kathmandu. Other speakers included Nawal Kishore Sharma and Justice Kudal. Young Indian and Nepali performers entertained the audience with their national dances.

AHIMSA & SHANTI

Gandhians from all over the world met at the Vishwa Yuvak Kendra (on the 5th through the 7th January) to contemplate on **Gandhi in the 21st Century.** All the oft-repeated platitudes and cliches were mouthed with reference to the nuclear threat that hung over the world, and the need of *Ahimsa* and Gandhian values, the constitution of the *Shanti Sena*, world citizenship and equal respect for all religions. The erudite and eloquent speeches seemed to have an eerie hollowness about them, under the shadows of ghastly acts of murder and terrorism being perpetrated in the Punjab and the spectre of violence in Gujarat, the land which gave birth to Gandhi, and which was his *Karma-bhumi* or field of action for about 20 years.

Vice-President R. Venkataraman inaugurated the 21st Annual Conference of the **Indian Society of International Law** at Scindia House on the 9th January. Welcoming the chief guest and the delegates, Judge Nagendra Singh, President, International Court of Justice, said that it was the peculiarity of Indian law-givers like Manu that they laid a *universal law* for the entire man-kind and not for any one region or nation. The tenets of law as enunciated by them were meant to govern the code of conduct of all human-kind (*manav matra*). *Ahimsa* was the bed-rock of their legal ethos. The V.P. referred to the theme of "terrorism", which had been selected for discussion at this conference, in its various aspects, viz :- its political, national and international dimensions, state terrorism as a response to terrorism, and the relationship between international terrorism, state inflicted terror and human rights in the world order. He appreciated the work done by the **International Court of Justice** in this field, which had been instrumental in establishing the force of international law. Justice Krishna Iyer emphasized the role of international law in the emerging world which was evolving into a global society.

In his valedictory address, Chief Justice R. S. Pathak expressed concern over the wide-spread plague of global terrorism, and said that it must be fought by the world community acting in response to universal revulsion against it. He observed that seminars and conferences like this could help if they had in inter-disciplinary approach involving participation of specialists of various disciplines. Through inter-disciplinary approach, the gulf between present and future could also be bridged.

NEIGHBOURS VISIT

On 13th January, at the House of Soviet Culture and Art, Academicians G. I. Marchuk, President of the **Soviet Academic Sciences** met Indian scientists and engineers, and explained the present status of the USSR Academy of Sciences and their programme in hand. Amongst those present were Shrivastava (VC, JNU), Swami (Director IIT, ND), Rais Ahmed, (former VC, UGC) who sought to know the comparative status of the scientists and economists in developing regional programmes, while Swami asked about the contribution of engineers. Prof. Marchuk clarified that the situation was flexible and varied from time to time. He looked forward to the cooperation of India scientists in exploring new frontiers of science, particularly in the fields of Oceanology, Immunology and Space.

The Authors Guild of India met on 14th Jan. to welcome a 7-member Chinese delegation of the Foreign Language Press and copy-right experts led by Wang Yekang, Secretary General, **Publisher Association of China**. Rajendra Awasthy, Secretary General, AGI, who presided, also pleaded for a copy-right convention between China and India, so that the authors of the two countries might be encouraged to exchange translations. Wang presented to Awasthi a copy of the Chinese translation of the *Valmiki Ramayana.*

BHARAT NATYAM & SANSKRIT CULTURE

At the inaugural function of the 16th Annual **Music-Drama Festival** of the **Sahitya Kala Parishad**. Delhi, Lakhshmi Vishwanathan presented a wide spectrum of aesthetic and emotional aspects of *Bharata Natyam* in an inspired performance with characteristic depth of insight. She is the author of *Bharat Natyam : the Tamil Heritage* and has earned the prestigious *Nrityachuramani* title. Her notable appearances abroad include those at the Brighton and Edinburgh Festivals and the Festival of Shiraz in Iran.

On the 15th, before a distinguished cosmopolitan audience at the Max Muller Bhavan, Prof Agehananda Bharati presented his over-view of **Sanskrit Culture : Humanism and Brahmanical Traditions.** A native of Austria, now a US citizen, he is a monk of the *Dasanami Sannyasi Order* of *Shankaracharya* and Professor of Anthropology at Syracuse U He raised a controversy when he labelled Sanskrit culture 'elitist'

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Wintering in Delhi : (*Contd.*) –A Cultural Kaleidoscope

as distinct from 'humanistic'. Dr. Lokesh Chandra, Director, International Academy of Indian Culture, who was presiding, sought to moderate the views of Prof. Bharati and said that Indian culture was not based on 'the Personality Cult'. Indians lived in the present and not in the past, free from the concept of Time. They had a feel of the ancient Vedic culture, which could not be cast in European models, which claimed to be universal, though erroneously.

NRI'S : AMBASSADORS & RESOURCE BANKS

The 2nd international conference on **Role of Non-Residents in India's Development** was held from 23rd through 26th Jan. at Mavlankar Auditorium under the auspices of **Bharat Nirman** headed by M.C. Bhandari. The Conference deliberated upon the various avenues in which NRI's could contribute in the on-going development programmes of India, such as in the fields of industry, housing, agriculture, rural development, education, spread of Indian culture abroad, and the context of nuclear threat etc. It was felt that the NRI's represented a positive force, which needed to be tapped imaginatively, for adding to the resources of India. NRI's could serve as an international bank and should be attracted by effective policy measures to participate in India's development. In fact, they were India's unofficial ambassadors abroad.

ADULT EDUCATION

The Indian Adult Education Association held a seminar on the problems facing adult education activists on the 30th and 31st. P. N. Kripal presided. Dr. Tarlok Singh read the key-note address. G. B. K. Hooja chaired the discussion which followed. It was noted that the traditional universities had not yet accepted their role in 'extensions programmes'. The *Green Revolution* was in a good measure due to "the Lab to the Farm" programmes of the Agricultural Universities. The infra-structure built up by the CD movement in the 50's was waiting to be fertilized by technical knowhow, which was supplied by the 60's. There was no reason why the traditional universities should not accept a similar role in the areas of their specialization.

On the 30th, Michael Grierson read a paper on **Gandhi's Negotiating Skills as a Bania** at a meeting held at the Rajghat under the auspices of **Gandhi-in Action** (and chaired by G. B. K. Hooja). The learned scholar laboured hard to put forward instances of Gandhi's bargaining skills. The consensus, however, was that Gandhi was essentially a humanist who was pledged to serve India and through her, humanity at large. Einstein spoke the truth when he said that "Generations to come would wonder whether such a one ever lived in flesh and blood on this earth."

Urbanisation & Regional Development

A Seminar Report by Atma Ram & Narendra Awasthi

A two-day seminar on **Urbanisation and Regional Development** sponsored by the Indian Council of Social Sciences Research (North-Western Region, Chandigarh) was organised by the Post-Graduate Deptt. of Economics, Government P.G. College, Dharamsala (H.P.) on 16-17 December, 1986.

This was the first seminar of its kind in Himachal Pradesh in which delegates from four Universities as also from Government Colleges, Mandi and Dhalliara, and S.D. College, Thural, took part. Dr Atma Ram, Principal, served as the Director with Dr. Narendra Awasthi as the Organising Secretary.

The following nine papers were presented and discussed at length :—

1. *Urbanisation and Socio-Economic Development : Some Perspectives : The 'Key-Note' Address by* Dr. L.R. Sharma, Chairman, Deptt. of Economics, Himachal Pradesh University (Shimla)
2. *Pattern and Growth of Human Amenities in Punjab : A Case Study* by Vikram Chaddah, Lecturer, Punjab School of Economics, GND University (Amritsar)
3. *Towns and Urban Development in Punjab* by Parminder Singh, Lecturer, Punjab School of Economics, GND University (Amritsar)
4. *Concept of Town Planning and Urbanism in the plays of Bhasa and Contemporary Literature* by Dr. Subhash Gupta, Government Post-graduate College (Dharamshala)
5. *Urban Centres and Spatial Development : A Case Study* by Dr. Narendra Awasthi, Government Post-graduate College (Dharamsala)
6. *Urbanisation in Western Himalayas* by Shri G. S. Kainth, Department of Economics and Sociology, Punjab Agricultural University (Ludhiana)
7. *Health Problems in Urban Areas*–Guest Paper by Sudhir Mahajan, Lecturer, Government Post-graduate College (Dharamsala)
8. *Impact of Irrigation Sources on Farm Income : A Case Study* by Prof. T. V. Moorthy, Prof. & Head, Department of Agro-Economics, H. P. Krishi Vishav-Vidyalaya (Palampur, H.P)
9. *Socio-Economic Impacts of Urbanisation : A Case Study of Ancient Mandi Town* by Mrs. Uma Sharma from Baijnath.

It was a unique experience for the economists, teachers and scholars of the area, to interact with one

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Conference on INTERNATIONAL INTERDEPENDENCE : GLOBAL UNDERDEVELOPMENT

(Jaipur, Rajasthan, India : December 8–10, 1986)

Hosted at Jaipur by the Rajasthan Chapter of the Society for International Development (SID) in joint collaboration with the State Government and University of Rajasthan, the HCM State Institute of Public Administration and Indian Institue of Health Management Research, the **International Conference on Global Development** began with a warm note of welcome by Dr. Ponna Wignaraja, SID, Rome.

DEFINING DEVELOPMENT

In the session on **"Development Reconsidered"** chaired by Dr. Wignaraja, in his key-note address, Prof. I.M.D. Little defined '*development*' as a *process* to create "stronger, abler and more knowledgeable human beings" through the expansion and sharing of wealth generated by it. He expressed the belief that *growth must go with equity* and advised that governments should primarily and exclusively aim at development. He remarked that the growth of industry to the detriment of agriculture has ruined many countries, as has the dominance of 'ideology' over development.

India, said Prof. Little, was a living example of capital intensive and inward-looking approach to development. India's insistence on making every thing in the country, and its fear and distrust of foreign trade were not good for its economy, he argued.

Though most discussants agreed with Prof. Little, they also added that development was "a value-laden concept" and must be viewed as such. They also held that it should aim at "nation" building, not state building, and promote human welfare by ensuring direct delivery of goods and services to the poor.

ECONOMIC GROWTH

Prof. John W. Mellor was the key speaker in the session on **"Employment, Growth and the Critical Role of Agriculture"** presided over by the State Education Secretary, R. S. Kumat. He stressed the central role of 'agriculture' in any dynamic process of economic transformation and growth. He highlighted the connection between agriculture, growth and employment and added that accelerated growth in employment in other sectors must be accompanied by accelerated growth in food supplies. He advised developing countries to promote growth in the imports of capital intensive intermediate goods and services, and make substantial public sector investment in transportation, power, communication, research and education sectors.

On the second day, 9th December, the discussion on **"Alternative Economic Systems and Global Development"** sparked off a heated debate on public expenditure. Prof. B. B. Bhattacharya in his paper on "*Public Expenditure and International Economic Development : Myth and Reality*" described the "neo classical" thesis denouncing public expenditure as a myth and a bogey and tried to prove with statistics that higher public expenditure led to better growth rate.

The principal discussant Prof. Isher Ahluwalia was not happy with the questions posed by Prof. Bhattacharya. She did not think that public expenditure necessarily enhanced social welfare She referred to India's performance and attributed its sucess to its *eclectic* approach to development. She, however, observed, that while India has achieved a phenomenal success in agriculture and built up a diversified industrial base, economic self-reliance has brought about a modest growth rate and insufficient employment generation.

Prof. Little called Prof. Bhattacharya's paper as "misleading" based as it was on a "selective choice of bad figures", Dr. Raffer added that the figures of growth for the socialist countries were "suspect". Prof. Bhattacharya, however, defended his thesis while answering the criticism his paper had evoked.

THE PLEA FOR DISARMAMENT

At the next session on **"Disarmament and Development"**, the key speaker, Prof. J. D. Sethi, enumerated issues which, in his opinion, threatened development and made disarmament an unfeasible proposition. These related to the arms race and mounting defence expenditure, international debt problems, poverty and denial of basic human rights, the depletion of resource and ecological imbalance.

He perceived a co-relation between poverty, denial of basic human rights and defence expenditure, and argued that disarmament was not feasible in view of the economic and technological compulsions, of 'the star war'. The way out of this predicament lay in (i) the nations supporting disarmament, (ii) developing nations agreeing to voluntary cuts in their defence budgets so as to have some moral influence on super-powers and (iii) all nations surrendering their sovereignty (to some extent) to create a new world order. He also saw some hope in the attempts at strengthening the UNO, the creation of a food security system and the struggle for human rights in developing countries.

Dr. Raffer initiated the discussion and agreed with Prof. Sethi that development is not possible without the protection of basic human rights, but felt that reduction in arms race might not release the funds for development. He, however, argued that concentration on weapons of defence, not of offence, might lead to a de-escalation of the arms race.

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INTERNATIONAL INTERDEPENDENCE: GLOBAL UNDERDEVELOPMENT

B.G. Verghese did not share Prof. Sethi's pessimism. but emphasised that the gravity of the situation demanded the urgent need to act. He believed that the SDI is not merely for security, but also for a possible technological dominance. He advocated the activating of "peace movements", strengthening of the UNO and the creation of a new world order to check the growing menace.

Dr. Bhambri thought of "development" as the creation of a new value system and building new institutions.

Prof. M.G.K. Menon found Prof. Sethi's picture of the real world situation somewhat cynical, though he agreed that expenditure on arms was a negation of development. He argued that the upward spiralling arms race represented a momentum of its own and that, if this was not checked, we might be sucked into a situation where more and more efforts would be needed for arms.

SCIENCE, TECHNOLOGY & ENVIRONMENT

The session on **"Tomorrow's India"** brought together eminent speakers from many disciplines to look into the future of India and present a kaliedoscope of pictures that ranged from utterly dismal to highly optimistic ones.

On 10th December, addressing a large audience. Prof. M.G.K. Mennon spoke on **"Science, Technology and Development."** He was of the view that global "interdependence" was the result of developments in science and technology, and maintained that the advancement or backwardness of any modern country depended entirely on it He referred to the many problems such as shortage of potable water, floods, desertification, energy etc. which the world faced today, and held that modern science and technology alone held the keys to solve them.

Kishore Saint in his presentation on **"Preservation of Environment'** examined 'development' from the point of view of the tribals of southern Rajasthan, among whom he worked. He held that development as "a scientific technological enterprise" had no meaning for these people, as they daily witnessed the aggravation of poverty, the deterioration of their life-support system and the natural base of their environment.

Dr. Rameshwar Sharma agreed with Kishore Saint about the destruction of environment and added that one did not need to go to the Aravalis to see the degradation around. However, he attributed its causes not to science and technology, but to our prevailing cultural values and social Practices.

According to B G. Verghese, the destruction of the environment was the natural consequence of the tremendous impact of population explosion on land and natural resources. This, in his opinion, led to the 'nationalisation' of natural resources and the 'alienation' of people from participation in their management Verghese saw some hope in the awareness for environment arising from the bottom. He also felt that "violence at the grass-root level" was a healthy sign, as it indicated "symbolic refutation" by the down-trodden people of their mute acceptance of reality in the past.

The valedictory function touched a new height when Dr. Ponna Wignaraja made a fervent plea for adopting an interdisciplinary approach to solve world problems and to demolish the world order that perpetrated the dominance of the rich over the poor. Enumerating some recent innovations and achievements in the State of Rajasthan as signs of strength and future hope, he gave a call to the people and administration of Rajasthan to show the way in the light of the issues discussed and the many recommendations of the conference. The function was presided over by Shri Heera Lal Devpura, Minister of Education and Health, who voiced his concern over disparities between the standards of living in the developed and the under-developed countries and pointed out that declining standards of living in developing countries were bound to affect the growth scenerio of developed countries.

Mr. Devpura expressed the hope that, in the common aim of the welfare of human-kind, the world community would work together for the creation of an egalitarian world society, where all the nations can share the world GNP in equitable terms.

Mr. V.B L. Mathur, Chief Secretary, Government of Rajasthan, expressed his satisfaction over the success of the conference and hoped that its deliberations would highlight the issues that agitate people's minds everywhere. The valedictory function concluded with a vote of thanks by R. S. Kumat, Chairman, Organising Committee.

TWELVE RECOMMENDATIONS

The Conference resolved that

1. Development must not be viewed in terms of gross national product (GNP) alone. It must lead to the creation of better human being and ensure growth with equity.
2. Nature, the life-supporting system of mankind, must be protected to save mankind and all it stands for.
3. Movements for peace all over the world must be supported; and disarmament must be viewed not merely as a reduction in arms, but as an essential condition to peace.

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International Interdependence : Global Underdevelopment

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4. Developing countries must unite to fight collectively the menace of poverty, population explosion and international indebtedness. They must disentangle themselves from the war games of the developed countries to ensure the survival of their civilizations and value systems.
5. Agriculture in the Third World countries must receive utmost attention not only as a catalyst to development, but also to good life.
6. The environment must be protected and ecological balance restored to save mankind from the impending annihilation.
7. Basic human rights must be protected, and freedom and dignity of the individual restored.
8. People must be involved in the management of their affairs, and their participation in governance must be encouraged.
9. Science and Technology must be used to promote development, not to bring about destruction.
10. The UNO must be strengthened and regional co-operation and North-South dialogue must countribute to its effective functioning.
11. Knowledge should be viewed as a total system and its fragmentation must be curbed through inter-disciplinary approach.
12. All nations must work for a New World Order and surrender some of their sovereignty to make this possible.

Report by Jagat Bahukhandi, Ashok Bapna and *R. S. Kumat (Ed. Secy. Govt. of Rajasthan,* and *Chaiman, Organising Committee of SID Conference),*

Urbanisation & Regional Development

(*Contd. from page 62*)

another and then discuss at length various issues or problems giving concrete illustrations from their day-to-day life. The discussions were perceptive, analytical, illustrative and generated considerable heat and light with the faculty of the host college and post-graduate students making many useful and insightful observations. At the end of discussions, the following **conclusions** and/or **recommendations** emerged :—

— There should be emphasis on rural development to check exodus of population from rural to urban areas.

— Expenditure on provision and maintenance of urban civic amentities should be increased in proportion to the growth of urban population.

— There should be co-ordination between planning and implementation of urban development programmes.

— There is need for intergated development of urban areas in respect of infrastructural facilities, human development and welfare measures, like junk-yards for refuse, sanitation, slum-clearance and prevention of pollution.

— Fiscal policy should be so structured that dis-incentives are created for further agglomeration of economic activity in the already congested big cities, and corresponding incentives are provided for dispersal of such activity to smaller towns.

— Proper economic interaction may be created between the urban centres and peripheral rural areas so that each acts as a catalyst for the growth of the other.

— Social and economic infrastructure be strengthened in smaller towns and rural areas so as to prevent concentrations of population in big cities.

— Economic incentives may be provided for the decentralization of business and industrial activity in general, in the interest of balanced regional development and the development of new towns.

— Policy should be formulated for the establishment of satellite towns to act as counter magnets to the prevailing trend of the migration to big cities and the menace of over-crowding.

— A high-powered committee consisting of experts, academicians and government officials should be set up to develop a blue-print of Policy for Urban Development in Himachal Pradesh, which should ensure that some of the ugly features of urbanisation in the plains are not duplicated in the hills.

— A Centre for the Study of Urbanisation and Regional development should be set up in one of the states of North Western India.

— The research in the area of inquiry should try to assess the relative roles of economic and non-economic factors in the process of urbanisation.

— The State Governments of the region should provide facilities, including finances for the study of urbanisation and regional development to scholars and students of this region.

— Research projects should be sanctioned by the Central and the State Governments to study the rural-urban integration and interaction and to suggest the measures to strengthen it.

The seminar was dedicated to the memory of the brave sons of Himachal Pradesh, the martyrs in wars in whose memory a 'War-Memorial' has been constructed at Dharamshala. The seminar was held in the month of December to remember with reverance and to honour on the occasion some great writers whose birth-days also fall, in the month, namely the late Lal Chand Prarthi (Kullu-Pahari), Yash Pal (Hamirpur-Hindi) and Dr. Mulk Raj Anand. (Punjab-English).

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IN DEFENCE OF THE EDITOR

What should the actors in the wings do if they find their hero on the proscenium turning speechless ? To reclaim him to the world of speech, they should, I think, rush to the stage and offer first-aid. Many of us who are in the wings find our hero, the editor, in such a puzzling situation. His efferts to bring the IBC to the level of his talent and taste have so far not succeeded. The exercise done so far has rather robbed him of his pink and poise.

He has been trying his luck with several presses in the town. The big ones are not as charitable as to come down to our level, and we are not so munificent as to enlarge our resources to their level. Then ? The 'middle-class presses' are the only ones we have to turn to. Invariably they have a galaxy of glib-tongued managers who, like romantic lovers, make all sorts of promises in 'come-live-with-me-and-be-my-love' vein. Their punctuality is elastic. Always it stretches forward in the flux of change. Their efficiency is disarming. Without fail, it begins with 'excuse me, sir'. Surprisingly, no one states the plain fact that they are the captives of compositers who, like locusts, come and go in batches. They take leave *en masse* during the marriage season and return after the newly-weds come back from their protracted honeymoon in the Himalayas (!). And below, on the earth, the poor editor wails for the moon to show up. But his luck is always favoured by dark clouds on the horizon.

The compositors as a class are inscrutable. They can be mercurial, conceited, and inventive by turns. They can create an effect you had never intended to make. A soft word in their hand can produce a grating sound, and a cheerful looking word can cause murky effect on the reader. How can the poor editor match their genius if they change *sound* to *round* in the first proof, to *found* in the second, and to *bound* in the third. A real tale told by an idiot. Full of sound and fury ! Signifying ....? You pick out, they pick in. The merry game goes on.

Hence I decided to share this experience of proof-correcting with our readers, who, instead of becoming mere chroniclers of errors, should look to the seamy side of life and chuckle a little. All this gives me a feeling that Malaprop and Spooner were probably distant cousins of compositors. These very compositors may be responsible for the edcomposition of many mags and their editors.

Well, the editor sends you a copy of IBC with all love, hope, and care. While doing so, he is conscious of the fact that the outgoing copy is like a newly-stitched pants with several holes in its bottom. But for that you will not kick him in his pants ! I pray you get to the bottom of the story and you will then ignore the 'devils' you find snoring in its pages. 'Delays' will then not be very unpalatable. *Rather, in the end, you will appreciate the person who holds the fort against all odds.

(*This issue has taken 3 months in the press.)

I. K. Sharma
Associate Professor in English,
University of Rajasthan, Jaipur.

Editorial Foot-note

The above piece "In Defence of the Editor" is a spontaneons response of a well-wisher, (though very recently, Dr. I. K. Sharma has been drawn into the IBC net. He has also agreed to help in presenting a new feature.....the POETRY PAGE or the POETS' CORNER—as we call it.)

A few days ago, Sharma came in a little worked up, after what appeared to have been an uneasy though brief encounter with a colleague of his who was rather uncharitable and critical of an IBC issue he had seen. While this colleague was unsparing in his critical fervour about some obvious grammatical and typographical errors, Sharma was hard put to 'our defence'. He knew our problems, the heavy and foul weather, and the odds against which IBC is bravely trying to keep afloat against strong and hostile currents and still manages to make some headway. He must have put a stout defence before the unrelenting critic. Of that we are sure !

Since he was in the know of things, he could understand and be sympathetic. He returned the next day with his hand-written 'defence'. In fairness to him, and for his concern, his earnestness and present involvement, we have put his 'plea' in print.

But we must also add that the 'editor', with all his faults and failings, perhaps does not need any defence. He has taken upon this *obligation* in full consciousness of his handicaps and limitations, as a *trust* and a *challenge*, to keep the journal alive as long as possible, as a means of open two-way communication between those who write books or publish and sell or stock them in book-shops or libraries and those who happen to read them and of course, the critics. The editor is thus a care-taker, a trustee and a medium, a *Sutra-dhara* to be precise, who in the fashion of classical theatre, helps in the unfolding of the drama. He is no 'hero', this editor. The stage does not belong to him ! Nor the tools or the skills. He presents what others have to or can offer, and he takes (in his stride) the blame for the delays and the printers' devils or the mistakes of spelling, structure or grammar, since English is not his native idiom. But as a *Sutra-dhara*, he invites all those who stand by to watch the show and mock or cheer, to come forth and 'join' the fun. And when the *Tamasha* of each issue is almost over, to throw their money in ! Because the show must go on !

(BH)

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A BUNCH OF (NOT SO FRESH) LETTERS

(We resume this column after a gap of two or three issues. Some letters may not look fresh, but their fragrance of goodwill has not faded yet. —Editors)

"...I shall be happy to review books for the journal. I am also writing to my publishers to send books to you for review in the Indian Book Chronicle" *Prof S. S. Mathur, Deptt of Education, Punjab University, Chandigarh (160014) 6. 5. 1986*

"Kindly refer to your letter addressed to Dr. Hargopal about KASPA books for review in your journal, 'IBC'. We are sending (four) books by separate regd. book post.. " *K. Murli Manohar, Kakatiya School of Public Administration, 13-4-17. P. O. Mandi Bazar, Warangal (506012) 27. 5. 1986*

"...I am glad to know that *Indian Book Chronicle* is going to continue publication and that you are associated with it. I will try to help as much as I can, as I have done in the past by writing reviews occasionally and by contributing to the annual nuuber..Regarding sending books to you from the Institute, kindly note that we do not publish books ourselves, but only through commercial publishers such as OUP, Allied, Sage etc. I am sure you would be receiving books from these publishers.." *Dr. T.N. Madan Professor (Sociology) Institute of Economic Growth, University Enclave, Delhi (110007)*

"I have just got back from abroad after several months' absence. I am very glad that you have taken over the editorship of IBC. Amrik Singh had done his best to keep it going, but I suppose it really needed a full-time editor. Good luck. I shall do may best. " *Dr. J. D. Sethi, 49/18, East Patel Nagar, New Delhi, (110005)*

"...I am sorry for the delay in acknowledging your letters....You will be getting a few subscriptions from the University within a few days."... *Dr. R. P. Bambah Vice-Chancellor, Punjab University, Chandigarh (160014)*

"...Much as I wish to write for the IBC about books of interest or importance on scientific subjects, ...I am unable to do so due to a busy scedule..." *Prof. Yash Pal, Chairman, UGC, Bahadur Shah Zafar Marg, New Delhi (110002) June 11, 1986*

"...We regret that we are unable to further expand our list of complimentary copies." *For Lancer International, Bharat Verma, P. O. Box 3802... New Delhi, (110049) 17 June 1986*

"Thank you for your recent letter. We will be happy to assist your publication "Indian Book Chronicle. We have begun an ambitious series in India of low-priced but attractively packaged reprints of significant American books. We will be happy to supply you these volumes and even provide a review if you want.

"Mr. Donald C. Hausrath, who as our Libraries and Books Services Officer is responsible for this series, has agreed to work with you as our resources permit.

"I am enclosing one of the first offering "Excellence" by John Gardner and hope you will review it. Again I wish you every success in getting your publication going again...." *Barry B. R. Jacobs, Director for North India United States Information Service 24, Kasturba Gandhi Marg, New Delhi-110 001 (June 27, 1986)*

"...I look forward to receiving the IBC journal and would let you know subsequently whether we will be able to place your publication for sales/subscription in our bookshop ..Could you explain what review of books you would like some of our members to do for you ? If these books could be available in Streelekha and of our choice, I certainly think we will be able to send one review at least for every issue of the IBC news and Reviews .." *Ms Celine Suguna, for Streelekha, 67, M. G. Road, II floor, Blumoon Complex, Bangalore-(560001)*

"This is with reference to your letter No 377 dated 20th June, 1986 regarding support to the Indian Book Chron cle. I am having this matter examined and will respond in greater length to you in due course .." *Anand Swaroop (IAS) Secretary, Department of Education, Govt. of India, New Delhi, (110001)*

"I am glad you received all my books for review. I do not receive your magazine, so I have not seen any of the reviews...I can well realise your problems in bringing out the journal. It is not an easy task. I have experienced enough difficulties in this field myself..." *Dr. Asghar Ali Engineer Bombay, 8. 7 1986.*

"I have received your letter. Before that 5 copies of IBC, and the Ad cards ..I have already contacted a few friends here in Delhi about subscription, adveritisement and for reviewing. Some of them will be writing to the Editor directly.. Please send just one complimentary copy of the previous issue of IBC to a colleague of mine (Dr. V. K. Saxena) whose book *Muslims in British India* has been reviewed by P.P. Mishra of Sambalpur University. Please also send him a membership form also .."*Dr. Pramod K. Mishra NIAS, 1, Wood-burn Park, Calcutta, 700020*

Dr V. K. Saxena, Sr. Lecturer in History, RLA College, Anand Niketan, New Delhi, (110021)

"I have received from the National Book Trust, India, two copies of a publication entitled "*Science of the Oceans and Human Life*" by A.N.P. Ummerkutty for review. I am desirous of sending the review of this book on popular science for the Indian Book Chronicle, alongwith a copy of the book. Kindly let me know your willingness for the same. Please also let me know the "wordage" of the review you will be able to

(Overleaf)

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A BUNCH OF (NOT SO FRESH) LETTERS *(Continued)*

publish...' *Dr. Yousuf Kamal Reader, Deptt. of Geology, Osmania University, Hyderabad (500007) (A. P.)*

"I am enclosing another review, incidentlally again of a directory. You can have the directory from Gujarat Granthalay Seva Sangh c/o P. C. Shah 4 A Laxminarayan Society Ashram Road, Ahmedabed-380013.-*M. P. Satija, RF/4 GND University, Amritsa r (143085).*

"I received Heesterman's book on the 2nd of August and your two post cards subsequently. The book is very important and deserves a full-length review article. But as you seem to be in a hurry and as I am not sure whether you publish review articles, I am sending the review along with this letter. I would like to have a few reprints."... *Dr. K. N. Sharma, Indian Institute of Technology, Kanpur (208016) August 25, 1986.*

"Recd. your letter yesterday, as also the Jan-Feb issue of IBC. Have not yet got the March-April and May issues. On just the Jan-Feb issue, I do feel the lay-out could do with some improvement. The first three pages with two simultaneous pieces get jumbled. Also the advertisements—can't they be bunched at the end or after each group of articles ?

"In the Jan-Feb issue, the fare is somewhat uneven. Can you work out a system within which you either have two review articles (3 to 5000 words) and the rest between 700 to 1000 words, and many more of the 'introductory variety' ? As for other ideas, I would suggest that in the earlier phase, you may concentrate on reviews, interviews with autors, may be an essay. But let's not get into 'crisis of education' type of essays.

"I have read Breman's book. The reason I did not write the review was that you had already one with you. But if you want it now, just say when and how long ?" *Harsh Sethi, C/o ICSSR New Delhi Flat no 2, B 4/140 Safdarjang Enclave, New Delhi (110029)29.8.86*

"It is very kind of you to be so thoughtful. I did get your first postcard and mentioned it to Rakesh while at Jaipur. In the process of shifting and reshifting, the subscription forms I had picked up had vaporised. My memory is fuzzy about taking a book for reviewing. Please give it a knock. A book on travel or the mountains would be very good. I am longing to get my hands on writing about a) comparative bureaucracy, b) irrigation systems, c) office equipment (may be I should say "electronic aids"). These would be nice if only to read"... *Anirudh, 37 Civil Lines, Bikaner.*

"I enclose a pamphlet entitled *"Small Steps Toward Insti tution-Building*, which will give you details about the Centre. Some of my colleagues would be happy to review books for you : *B. L. Maheshwari Director, Centre for Organizetion Development, Bageena, Road No.3, BanjaraHills, Hyderabad-(500 034)*

"Thank you for your letter and a copy of the Indian Book Chronicle which I received while I was in the Deptt of Pol. Science at Jaipur. I would be happy to do whatever I can for the journal." ..*Prof. Surendra Chopra, Deptt of Pol Science, Guru Nanak Dev University, Amritsar (143005) 2nd Sept. 86*

"As one associated with IBC almost from the inaugural number, I am happy to note that you are keeping the IBC flag flying, This is just to infom you that I have recently retired and moved to Bombay. My new address is given below. I should be happy to continue to be reviewing for IBC, especially in the field of Indian writing in English (which, as you perhaps know, happens to be my hobby-horse !)

P. S. A copy of my *History of English Literature* was sent to IBC in January '83. The review is yet to appear. Could you look into the matter and let me know the position ? The much (over-rated) convention of modesty prevents me from dwelling on the importance of the book, but any serious student of the subject will perhaps endorse the judgement..." *Dr. M. K. Naik (Retd. Professor & Head of the Deptt. of English, Karntak University, Dharwar-3) Emeritus Professor English Department, University of Bombay. Add. : 201, I - 56, Yashodham, Film City Rd., Goregaon East, Bombay (400063)*

.....There will be no difficulty if you publish those two reviews. I shall write to the editors of the *Deccan Herald* and *Point Counter - point* in the matter. You need not wait for formal permission... . ...I am happy the Book Chronicle is in competent hands.....

"Right now I am busy with some field studies and surveyes of Muslim Communities in Western India. I am glad you are actively associated with IBC.

Dr. Asghar Ali Engineer, Director, Institute of Islamic Studies, Irene Cottage, 2nd Floor, 4th Road, Santa Cruz (East) Bombay (400055) 6.9.86

"We are pleased to inform you that through registered post we have sent to you : DOMESTIC CONFLICTS IN SOUTH ASIA Eds. Urmila Phadnis, S. D. Muni & Kalim Bahadur Vol 1 : Political Dimensions, Vol 2 : Ethnic and Economic Dimensions. Many of your readers would be interested in these books. We shall be thankful for a clipping of the review on publication. Thank you for your cooperation"...*Vinod Kumar, Director, South Asian Publishers Pvt. Ltd. 16, Netaji Subhash Marg, Daryaganj, New Delhi (110002) 6th Sept. 1986.*

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Indian Book Chronicle

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Creative Irregularity and. . .!

Some-times some interesting phrases stick in your mind. Depends on circumstances and your receptivity and whether or not you are in the youthful exuberant phase of spinning out an intriguing, clever or queer phrase. (You don't have to be a professional phrase-monger for that, nor a slogan monger). Because of their sound and music of the words, and some times their meaning—hidden or double, if you like—or for their lilt or alliteration, for their allusion or expressive brevity, occasionally an odd but charming unity of opposites or unmatching qualities or situations, such phrases please one not only when they are coined, used or heard; but they seem to linger long in one's mind, in the subconscious if you please.

I have suddenly remembered such a series, rather a battery, of phrases which were used and applied in my case (to my then unshaped mould of personality or character) not only by a young, friendly and concerned teacher, but also by myself, by way of a sudden on-the-spur-of the-moment retort, obviously in defence of my obvious faults and lapses. The phrases were, and these tried to sum up my adolescent rebellion against the prescribed norms of discipline : "Hooja, you are regularly irregular, punctually un-punctual, methodically immethodical ..... !" and so on. Expressive, meaningful and high sounding, the summing up was not far from right at that time. The teacher was trying to pull me up, but I seemed to take pride in the sudden unleashing of pent-up energies, after the strict school regime. In any case being irregular unpunctual or imme-

(*Contd. overleaf III column*)

OF ANNALS & ANTIQUITIES. . . . . DREAMS & VISIONS

As may be seen, with this issue, IBC has gone a bit more native or provincial. Some may say, parochial. True, it has donned some of the desert-land garb. There is an explanation for that.

We had hoped that by this time, the back-log of the IBC would have been cleared, and it would become regular and timely in its publication. In anticipation of that event, we had planned to venture forth in yet another direction or field of experiment. We had intended to start covering the various regions of the country, their languages and cultural identities, literatures as well as academic or scholarly work, both creative and critical, and new dreams or visions emerging in different parts of the country.

As a first step, we all but announced that in March 1987, we would attempt to focus on the desert land of Rajashan and its culture, with a special issue or supplement, followed by a similar attempt in April on the Punjab. No, not the present truncated and politically disturbed or administratively circumscribed tract of land, but the region or the land-scape (of the five rivers and more) with its concommitant mental and emotional horizons, open and wide and endless, as should come under the cover of the ethos or the psyche called *Punjabiyat*, the spirit which still permeates the area from Delhi to Peshawar and from Sindh to the Himalayas.

Well, we have almost caught up with the publication programme, but for a few unexpected and unwarranted recent set-backs. If we would have been up-to-date, there would have been no more apologies ! No need to combine two issues into one, though in the face of a temporary set-back, once more, we resort to a combined issue for March and April. We hope this would be the last time for the IBC twins to be born.

Our project to reflect more of the regional or desert colour has, of course, had a late start and mixed and slow response. In the process we have realised how difficult it is for a small voluntary group, attached (deeply) to a non-commercial venture and with hardly any material or even man-power resources, to plan anything on an ambitious or daring scale. We have not got the cooperation we had sought. We could only make contacts with some prospective writers on the phone or by post. But we could not pursue each contact to the extent of evincing an early or helpful response. That required more sustained or elaborate efforts.

Briefly, we have written to all the universities and some other institutions or libraries, to various departments of the Government, which have anything to do with academic or cultural matters, or which deal with various academies or educational or academic activities or look after the promotion of arts and letters or handling of books and publications. We have sent circulars (cyclostyled) and personal appeals to a large number of friends and old colleagues in the business of writing) known for their catholic tastes or wide range of interests and their overall love for books and literature. Various academies (they call them *akademis*, for some reason) museums and libraries were also approached.

We have received quite a few promises (but not enough publishable material). If all of them were to materalise, we are sure we can come out with a fairly large compendium of which all of us can be proud. But instead of a flood of help, we have only had a tiny little trickle, which makes an interesting stream, precious and life-saving like any other non-perennial and half-flowing half-choked channel in the desert landscape.

(*Over-leaf*)

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OF ANNALS & ANTIQUITIES . . .

Like the Ghaggar. the stream of Rajasthani talent also seems flow underground, the Saraswati of our times !

We offer in these pages what we have on this Rajasthan theme !

One reason, a plausible one to some extent, for the delay in this issue has been due to our interest and keenness to 'wait for' more (possible) material about Rajasthan or emanating from here, from the universities, their departments and research centres, or from the academies and archives and *granth bhandars* or *pothi khanas*, from the scores of writers, poets, critics and scholars we know, and who are friendly or favourably inclined towards the IBC cause. But the deadline has been reached, long ago; and we dare not wait, no more. Whatever we have on or about Rajasthan must go to the press along-with a selection of some other long-pending material lying with us.

Rajasthan is the birth—place or adopted home of (or it plays a hospitable host to) nearly half-a-dozen fairly well developed and flourishing languages—*Rajasthani, Dhundhari, Mewati, Hadoti, Marwari, Mewari* etc,, and *Brajbhasha, Hindi, Urdu, Sindhi, Punjabi* and of course *English*, the present-day official-cum-associate link language, and last but not the least, the mother of most Indian languages, *Sanskrit*. Religious, philosopshic, astronomical, bhakti or bardic literature in these languages has a long living tradition, here in these parts. Its annals and antiquities are know all over and have inspired many generations all over the country. Even modern writing has a century old tradition, both in prose or poetry.

How do we encompass or project all that rich treasure and the growing traditions in a small and restricted compilation ? And how do we condense the dreams and visions of the present or future generations ? In all shades of colours or cultures, languages and their literary traditions and outpourings in the printed medium ? At best, we can only hope to give a "regional" flavour or *Rajasthani* touch to the contents of this issue of the IBC, conscious all the time of what has been left out, or what else could have been served.

Since we have fond hopes and eager plans to attempt similar special numbers or supplements about other regions and languages. we hope that what we offer today would serve as a model of what possibilities are there. Already, from some parts of the country where our message has been carried by one of our dynamic supporters, there are promises of responsive efforts in the near future. Let us hope, these ideas do mature !

As mentioned earlier, besides the Rajasthani fare, we have put to gether an odd and random selection of some other contributions, reviews, reports and features or articles which have got accumulated with us due to the delays and the repeated games of hide-and-seek with the printers. The assortment is naturally varied and we hope quite satisfying,

We are often blamed, if not accused, for the frequent delays. We have now managed to lay our hands on a very 'noble' and plausible excuse or explanation which can give us some respectability, under the shield of what has been called '*creative irregularity*". In any case, you are cordially invited to read the accompanying piece. Perhaps, you will then forgive us all our acts of commission or omission and our none but human frailties.

Bhupendra Hooja

Rima Hooja

CREATIVE IRREGULARITY . . .

thodical made one different from the rest... So the phrases stuck to me and remained with me for long, until the rush of life changed things for me. I remember vaguely, those were the days of our (at least mine) discovery of George Bernard Shaw and his Shavian wit and hard-hitting punches at the society and especially at the British institutions or ways of life. How vitriolic and unsparing he was in his attack on the English, in his *John Bull's Other Island*. (I hope my memory has not slipped up.)

Well, I have been reminded of this exercise of the clever twist or mix of words to coin expressive phrases by an odd coincidence. While going through an article in the February 1987 issue of *Recent Additions to American Center Libraries*"—an article on "Literary Magazines" by Kay Ann Cassell, I have come across an attractive phrase : "creative irregularity", which has been throbbing and revolving in my mind, not only because of the beauty and brevity of its expression and meaning, but because it has offered me a very clever and congent explanation or defence for the irregularity of IBC publication. Until now, we have been rather apologetic and on the defensive, as if it were, and hard put to explain how and why the successive issues of the IBC, since its transfer to Jaipur, have been unfortunately and inadvertantly delayed. Enough of such apologies and explanations !

We now have it. What is the good word? The name of the excuse?

We can now claim and proclaim if any one comes out to complain or criticise us for the delays, that IBC has the honourable sickness or the symptom of the elite, "*creative irregularity*", or to put it in a more blunt way, IBC is irregular because it is creative... (I hope the logic stands.) Well, putting together a string of comments. critical appreciations and other features is as much a creative effort as any other by any one in the group of writers, poets, dramatists and fiction writers.

Secondly as Kay Ann Cassell has explained while writing about the

(*Continued*)

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Towards Total Revolution

David Selbourne, (Editor)

IN THEORY AND IN PRACTICE : Essays on the Politics of Jayaprakash Narayan

Oxford University Press, Delhi, 1985, pp. 236, Rs. 120/-.

Reviewed by Bimal Prasad

Originally brought together by the late Brahmanand one-time secretary to J. P. and founder of J. P. Academy in New Delhi, the essays in this book seek to elucidate some of the strands in J. P.'s political thinking as also to evaluate his role in Indian politics. As David Selbourne well-known to Indian readers through his two books (*An Eye to India* 1977 and *Through the Indian Looking Glass*, 1982) admits in his Introduction, most of these essays are not as critical as they could have been. Some of them, however, are critical enough. Besides, many of them raise some very important questions and help us to pursue further study not only of J. P.'s ideas, but also of some of the basic issues before the world today.

SOME FACTUAL ERRORS

Selbourne as editor does not come out creditably. There are several factual errors which could have been easily avoided by showing the manuscript to some knowledgeable person.

Photographs

Thus, the second photograph really belongs to 1948 (vide Ajit Bhattacharjee, *Jayaprakash Narayan : A Political Biography*, Delhi 1975) and not to 1952 as wrongly mentioned in this book. The date under the fifth photograph is again wrong. The caption under it reads : "J. P.'s calling for Total Revolution, Gandhi Maidan, Patna 4 May 1974." It is known to every one conversant with the life of J. P. or the events of 1974–75, that the call for Total Revolution was first given by J. P. at a meeting at Patna on 5 June, 1974. Again under the eighth photograph, showing J. P. leading a procession in Delhi from the Red Fort to the Parliament House in order to present a charter of demands (the phrase mentioned in the book is 'a programme of demands') the date given is April 1975. Actually, this event took place on 6 March 1975, and this is mentioned more than once in the book itself (pp. 169 . 215).

Article

A serious mistake has been committed by including in the book (pp. 127–131) a note drafted by the late Professor Raj Krishna on "*The Socio-Economic Objectives and Programme of the Bihar Movement*" in February 1975, as an article by Raj Krishna and J. P. The former had drafted this note as a help to J. P. to prepare an article on that topic and subsequently revised it in the light of the latter's and some others' comments. The note on this article (pp. 215–216) itself mentions this.

(Continued)

CREATIVE IRREGULARITY . . . (*Continued*)

literary magazines scene in the United States of America.. in spite of "the variety", ...growth and change" . . . "individuality and deep personal commitments" . . "literary innovations" . . . etc (various attributes of such magazines, mentioned in the article) .."With their delightful variety and zest for life, literary magazines continue to survive and flourish. They are and will continue to be characterised by a certain creative irregularity and whim. Their publication schedules tend to be erratic, and they may even forget to put a date or volume number on the issue. Yet they protect and nourish a very important part of the literary world . . , They do not publish to meet the tastes of general public but survive on the praise and support of a small intellectual elite which reads them . . . "

We could quote more of the explanation or the facts, but perhaps there is no need to elaborate.

However, on the financial and managerial aspects of the U.S.A. published literary magazines, Kay Ann Cassell has made the following observations :—

"As a result of the desire of literary magazine editors to publish rather than to make money, they lead a precarious existence. Many are funded by editors. (She then mentions some funding devices or sources available ...) . . . All in all, it is extremely difficult for literary magazines to keep publishing over a number of years. They are generally poorly-staffed and often the staff is unpaid. Their energy goes into reading manuscripts and into the actual publications of the magazines... As a result, the business side of the magazines is often neglected, and that is one of the reasons that many quality literary magazines survive in a marginal way with small sales and a small subscription list".

What is the scenario of a more alive and vigorous world of arts and letters in the USA, where thousand of such literary, creative or critical magazines survive or flourish, is also true (perhaps more so) about this small venture of ours—the IBC. But then, do we need to remind our readers who have stood by it, that it has *survived* for almost twelve years now, in spite of all the handicaps and heavy odds against it ? It is one of the few journals of its kind which has some crediblity as much as fight left in it. Irregular, yes ! but not dead yet !! Three cheers to creative irregularity !!!

Bhupendra Hooja

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TOWARDS TOTAL REVOLUTION—(*Continued*)

It also mentions J. P.'s intention, announced to a group of friends in Delhi on 6 March 1975, to publish it after a few weeks. However, in view of the fact that J. P.'s intended article was published in *Everyman's* on 11 May 1975, under the caption "*J. P.'s Manifesto for a New Bihar*", without reproducing or even paraphrasing any portion of Raj Krishna's note, it shows that after further reflection, he decided to do without that note and to present his ideas in a different way. (The point made here may be checked by referring to the text of J. P.'s article which is available in full in *Towards Total Revolution*, 1978, edited by Brahmanand, vol. IV, pp. 164–178 and in part in *A Revolutionary's Quest*, 1980, edited by the present reviewer pp. 342–47).

In the light of this, Raj Krishna's note remains his draft for J. P.'s article, albeit revised in the light partly of the latter's comments, and cannot be described as an article by both. In any case, it is not clear what purpose is sought to be served by including this article in this collection of articles by scholars seeking to analyse and evaluate J. P.'s ideas and actions.

At the end of this chapter appear two lines (without completing a sentence) from some other article in the book, totally unrelated to the theme of this chapter—a serious printing error for which the editor as well as the publisher must be held responsible.

An Omission

Geoffrey(wrongly spelled as Geogrey in the table of contents) Ostergaard's article entitled "*The Ambiguous Strategy of J. P.'s Last Phase*' (no reflection on its quality) is a reproduction of an article by the same author with the same title published in 1982 *Internationales Asienforum*, vol. 13, No. 1–2, pp. 46–54). but this is not mentioned any-where in the book. Needless to add, it is an excellent article, and it was wise to include it in the book; but the fact that it had already been published some where else should have been mentioned.

TOWARDS UNDERSTANDING J. P.

The Introduction is quite disappointing. The editor should have concentrated on the issues considered important by J. P. and drawn attention to some of the points made by the contributors to this volume, While he pays some attention to these tasks, his major concern seems to be to debunk the criticism of J.P. made by the two major communist parties in India and some of their sympathisers. It can, of course, be argued that a critique of the Indian communists' attitude towards J. P. should have a place in a study of J.P.'s thoughts and actions. This is quite tenable, but if this was in the mind of the editor, he could have commissioned an article on this topic or added such a critique to his own article included in this book. Instead of adopting either of these courses he has used the Introduction to deal with this theme. thereby preventing the former from serving its true purpose and even though debunking. attaching an importance to certain views which they do not deserve.

The one good point about the Introduction is that it pays handsome tribute to Brahmanand, which he richly deserves.

To point to the lapses of the editor is not at all to detract from the value of this book. It is a book which must be carefully read by all those who may be interested in a critical study of J.P.'s life and thought. While every article makes some contribution towards a better understanding of J.P., some clearly stand out. Among the latter is **Selbourne's** own article. While Selbourne, the editor, may legitimately be accused of several acts of both omission and commission, Selbourne, the author of "*A Political Morality Re-examined*", the last chapter of this book, deserves all praise, The same author had in some of his earlier writings poured undisguised scorn and ridicule on J.P., but further study and reflection have brought about a change in his views. He, of course, does not support everything that J.P. said or did; and finds serious contradictions and pitfalls in several of his ideas. particularly in the economic field; but that does not stand in the way of his realisation that his earlier estimate of J. P. represented a serious error and that J.P.'s ideas and actions at various stages were not only motivated by a high moral purpose, but also had their own inner logic and consistency, As he puts it :

> Now, despite the complexity of the evidence, I do not think that inconsistency, illogicality and incoherence of thought can really be attributed to J.P. It is, in any case, a false criticism to make of any thinker or writer; a life's work and thought is a process, and it is bound to include contradiction and reconsideration. If it does not—and such a hypothetical model is itself unthinkable—it will be the poorer for it. Moreover, a careful and unprejudiced re-reading of J.P.'s writings will reveal that he took up a succession of crucial moral and political issues; that in this succession, there is to be found a series of rational responses to political and social events in India and beyond; that these responses, despite certain contradictions, possess their own internal logic and coherence; and that the sum total of J.P.'s work, like it or not turns out to be both consistent and profound. (pp. 181–182).

ISSUES RAISED BY J. P.

What follows is a most serious examination of some of the important issues raised by J. P. as well as the ideas propounded by him, and this is carried out in the context of the ideas of some of the most important thinkers of modern times like Rousseau, Mill and Marx. Indeed, Selbourne seems ideally suited to write a full-length study on the political thought of J.P,. and all persons interested in this subject should feel beholden to him, if he decides to so.

(*Continued*)

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TOWARDS TOTAL REVOLUTION—(*Continued*)

Ostergaard's article raises some pertinent questions regarding the nature and future direction of the *Sarvodaya* movement as well as the contribution made to it by J.P. All may not agree with his criticism of some of J.P.'s decisions in 1974-75, nor see the clear dichotomy between reform and revolution on which it is mainly based, but it would not do to just brush it aside without serious consideration. For, it is offered by a most sympathetic and knowledgeable observer of the Sarvodaya movement and author of two well-known books on the subject.

Bhola Chatterji's article entitled "*In Pursuit of the Real Jayaprakash Narayan*, a macro study, covering almost the entire period of J. P.'s public life, spanning nearly half a century, should also be compulsory reading for a critical study of J. P. Adapted from his full-length study of J P., published as a book in 1984 under the title *Conflict in J. P.'s Politics*, it really reads much better than the latter, perhaps because of avoidance of too many details of only one kind and a balanced summing up at the end, bringing out the contributions as well as the contradictions of a remarkable political career.

GANDHI AND J. P.

All the articles are not critical, but that does not necessarily reduce their worth. **Johan Galtung's** "*A Gandhian Theory of Conflict*" is based on the assumption that there is need for a general theory of conflict to place Gandhi and J. P. in a proper perspective It is a tribute to Galtung's mastery of the subject and his clarity that he is able to formulate such a theory in a simple, eminently readable language within sixteen pages,

Madan Handa is not so successful in elucidating "*The Elements of a Gandhian Social Theory*". Many will find it difficult to agree with him that the Gandhian is not a revolutionary vision, because of its rejection of violence as a means, and because it makes the process of change dependent on mass education (p. 57). It seems a bit odd that this has been written at a time when even some leading Marxist thinkers are not seeing a necessary relationship between violence and revolution and are attaching tremendous importance to mass education.

Among the rest, **Chandra Agrawal** has tried to deliniate "*The Political Theory of Total Revolution*" by drawing attention to certain basic assumptions of J. P. and distinguishing them from those on which traditional revolutions are usually based. **Fred Blum** in his article on "*Self-Realisation and Social Order*" draws attention to an important fact often over-looked by superficial observers that Marx and Gandhi co-exi sted in J.P.'s mind and that this co-existence developed in a natural way. **Chadwick Alger** in '*The Limtts of the Nation-State*" argues in favour of extending J. P.'s ideas on social organisation, based on primacy of people's will and people's efforts, to the arena of international relations.

George McRobie, in course of a most interesting article entitled "*Against the Destructive Economy*", brings out the close personal relationship as well as identity of views on economic organisation between J.P. and Fritz Schumacher, the author of the famous book. *Small is Beautiful*. This article is a must for anyone interested in the study of J. P 's economic ideas,

All in all, it is an extremely useful collection and indispensable for all those who may be interested in the study of J. P.'s political and economic thought.

Prof. Bimal Prasad is Professor of South Asian Studies at the Jawaharlal Nehru University. He was closely associated with J P. and has edited two selections of his writings—Socialism, Sarvodaya and Democracy (1964) and A Revolutionary's Quest (1980). He is also the author of Gandhi, Nehru and J. P. : Studies in Leadership (1985).

GURULESS NON--GURU

A PERSONAL TRIBUTE TO J. KRISHNAMURTI (1895-1986)

GBK. Hooja

With the passing away of the sage J. Krishnamurti or Krishnaji, (who was named as such since he was the eighth child of his parents and was affectionately called so by many who came close to him) the world has lost a *guruless non-guru*, a rebel against gurudom, a free-thinker, a searing soul, a debunker of sham, a person of immense moral courage, penetrating intelligence and high mental calibre. The world is the poorer for it, for the likes of him walk on this earth once in a while.

An intellectual giant, not many could attain his wavelength. Yet it may be a solace to the so-called dullards and some-thing to ponder over for those who swear by university degrees, that he failed in the matriculation examination more than one. More than formal books and scriptures, he fancied and delved in the book of nature with its green pastures, immeasurable sky, vast ocean, majestic hills, tall trees, as also things mechanical—clocks, watches, time-pieces and sports cars. He cultivated roses and milched cows. All that goes to show his varied interests !

No wonder that he had an ever-fresh mind and an attractive personality which is what drew him to Leadbeater and Annie Besant, who sought to groom him as the second

(*Continued*)

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GURULESS - NONGURU—*(Continued)*

Messiah. He was picked up young, sent to England for training and eventually proclaimed as the *Saviour*. Enormous amounts of property were settled on him; and he was literally worshipped.

But none of these for his questioning, inquisitive and wonder-filled mind ! One fine morning in 1930, to the utter despair and confusion of his mentors, he brushed aside all this paraphernalia and stood before the world in his pristine nakedness and glory, if you please, armed simply with a sharp, expansive vision and with the courage to know.

He plunged deep into the subterranean channels of his mind and extracted from there gems of wisdom, from his unfettered observation and matching meditation. He did not lean on the *Gita* or the *Upanishads* or psychological books. He preferred to stand alone and court the inward richness of his mind.

"Do you ever sit quietly, with your face very straight, without movement, and know the beauty of silence ? Do you ever let your mind wander, not about petty things, but expansively, widely, deeply, and thereby explore, discover ?" He asked.

"And do you know what is happening in the world is a projection of what is happening inside each one of us ? We are, the world is ! Most of us are jealous and condemn people; and that is exactly what is happening in the world, only more dramatically, ruthlessely ! It is only when you spend some time every day earnestly thinking about these matters, that there is a possibility of bringing about a total revolution and creating a new world. And I assure you, a new world has to be created, a world which will not be a continuation of the same rotten society in a different from". He would add more wisdom in that vein.

According to him, the *art of living* implies that that there should be *no fear*—fear of psychological insecurity, fear of death, fear of not becoming something, fear of losing.

"What is the root of fear ?" He asks. And then proceeds to answer, "Change from what is and what is should be is one of the causes of fear —the root of fear is time-thought."

The remedy lies in finding out a way of living in which conflicts, problems do not exist, because conflicts and problems waste our energy. He would have us find out why conflicts exist.

As the art of living is to lead daily life with tremendous precision, accuracy and order, we must become conscious of our disorder. "Even the greatest saints live in disorder, because they are trying to become *something* all the time. The very becoming—in that endeavour to change what is to what should be, there is an interval, a gap in which conflict takes place, and that conflict is the essence of disorder." He has said that again and again.

"Time to act is NOW," he told us, a group of young under-graduates, when we met him at Lahore in 1932. "And what do we do ?" We asked, eager to grasp the subtle wisdom of the Master.

"Where do you live ?" He queried

"Room No. 72, New Hostel," I replied before any-one else could speak.

"Have you got a carpet in your room ?" asked the Master.

"Yes, Sir,"

"Then, look under the carpet, take a broom and do what you know."

The message made an indelible imprint on a dozen of young, impressionable minds.

As Aldous Huxley has said, Krishnamurti did not present a system of beliefs or a catalogue of dogmas or a set of readymade notions or ideals. He did not pretend to lead; neither did he evolve a spiritual methodolody. He roamed about like a free bird, spreading his message of *Creative Reality* all along the way, calling upon his admirers to find their respective paths, orderly and harmonious.

GBK Hooja, after his active and varied career in the country's administrative services and a rather long tenure as V. C. Gurukul-Kangri is now a senior citizen of Delhi.

Some Books Available with Krishnamurti Foundation India

64, Greenways Rd., Madras-28

At our request, M. K. Saxena, Secretary, Krishnamurti Foundation India (originally set up in 1928 as the Rishi Valley Trust) had sent us sometime ago the 1985-86 Book list of the Foundation, including *The Way of Intelligence* which would be reviewed soon and Krishnamurti's various *Commentaries on Living* (Series I, II & III) the *Penguin Readers* (One & Two) and two Pengiun paper-backs : *The Impossible Question* and *Beginning of Learning*. It is a long and impressive list encompassing the living thought of a tireless seeker and exponent of truth.

BOOK LIST 1985-86

The Ways of Intelligence(Hard cover)
Letters to the Schools—Vol. II
Talk at Los Alamos (A pamphlet)
One Thousand Moons : A book of photographs by Asit Chandmal (Hard cover)
Commentaries on Living
Commentaries on Living II Series
Commentaries on Living III Series

The Penguin Krishnamurti Reader
The Second Penguin Krishnamurti Reader

The Flight of the Eagle
You are the World
The Impossible Question (Penguin paperback)
Beyond Violence
Tradition and Revolution
Krishnamurti's Notebook
Krishnamurti's Journal(Hard cover)
The Network of Thought
Questions and Answers
Sri Lanka Talks
Mind Without Measure
The Flame of Attention

Books on Education

Krishnamurti on Education
Beginnings of Learning (Penguin paperback)

Books on Krishnamurti

Krishnamurti : The Years of Awakening-biography by MaryLuetyens (in Hard cover & Paper back)
Krishnamurti : The Years of Fulfil-ment &
Within the Mind

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AHIMSA AND SHANTI

A. B. Bhardwaj

LIVING NON – VIOLENCE *Gandhi-in-Action :*

(Delhi. Arvind Nagar, Ghonda (1986) Pp., 105 Rs. 60; US $ 10,00

A Review by Anima Bose

Since 1960's, there has been a revival of interest in Gandhian studies and in theories of non-violence and peace. Factors such as increase in violence, the armament race, separation between nations and between human beings despite technological development and quicker means of communication, are now seen as increasingly threatening to peace. It is becoming important to study as well ns to practise non-violence, in every-day life and living.

The author, Arya Bhusan Bhardwaj, describes this book as his journey in search of non-violence, a journey he envisions as endless. Non-violent action, he believes, is the only way to achieve "absolute non-violence" through selfless action. In the Gandhian perception, *Ahimsa*, non-injury or non-violence as it is generally translated into English, has inter-relationship with Truth : ("*Sat*" = is-ness; or being, in English). Truth and God were convertible terms to him. There is no way to find Truth except the way of non-violence. That must be the supreme value. The author stretches non-violent action to selfless service to humani y, making non-violence an operative principle. Perhaps some emphasis could be laid on the essence of *ahimsa* being love, which positively refuses to do any kind of harm a positive state of love that sensitizes one to the many faces of violence—overt, covert and subtle. Thus *ahimsa* includes "hurt by every evil thought, by undue haste, by lying, by hatred, by wishing ill to any body" as Gandhi elaborated in *Young India* (Jan. 19, 1921).

Not individual *per se* but individual *vis-a-vis* the society was the deepest concern of Gandhi. As he said,"One may live in a cave in certain circumstances, but the common man can be tested only in society". One way of testing is how an individual relates to the others. Selfless service is one way, for the desire to gain or to find out "what is therein it for me" does not dilute this service; and the author assures us that is the way to God. Besides, 'institutionalisation" is the outcome of vested interests, just the opposite of selfless action." This may not be true always—but the author's experience as he himself admits, is subjective. However, one agrees with him that of all the institutions, "the institution of the state" is the strongest instrument of violence, although in a democratic and decentralised government, it need not be so. Indeed that government is the best that governs the least. But then what is the alternative. Bhardwaj suggests an "alternative way of life"—and life—style, one that Gandhi himself followed.

The small school, the *Jai Jagat Cheitna*, Villaggio Verde, to name a few are some groups' efforts at 'an alternative life-style' mentioned in the book. But are the people in the West the only "people" who are fed up with the material progress of modern civilization, as the author says, and are turning to Gandhi ? The beleagured black community of U. S. A., the African black community of South Africa, the grape-vine workers under Cesar Chavez--they too had and have turned to Gandhi, fed up with the rank injustice and degradation to humanity that they themselves experienced. Gandhi, stood for peace with justice through non-violent means. and he believed in experiments with truth.

This book has not done any in-depth analysis of Gandhian or peace movements in the West. Nor does it include some of the more significant efforts at understanding peace and non-violence in the Gandhian way present in U.S.A., U. K., West Germany and Holland today.

This book should be considered timely inasmuch as it tries to underline one of the most significant events of our time, namely the people world over are turning to the life and ways of Gandhi and to an effort to understand the significance of *ahimsa* and *shanti* as Gandhi perceived them in his time and age.

Dr. Anima Bose is Professor of Peace Studies and Director Centre for Peace Education, Delhi.

An Announcement : *A Seminar on*

BACKGROUND TO VICTORIAN LITERATURE

The Rajasthan University Department of English is organising an inter-disciplinary seminar on ' Background to Victorian Literature" in September, 1987 (tentative dates 17th to 19th September). The purpose is to focus attention on movements and areas which are normally ignored in the post-graduate syllabi in India, but are significant in the impact they have had on literature. Papers are invited on authors such as the followings : Cardinal Newman. James Macaulay, Thomas Carlyle, Benjamin Disraeli, David Livingstone, T. E. Huxley, Herbert Spencer. Elizabeth Gaskell, George Gissing, Anthony Trollope, Charles Kingsley, Charles Reade, R. L Stevenson and J. S. Mill and relate a to any of the following areas : Social and Economic Background, Philosophy, Religion and Education, Science, Colonial Situation, Art and Architecture.

The presentation time for each paper will be 15–20minutes. Participants are requested to send their acceptance by) 15th June, Title andAbstract of paper by) 15th July, and their Paper by) 27th August.

Dr. Jasbir Jain, Convenor, Deptt. of English, Rajasthan University. Jaipur–4

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POETS' CORNER : On Rajasthan

The very word 'Rajasthan' evokes a vision of 'war and desert. One is history, another geography. In this miscellany of poems, our chief aim is to familiarize the reader with the twin faces of Rajasthan. Poets, though writing in different languages, are not likely to escape them. Chandra Singh, Rawat Saraswat, Kusum Prasad, I. K. Sharma represent the 'geographical' face of Rajasthan, while Ganesh Lal Vyas 'Ustad' and 'Suman', the historical. Nand Bhardwaj, Usha Rani, Vimlesh, Ashok Mahajan, and even the American poet, David Ray are the watchers of the contemporary sky i. e. current history. Their poems are a reaction to the history being written before their observant eyes.

At present, Rajasthan may have more than a hundred practising poets. To bring them all on one platform with a single stroke of editorial pen is a task fit enough for a god. The editors have their earthly limitations and poets have their own sense of sublime privacy. In a situation of this kind, to make a quiet way is an act of practical wisdom. Hence, so little. (First in English, Then a selection from Rajasthan).

Nonetheless, we trust this *little* bouquet of flowers within our reach, will convey to readers a waft of fragrance of Rajasthan. We give below some compositions in English.—*I. K. Sharma*

Abu (1963)

A little plateau
A little mountain range
And the little town of Abu atop.

A small rustling lake
In the palm of the town
And a fringe of temples around.
A tinkle of bells
A muffle of chants
The small roaring growl
Of the wind in trees.

The trees—
The flowering trees
A purple and pink and yellow
And a mauve and white of spring
And the burning flame of early
summer
The browns
And the glorious eucalyptus blues.

Where the gentle leopards prowl
and pad the heavy bear,
And the swish of snakes
And the swing of apes.
And bird sound round the year.
They perch, the mynah and lark
where the hidden orchids grow
And sunbird and cuckoo
And wild ducks from the
frozen north
Alight on Nakki's shore . . .

It's a subterranean world
when the monsoons break--
Crystaline waters cascade down
To the waving greens.
And clouds enclose in a bubble
The town
And waters roll and wash and clean
For the autumn riot of flowers
That come pushing forth
And more and more
And carpets of them
And armies . . .

And yet the rocks
That dot and enclose the town,
Old and black and weathered
Carved by chisels
of rain and wind—
Here the sphynx
And there the lion
On its paws—asleep,
A double humped camel,
A blinded cow,
An overhanging toad
And crocodiles and bulls—
A circus of them
Or a noah's ark
That comes stark to sight
When the flowers subside
And the greens withdraw
And the brown balmy winter
spreads its' sun.

Rajasthan

When I think of my land,
It is curtained dust,
Oven baked earth
And curls of sand
A furnace in the sky.

Melted orange glow—
The sun . . .
The unperturbed camel
And the bursting bloom of cactus.
Where the wind is a sculptor,
Working on stone
And *babul* trees . . .
My land is a picture gallery.
Here the wind zooms and sounds
through the spaces
An awsome melody
And hordes of dust goblins
Rise and twirl . . .
The universe dances for me.

And at night—
The flash lights of stars
Pinpoint and heighten
Inky shadows on the sandy seas.

Then from hidden burrows
Stream out
The people of my land.

Their dazzling reds and greens
merged to blues and mauves.
Bright, kohl-darkened eyes
Jewelled nose-rings, forehead medals
Bangles and braelets
Toe rings and anklets
At one with the night
And the stars.

And their every move is music
The twirl of their skirts—
Fountains at play.

The songs my people sing
Are carried away by the wind
And linger as heart-heard echoes
In the beating of my blood
And blow on and on
in the particles of sand.

The exploding sun
The limpid moon
Blow and expand and reach out
And touch and call
Such as me,
Who came as strangers to the land
And went away,
Yet can never leave !

Kusum Prasad, Jaipur, (M. D., Rajasthan State Small Industries Corporation).

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POETS' CORNER : ON RAJASTHAN—*(Continued)*

Seth Agarwal

With his mouth opening and
closing like a gavial
Computing the previous day's
profit and loss, we find
Seth Madangopal Chunilal Agarwal
sitting cross-legged
On the divan in his old,
ancestral shop
Poring over his ledgers through
an ill-fitting
Pair of gold-framed spectacles,
ankles and soles of his feet
Dirt-laminated. He
(In a mulmul dhoti and
a home-made vest
Through which you may see
His ponderous belly protruding
on all sides
Like a ginger-rhizome)
Is the founder and proprietor
of Agarwal and Sons.
'Grocers and Grain Merchants
Johri Bazar, Jaipur'.
Retail and whole-sale dealers of
adulterated
Mustard oil, asfoetida,
powerdered red-chilly,
Turmeric, cummin, fennel,
nutmeg, gingelly,
Liquorice, lentil, dried boletus,
pigeon-pea,
'Wadi' and 'Papad'. Renowned
Hoarders of' vanaspati', sugar,
wheat and rice. Adept
At cheating their rural
clientele at the scales.
God swell Seth Agarwal's
belly and his sales.

—*Ashok Mahajan*

Ganeshjis' Temple

In inexhaustable faith
They hurry in their hundreds

Content to touch his feet
Leave meagre offerings
Certain of his response.

Next week, undefeated,
they will return,
The God knows
While he rejects
The multitude will return,

Laughter filled girls
Gallants in pink and orange
Darting children
Corpulent matrons
Bouncing bosoms on opulent flesh.

The dust and the din
The trumpet sellers
The succulent eats

I watch from my window
The confident crowd undeterred
By generations of sleeping gods
Of grasping priests, clanging bells.

Renewed in faith
Regularly they come
Broken hearts and bodies.

The Multitude

Screened by the dust
in hovels of medieval times
they huddle, the multitude :

Undulating maids
slender necked, willowy
carry the burden of thirst;

Old bent backs, sinewy brittle arms
that for pittance
flourish futile ploughs;

Arrogantly mustachioed bold-eyed
swains loll on parapets
flashing teeth in dusky faces;

Over filth choked drains
laughing screeching naked
urchins never still, never ending;

At exposed breast
undisturbed
suckling child of working mothers

Shining coated sleek startled
goats, horde upon horde
for ever nibbling;

And the sheep entranced
docile with placid gait . . .
India, for ever my India !

—*Usha Rani**

**From ; Songs & Sculpture (1975)*
(Usha Rani is sculptor by profession.)

Villagers

They do nothing halfway here,
scatter, hide behind reeds
and corners of clay, peek
over dungwalls—or all rush out
coaxing their nanygoats near,
showing their almond-eyed maidens
as if you must choose or take all.
(Veils drop from stunned faces.)
They drag up on charpoys in dust
their sick and their dying, for your
blessing, for sure as hell
you're ordained by one or more gods.
The small boys beg you with smirks
to make them immortal
in one fading snapshot. Yellow
and warped on a wall
it may yet bring good luck.
Right now they're not doing so well.
Water is twelve miles away;
women bring it with jugs
on their heads. The blacksmith
pursues his art by the roadside
as if there's a bronze age up ahead.
All he needs is fire, his boy,
and his tongs. The oxen need shoes.
Dacoits need pistols, to kill
those of low caste, in some other
village. Next time you'll bring
salve for their sores, a surgeon
to cut off a limb that offends.
At doorways the ladies wash hair
and pick one another's head lice
with the grace of houris of paradise.
If you pause and gaze toward them
they'll stand up and dance,
or so their amused eyes seem to
promise.
If you ever come back they will rush
out to embrace you, long lost exile
returned to the dust of your streets.

—*David Ray (USA)*

Purdah

In my rooftop study in India,
sitting by the ancient charpoy
a yard high, with lacquered legs
and marble inlay, a bed fit
for a king, I'm surrounded
by portraits of the Rajput
rulers, at least seven
generations of them, each grim
in his turban, letting his sword
touch the carpet. But just one
picture includes a woman—
In all the dozen paintings,
etchings, and old photographs
there is only one woman
and she is presumably
beautiful though I cannot
be sure because she sits
at her husband's side draped
in a veil like a beekeeper's
gauze. It would be funny

(*Continued Overleaf*)

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POETS' CORNER : ON RAJASTHAN—*(Continued)*

Purdah—*(Contd.)*

if it were not so sad, my not
being able to see her. She wants
to look out, to gaze into my room.
Her small hand touches the veil
of purdah as if to lift
it aside, but the two
faces next to her are stern,
with terrible fierce glares.
Both hold swords and wear
turbans of power. hair coiled
and held for a strike.
They will not let her
come out into this century,
and her beauty if it was beauty
is lost while behind her
magnesium flares against tile
while I presume that her eyes
were bronze agate, her skin
the bronze of the women
of roadsides who cup
their gold hands as I pass.

—David Ray (USA)

(David Ray was in residence at Jaipur for some time a few years ago.)

Waiting for Rain

Am born in the land where the
sand shifts
to make way for more to come,
on the day water wound through
the sky
to tease and not to come.

'Come, come, come down
rushing forth
you thick, black, and dark !
Come and flog us without ruth
to make us swollen bark.'

Every soul became a divine theme,
every hut an incenced temple,
the heartless above looked
frozen-faced
to say a No, though ample.

My mother quivered into a song :
'Come for my son, if not me,
show to the world I gave birth
a babe— —the shadiest tree.

'Come for the half-fallen crop,
come for the dying cow,
come for my year-long kitchen,
come you, by and by.'

Her song slept in the eyes that wet
clouds dole out no pills,
old, young beat the temple gong
but no answer to their trills.

'Close to us *Maa*, thunder is heard,
lighting winks at sky,
clouds slide, scatter their pearls,
what sins ours to be dry ?'

'No sin, my child, gods play like this,
keep up your tiny heart,
some day he will leap from above
to help our broken cart,'

Many summers folded into my heart
I stirred many a prayer,
each day I parroted the question :
what jewels raindrops are ?

Slowly I slid into brittle boyhood
pining for liquid wealth,
years soaked into sponge of life
flicked my waterless health.

My knees have scratches,
tongue has scars,
my heart is full of burns,
I know one, one thing only
how to run and burn.

My birth has blown into a shady deal,
a treat for those who mighty,
Man or God : each one drifts here
Me toss amid crafty n thrifty.

—I. K. Sharma

From : The Native Embers (1986)

Form IV

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Life at The Grass Roots

U. B. Mathur

FOLKWAYS IN RAJASTHAN : *The Folklorists, Jaipur. (1986)*

Pp. 202 with sketches and illustrations Price Rs. 395/-

A Review by I. C. Srivastava

'Folkways in Rajasthan' is a path-finder on folk culture and life of various communities living in Rajasthan. This book called by the author 'the glimpsing survey of folkways' is an authentic account of the life as it is lived and experienced by the people of different castes, tribes and communities. It presents a unique cavalcade of variegated hues, shades and nuances of different facets of rural Rajasthan.

Dr. Mathur's association with the census organization for two decades and more, enabled him to tour extensively in order to "go to the roots" as it were, so that vignettes of folk-life—its small joys and sorrrows, customs and rites and 'chars and chores' of women have been brought into relief with great accuracy and detail. The sketches in ochre colour add a pictorial representation to the almost lyrical language at places. For instance, "Close to nature and deep in he jungles. one can find here and there, tucked away in a glade, a simple little home, very peaceful, solitary and inviting, with a happy smiling family sitting by its door and a toddler at play with his little bow." Such pieces of poetic prose interspersed with bold impressive sketches present a picturesque description which reaches a crescendo in words like the following :

> "All is grand in the countryside, lovely and wild, as if destined by nature to be the resort of her most preferred progeny, where human trespasses should never intrude to disturb the harmony of the scene. The skies are clear, the sun illumines the groves, cuckoos are heard responding to each other from amidst the foliage. jungle fowls sing their matinals, partridges vie with the doves in expressions of delight, and the sound of the woodpecker's bill is heard reverberating from the barks."

Alas ! How one wishes that all was as good in the sylvan surroundings as it has been portrayed. The main drawback, therefore, of the book appears to be its losing sight of the hard and harsh realities of folk life. Probably, the book was not intended to focus on the dark and ugly side. We all know that *modernisation* is fast encroaching upon the natural life being lived thus far by common folks, away from the 'fever and the fret' and the 'maddening crowd' of urban human habitation.

However, the book encompasses every aspect of rural life–traditional dewllings and household effects, vehicles, arms and weapons and aesthetics, art, and artefacts, idols and icons, music and musical instruments, dialects and dialogues, and so on. Hence the book will be found useful not only by anthropologists and students of sociology, but also by administrators and avid readers alike who wish to study the past as it mingles into the present.

A demographer and anthropologist by profession, Dr. Mathur has done yeoman service to the cause of folkways and culture. As one reads through the book one gets an insight into the life at grass–roots in such a manner that one feels like delving into the roots of existence and to drink deep at the fountain of nature and its bounty. The book, therefore, is a unique anthropological and sociological study of the tribes and communities living across sandy terrains and forests of Rajasthan. May be, the price appears to be a little prohibitive for an average reader, but book–lovers will always find their way to read it through libraries or personal collection of their friends. Such a book, as it is, '*Folkways*' can be a good souvenir for tourists and an enjoyable birth–day gift for young and old alike.

I. C. Srivastava, a senior member of the I.A.S. belonging to Rajasthan cadre was the Director of Census Operation at the time of the 1981 Census. He is now Secretary to the Government of Rajasthan, Social Welfare Department and Chairman, Rajasthan Scheduled Caste Development Cooperative Corporation Ltd. Jaipur.

Socio–Cultural Profiles of A Tribe

B. L. Meharda

HISTORY AND CULTURE OF THE GIRASIAS

Adi Prakashan, Jaipur (1985). Pp. 238 Rs. 140/-

Reviewed by R. P. Garg

The tribals in Rajasthan are varied in ethnic composition and cultural pattern. Bhils, Minas, Girasias, Saharia and Damor are the main *Scheduled Tribes* in the State. Some literature is already available on the Bhils and Minas, but very little is known about the Girasias, Saharias and Damors. The book under review entitled "*History and*

(Continued overleaf)

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PROFILES OF A TRIBE—(*contd.*)

Culture of the Girasias" by B. L. Meharda, (an I.A.S. Officer in Rajas than Government and based on his Ph. D. degree thesis submitted to the University of Rajasthan, is an important contribution to fill in the missing gap.

POPULATION & LOCATION

There were 52,268 Girasias in the State as per 1971 Census, which constituted only 1.67 per cent of the total scheduled tribes population in Rajas than. Literacy is extremly low among the Girasias. Female literacy was negiligible (0. 14%) while amongst the males also, it was as low as 1.81 per cent.

The Girasias are mainly conentrated in the districts of Sirohi, Udaipur and Pali. Within these distritcts, Abu Road and Pindwara tehsils of district Sirohi. Kotra tehsil of district Udaipur, Bali tehsil of district Pali are the areas where their concentration is high. However, the Girasias studied by Meharda were from Abu Road and Pindwara tehsils of Sirohi district.

The methodology used in this study is based on 'participant observation', bardic accounts, study of the folksongs and folklore of the Girasias and their other traditional practices. About 500 informants from 13 villages of Abu Road and 11 villages from Pindwara tehsils were interviewed by the author. Detailed information on socio-economic and religious deliefs and practices was also collected on village schedule, household schedule and agricultural schedule. Moreover, the author was intimately familiar with the area by virtue of his posting there as District Magistrate and Collector of district Sirohi in 1978.

HISTORY & SOCIAL ORGANISATION

While tracing the history of the Girasias, the author has ably shown as to how bravely the Girasias had fought against the Marathas, and then subsequently, opposed the land settlement operations to save themselves from various kinds of exploitations. They were even tortured by the local jagirdars, and their women-folk were molested. Not withstanding all this, the Girasias fought bravely, and later, they are said to to have participated with Gandhiji in his historic Dandi March and the Quit India Movement.

The social organization (social structure) of Girasias is based on different clans. The Girasias are divided into various clans, and each clan is further sub-divided into *Adak* (*gotra*). Each clan is an exogamous group. No two clans can have common *Adakhs*. The *Adakh* of the Girasias may be named after trees, plants, animals, vegetables, etc. Women of a clan and its sub-clans are considered as sisters. Each clan has its own goddess. Girasias practise different types of marriages; marriage by elopment is more common. Clan co-operation and co-existence have infused the clan unity and purity. Each clan traces its descent to a legendary common founding-father who lived in the distant past.

AGRICULTURE & DEVELOPMENT

The Girasias are mainly dependent on agriculture as their mainstay. In the past, *Valro* (shifting cultivation) was practised by the Girasias. The author has described the *valro* system in detail and also their deep conviction in the practice. They started reclaiming agricultural land by clearing forests once a year in the winter season. They practised controlled forest burning so that grass and minor forest produce were not destroyed recklessly, and then developed it as part of their ritual offering to *Magra Vavsi* (Mountain God). It was also their belief that *valro* made the land soft, increased fertility of the soil by helping proper germination of seeds or elimination of weeds and *Udai* (pests). However, the *valro* practice is now gradually dying out. Various rituals and taboos connected with agriculture have been elaborately discussed by the author in the chapter relating to economic structure.

The last two chapters of the book, namely the Girasias in Post-Independence and Some Observations, provide interesting reading.

After analysing the various expenditure figures of development programmes, the author has made some important observations, which are as under :—

The construction of roads and highways could only give marginal benefits in the form of infrastructure; but the construction of dams for irrigation purposes did not provide even marginal benefits to the tribals inhabiting the hilly and forest areas of *Bhakar*.

The money allotted to the Public Health Engineering Department (PHED) was spent at the District headquarters and towns, and not in the tribal *Bhakar*.

The DRDA beneficiary programmes bringing direct benefit to the families work out to a paltry sum of Rs. 8.60 lakh being spent in five years on Girasia households.

The allotment of Rs. 20.96 lakh to the forestry sector (7.9 percent of the total outlay) was insufficient, because the economic condition of Girasias and other tribals could hardly be transformed rapidly when the economy is forest-based.

Further, out of an allocation of Rs. 174.96 lakh from 1978-79 to 1982-83, Rs. 130.37 lakh were spent on programmes in Abu Road Tehsil which did not benefit the tribals. Thus the percentage of expenditure for the Girasia tribal area was extremly low. "It is no wonder that the efforts made by the Government for the improvement of socio-economic conditions of Girasias did not make much impact". (Pages 219-220).

Under the Modified Area Development Approach(MADA) in Pindwara Tehsil, under farm forestry scheme, an amount of Rs. 0.21 lakh out of Rs. 1.25 lakh or (16 80%) only was spent during 1978-79 to 1982-83. Nearly 40 percent expenditure was incurred under individual beneficiary-oriented schemes; des

(*Continued*)

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PROFILES OF A TRIBE—(*Contd.*)

pite government giving top priority to poverty alleviating schemes for scheduled tribes and scheduled castes.

The per day per capita earning of a Girasia family has been worked out by the author as Rs. 1.09 only against state's per capita daily average of Rs. 2.54 The per capita annual income of Girasia is Rs. 396 as against state's per capita income of Rs. 925. The author, on the basis of his analysis has concluded that "the entire Girasias population is below the poverty line". (Page 224).

The process of assimilation of Girasias into the main-stream has been very slow, and they have not lost their identity and distinctive culture. The reasons for this, accorrding to the author, are that the Girasias live from hand to mouth, they are inaccessible,illiterate socialy backward and superstitious etc.

The book under review is a welcome addition not only to the field of history and culture of a tribal community but also to Indian anthropology/ethnography.

R. P. Garg is Director and ex-officio Deputy Commissioner for Scheduled Castes and Scheduled Tribes, Government of India, based at Jaipur.

Introducing Rajasthan to Germany

Peter Meyer-Dohm / Shantilal Sarupria

RAJASTHAN—Dimensionen einer regionalen Entwicklung

K. Thienemanns Verlag. Stuttgart (FRG) (1985), 525 S., DM

A Review Comment by Hans-Bernd Schafer

In colonial India, the British Crown exercised direct control only over the regions of British India. Hundreds of quasi-autonomous principalities remained intact to be incorporated into the Indian Union only after India's independence. Rajasthan, the second largest Indian state, was established between 1948 and 1950 through the consolidation and incorporation of approximately twenty of these Rajputana States in which modern technology, economies and administration had remained largely unknown.

Jawaharlal Nehru had stated in 1936 that the political phenomenon of the Indian principalities was probably the most extreme form of autocracy of that time. He found it hard to believe that feudal enclaves could have survived world history and been preserved unscathed until the mid-twentieth century. "The air that one breathes there", he said, "is heavy and stands virtually still. Whoever arrives there for the first time is charmed to a certain extent. For, they are also confronted with the contrast of an extraordinarily backward, impoverished population with the opulent pomp of the prince's palace."

Shantilal Sarupria, Professor of Economics at the State University of Hyderabad, and Peter Meyer-Dohm, Director of long standing of the Bochum Institute of Developmental Research at the Ruhr University of Bochum, have presented an extensive monograph on the socio-economical development of one such region, Rajasthan. This is certainly the most extensive and informative treatise about this region to date. It covers 550 pages of text and includes over one hundred tables and several maps. The authors are interested not only in the region's economic development. They also intensively examine institutional changes as well as the replacement of the traditional *Jagir* agricultural constitution by modern agricultural regulations. Rajasthan's state financial system within the context of India's constitution, the emergence of political parties and power. They also trace political developments up to the present. Their emphasis is on agricultural, industrial and trade development. Surprisingly, they do not include the services sector and treat the informal sector only briefly.

How has this region—starkly influenced by its population's "desert and mountain mentality"—participated in India's development since the nation's independence ? The

(Contd. overleaf)

Out of curiosity we asked Prof. Sarupria, how he came to write this volume in the German language. Along-side we reproduce his reply :

"How the book on Rajasthan came about to be written ? The story is rather long, and we have said something about it in the 'preface'. This book has emerged out of the research programme on "Regional Development Studies" of the Institute of Development Research and Development Policy of the Ruhr-University, Bochum, where I had worked as an Associte Professor of Economics (1970-75). The "Rajasthan study" had been co-sponsored by the Institute of Asian Affairs, Hamburg, which had earlier published a book on Kerala. I had played a significant role, I think, in expanding the scope of the book on Rajasthan, in the sense of converting it into a full-fledged study in regional development process. The work could not be completed earlier since I returned to India, and Prof. Meyer-Dohm(formerly, Vice-Chancellor of Ruhr University) also went away to industry. We re-united in Germany as well as in India, and finanlly completed the book in October 1985."

—*Shantilal Sarupria*

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INTRODUCING

princes' formal but also to a great extent their informal position diminished relatively quickly. After the introduction of the new agricultural regulations, agricultural productivity increased rapidly, in part more rapidly than elsewhere in India. The agricultural reforms changed the local population's financial circumstances only slightly. Nevertheless, it was remarkable progress for a region characterized by arid and semi-arid zones.

The depiction of industrial development and the industrial and trade policies draws attention to the fact that despite India's federal structure, this sector is very strongly centrally determined. This is particularly the case of the few modern industrial centres. To portray the physical concentration and the inter-industrial integration, the authors use 'location co-efficients' or their own 'input-output table' for the trade sectors. The low degree of industrial development, as with most developing countries, is clearly depicted in the co-efficient graph of inter-industrial integration. Two-thirds of the graph are not occupied; a great deal of the rest exhibit very low co-efficients; and the industries can be summarized in three relatively autonomous blocks. Thus a low degree of inter-industrial integration becomes apparent.

Altogether, the authors have interpreted the industrial development of Rajasthan rather critically. In their opinion, implementation of large projects has not led to the expected "trickle-down" effects. They determine that the chosen strategy has been either problematical from its inception or not executed consistently enough. They also find that the investment volume has remained below the critical minimum necessary for success. However, the authors see in this failure, advantages as well, since "the concentration of modern industry and other modern developments which result in concentration have not yet taken on dangerous proportions." To their mind, this will facilitate less 'centralized' and more 'participatory' planning in the future—a very optimistic assessment.

RAJASTHAN TO GERMANY . . . *(Continued)*

The chapter on Rajasthan's state finances is, in my opinion, too descriptive for a study which emphasizes the close relationship between political and economic questions. Taking into consideration how extraordinarily delicate relations between the central state and provinces are in India, I would have expected to see more about this in the context of budget development. In addition, the chapter contains a table which is hardly to be interpreted (see p. 501) from which one must infer that between 1956 and 1981, the per capita income in Rajasthan sank by almost thirty per cent.

In all, however, Peter Meyer-Dohm's and Shantilal Sarupria's study offers everyone interested in this increasingly significant region and a developing country important information, an interesting portrayal of historical and political developments as well as throught-provoking regional and economic-political analyses. It illustrates the problems of large developing country with one of its pro vinces.

(For this comment we are obliged to Hans-Bernd Schafer of the University of Hamburg (Federal Republic of Germany as this introduces a book originally published in the German language—Editors).

A Ph. D. from the University of Cologne, Prof. Schaefer had been associated with the Ruhr University's Institute for Development Research and Development Policy (1970-75). A leading German economist who has specialised in Development Economics, and author of Agricultural Accumulation and Industrial Development (1983) Text-book on Economic Analysis of Civil Law (1986)(both in German) Prof. Schaefer is currently Professor of Economics, University of Hamburg. He has published extensively in national and international journals.

Perhaps this effort will also prompt and encourage other writers and critics to write in these columns about books about India or of interest to Indian readers. We extend our cordial invitation to Friends of India abroad and the Non-Resident Indian (NRI) scholars. (Editors),

A Bibliographic Index

Sahai, S. N. & Kothari, D. V.

RAJASTHAN – Bibliographic Index in Social Science

Scientific Publishers, Jodhpur, (1985) xi+418, Rs. 140/-.

Comments by D. D. Narula

S.N. Sahai, Librarian University of Jodhpur, and his colleague D.N. Kothari, have made a commendable effort in compiling a *Bibliographic Index in Social Sciences for Rajasthan* (The title mentions 'social science'). The publication gives a brief annotation on each entry, besides indicating the library where the publication is physically available. In all, 1296 publications have been indexed in the volume, which also provides an **Author Index** and a **Subject Index**.

For purposes of indexing, the publication is divided into 23 chapters, with an addendum containing 49 entries. Of the titles listed, 410 are in the field of history, 181 in economics spread over 4 chapters and 176 on census. These chapters cover the principal social sciences such as economics, sociology, anthropology, political science, public

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A BIBLIOGRAPHIC INDEX — (*Continued*)

administration, law, education, folk culture and geography. There is a chapter for general publications such as the directories and gazetteers.

Research in social sciences is greatly facilitated with the help of such bibliographic tools, and one hopes that other librarians in Rajasthan would undertake this important task more systematically and on a continuous basis.

It is the Classification Scheme of the volume that leaves much to be desired. The authors could have easily avoided the geographical subclassification for the whole of Rajasthan, and then for each district. The index could have served this purpose. The chapters devoted to library science with 3 entries, and to bibliography with 2 entries could have been easily brought together.

The chapters for statistics and census contain data on economy, society, etc. compiled largely by the Directorate of Economics and Statistics, the Registrar General's Office and the Chief Electoral Officer of the State. It would have been more appropriate to have a chapter on 'Demography' or 'Population Studies'. Further, there are entries in chapters which should belong elsewhere. For example, Dr. B. C. Mehta's "*Econometric Analysis of Population Growth in Rajasthan*" is listed under 'Census'. The four chapters in economics could have been brought together and classified more rationally, to avoid misclassification

The coverage over time also needs to be increased. There are very few publications before 1945 and after 1980. The rich Abu Collection at the University of Rajasthan should have been tapped and the entries for more recent years should have added greater weight. The coverage in terms of disciplines needs to be expanded to include 'social psychology' and 'management'.

Despite these weaknesses, however, the attempt is worthwhile.

Dr. D. D. Narula, formerly Secretary, Indian Council of Social Sciences Research, New Delhi, is now Director, Institute of Development, Studies, Jaipur.

(Note—We regret that in spite of our best intentions and efforts we have not been able to secure and include notes or comments on some of recent (or old) publications about Rajasthan.—*Editor*)

Rajasthan and Mediaeval Hindi Prosody

Here are some extracts from **THE HISTORICAL DEVELOPMENT OF MEDIAEVAL HINDI PROSODY by Dr. Maheshwari Sinha Mahesh**

Published by Bhagalpur University, Bihar (1964)

—*Editor*

ON APABHRAMSAS

"The embryo of the various modern North Indian languages is found in the *Prakrits* of the third generation—if such a word can be used with reference to a language. These *Prakrits* have been called *Apabhramsa* or *Desi* by various ancient scholars.

"**Patanjali** says that one and the same word has many *apabhramsa* forms. The instance he gives proves that languages such as *Ardha Magadhi, Sauraseni, Maharastri* and others did exist at that time, at least in incipient form which, however, were *Apabhramsa* from his strictly orthodox point of view . . . . (Page 68)

". . . These facts clearly establish that *Apabhramsa* and *Desi* or *Vibhasa* languages were the offshoots of *Prakrit* in its various stages of development.

"Now let us consider how the authors of the age thought of their own language. **Svayambhu** calls his language *Desi*. **Padmadeva** indicating that he would attempt to write the language of other poets who used *Desi* words according to the rules of grammar shows that he also calls his language *Desi*. Then again, **Laksmana Deva** considers the language of his book as *Desi bhasa*, and **Padmalipta** is clear when he says that he has written his poem in **Desi bhasa** . . . . (Page 69)

"When **Ganesh Vasudev Tagore** (*Historical Grammar of Apabhramsa, Poona–1948*) mentions the *Apabhramsa* regions, he seems to have taken *Ardha–Magadhi* and *Magadhi* together. He speaks of the following three *Apabhramasa* regions :—(1) Western (2) Southern (3) Eastern To this, a fourth region (4) Northern, should be added.

"The Western region includes Gujarat, **Rajasthan** and the *Doab*. The Sourthern region : Maharashtra, Madhya Pradesh and the Nizam's provinces. And the Eastern region : Bengal, Bihar and Orissa. The Northern region covers the hill tracts. The last—mentioned has no importance for the present work.

"When we classify the poets and their works according to regions, we find the following : —

(in) the first **Region(West) :** (*The author has listed 17 names —Ed.) :*

"**Puspadania** : *Mahapurana Yasodhara–carita and Nagakumaracarita;* **Yogindu :** *Paramatmaprakasa doha and yogasaradohd;* **Rama Simha** : *Pahudadohd;* **Dhanapala :** *Bhavisyyatta Kaha:* **Abu-ur-Rehman** *: Sandesa Rasaka and Sringari Kavi;* **Jinadutta Suri :** *Cacari, Upadesarasadyana and Kalasvartipakulaka;* **Hemacandra Suri :** *Prakrit Vpakarana, Chandanusasana and Desinamamala;* **Haribhadra Suri** : *Nemindhacariu;*

(*Continued*)

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RAJASTHAN AND MEDIAEVAL HINDI PROSODY—(*Continued*)

Salibhadra Suri : *Bahubalirasa;* **Somaprabha Suri** : *Kumarapala Pratibodha;* **Finapadma Suri** : *Thulibhadda Phaga;* **Vinaya Canda Suri** : *Neminatha Catuspadika;* **Candaradai** : *Prthvirajra Raso;* **Lakkhana** : *Anuvayarayana Paibam;* **Rajasekhara Suri** : *Neminatha Phaga;* **Ambadeva Suri** : *Samara rasa;* **Unknown** *Salibhadrakakk;* (Pages 70–71

MIRA BAI

(Though she needs no introduction, we quote the following piece from the text. Ed.)

". . . **Mira bai** was the daughter –in–law of the Rana of Cittaur. She spent most of her life in adoration of Lord Krsna and used to visit *Santas* and *Sadhus* and go the temple of Lord Krsna where she danced, forgetting all worldly connections. According to traditions, she lived during Akabar's reign; and he wes induced by her reputation to pay her a visit, accompanied by the famous musician Tansen. It is said that they both bowed before her spiritual power. She was sorely persecuted by her husband's family on account of her religious principles. She became the patroness of wandering *Vaisnavas* and herself went on pilgrimages to Brindavan and Dvarika. It is said that when her husband's relations failed to bring her back to what they considered a more respectable life, they tried to poison her; but every time her life was miraculously saved. These attempts of her relatives are often referred to in her poems. Wherever she went, she was worshipped like a goddess. As her poetic activity centered round Bribdavana, she can be counted among the poets of the *Braja* region, rather than among those of Rajasthana.

"She used the following metres : *Caubola, Caupai, Citrapada, Doha. Hamsagati, Kundala, Marahaja, Muktamani, Pada, Sara, Soratha, Upamana and Yoga* . . . . (page 95)

(Next is extract from **Hindi Poets; Regions**—page 108–109 Ed.)

Region V : Rajasthan : (Four Poets)

. . . . **Chihal** wrote a book called *Prem Saheli* dealing with the pangs of love and separation of five damsels. His metre is faulty. The language indicates that he belongs to Marwar. He used the following metres : *Doha* and *Sarotha.*

"**Agra Dasa** : Agra Dasa was one of the several pupils of **Krshna Dasa** who became poets. He is in his turn, was the preceptor of **Nabha Das.** The centre of his authority is in Galta near Jaipur, where he used to live. His fame is second only to that of **Dadu.** He used the following metres : *Caupai, Doha, Kundaliya, Pada, Rola* and *Soratha.*

'**Kumbhakarana** : Kumbhakarana was a king of Cittaura who died very young. He was a skilled poet and wrote a commentary on the *Gita Govinda.* He is said to have been first instructed in poetry by his wife, the famous Mira bai. He used the following metres : *Caupai, Doha, Pada* and *Soratha.*

"**Dadu** : Dadu was the founder of the sect of *Dadu panthis.* He was probably born in Ahmadabad, but, when still a boy, he went to Sambhar in Rajputana. It was there that he lived, taught, and gathered his disciples. He is stated to have been a *moci* (boot maker) and cotton cleaner by profession. The *Dadu panthis* believe him to have been a Gujrati Brahmin. But a different tradition holds that he was of Muslim origin. Dadu was one in the line of Ramanand's disciples. He was an older contemporary of Akbar. A disciple of Dadu named *Bhakt* Jan Gopal used to discuss religion with Akbar. He is by far the best of the Rajasthan school of poets. He used the following metres : *Caupai, Doha, Harigitika, Kuku, Pada, Padakulaka,Soratha, Vira* and *Yoga.*

"These four poets belong to the Rajasthan region. Chihal and Kumbha-karan were born and lived there all their life. Agra Das, though born somewhere else, settled in Rajasthan and wrote his poems there. Dadu used to travel about mostly in Rajasthan and wrote his poems there. Thes poets were fully in touch with the life of the people . . . .

BHAKTI AGE

". . . Even in the age of *Bhakti* Rajasthan distinguished itself by the fact that its poets with only one exception were men who had left the world and depended entirely on the mercy of God. The following *Doha*, attributed to **Maluka Dasa** characterises the whole region :—

ajagara kare na cakari
panchi kare na kama,
Dasa Maluka yon kahe
saba ke data Rama

(The python performs no service, the bird does no work. Maluka Dasa declares, Rama is the giver of all.)

"All these poets were free from caste prejudices. They never desired *adhyayana* (study) or acknowledged *niyamacara* (rules and regulations). They seemed to have come to the world to make it happy, here and hereafter, with purity of heart and truth of words. For short sayings springing from a pure heart, one does not need high sounding words. It requires a flow natural as that of water. Simplicity and tenderness are the hallmark of their personality. They gave their best thoughts in the simplest of metres, employing *Doha, Kavita* and *Pada* in most of their poems.

"So far as language is concerned we find that they too followed a new path. They considered themselves for the people, of the people, and from the people, and so they always took care to voice their thoughts in the language of the people, with simple examples like :

ghiva dudha mein rami raha
vyapaka saba hi thaura.
Dadu bakta bahuta hai
mathi karai te aura.

(God pervades the whole world like cream; many who talk, but few who can churn).

"This explains the essence of God and those who seek him. We do not hestiate to call this region, the

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RAJASTHAN & MEDIAEVAL HINDI PROSODY (*Continued*)

region of the people. What the people longed for, the poets gave them in their own language and in the atmosphere. **Chihala**—the only non-*bhakta* among them, whom we consider to be a ptriotic poet for his love and description of Rajasthana – has expressed the feelings and sentiments of the Rajasthanis with the simplicity and dignity that are peculiar to the poets of this region.

"The contribution of this region (as compared to those previously treated) consequently is the sho.t epigram. Mirabai who by right of birth should be counted as a Rajasthani poetess has been taken with poets of *Braja* on account of her spiritual affinity with that group rather than with the poets of Rajasthana . . . ." (pages 121–122)

Dr. Maheshwari Sinha 'Mahesh' long associated with the Bhagalpur University, has now retired from active teaching. The book was based on his thesis approved far the Ph.D. degree at ihe University of London (during the early 50's).

Some Sources of History

BIOGRAPHY, ARCHEOLOGY, FOLKWAYS & LIBRARY

Comments by Rima Hooja

BIOGRAPHIES OLD & NEW

K. Natwar Singh : MAHARAJA SURAJ MAL : 1707–1763

George Allen & Unwin Ltd., London (1981) also Vikas (New Delhi)
pp : xiv+136 with B & W plates

Maharaja Suraj Mal, the Jat adventurer, warrior and founder of the princely house of Bharatpur, became a living legend in his own time. He was born in 1707, the year when the great Mughal Emperor, Aurangzeb died, leaving his vastly expanded but unwieldy ancestral empire in disarry and mutual disputes in the hands of comparatively weaker successors. Revolts and rebellions, ever on the increase, were recurring features of those disturbed times. The Marathas in the south-west (of Agra and Delhi) and Sikhs in the north (in the Punjab) and beyond them, the Afghan were knocking at the weakening empire. And closer home, in the capital region, the Jats were also up in arms.

It is a colourful story of an intriguing personality which sheds a new light on the disturbed scene along the Yamuna tract, stretching from Delhi to Agra. In this biography (published a few years ago) K. Natwar Singh has done a good job and a great service to the students and scholars of medieval history of north India by bringing to light the life and times of this comparatively less known, but neverthe less important personality of the times.

Since the book is already 5-6 years old, and was well received when it first came out (*It was also reviewed in the Indian Book Chronicle by Prof. V. N. Datta of Knrushetra University in Vol. VIII No. 14–July 1983*), we need not comment in detail on the contents of the book, about the narrative or the language or the historical facts and many new side-lights revealed therein. But, referring to the preface, it is worth recalling that before the book appeared, there was very little known about Maharaja Suraj Mal, particularly by way of historical references in English. As Natwar Singh himself noted, " . . . For some unknown reasons, Maharaja Suraj Mal has eluded biographers". Prof. K. K. Kanungo's *History of the Jats (1925)* did not seem to do full justice to the life and work of Maharaja Suraj Mal. However, in his important work, *The Downfall of the Mughal Empire (1950)*, the great historian, Sir Jadunath Sircar, had made the name and work of Maharaja Suraj Mal more familiar and better known. As noted by the pre sent author, "Sir Jadunath Sircar had referred to the *akhbarats* containing letters sent to the successive Rajas of Jaipur by their agents at the Mughal Court in Delhi, in which Jats were mentioned with contempt as *Jat-i-badzat*. (the Jats of evil breed) . . ."

K. Natwar Singh has also mentioned Father Francois Xavier Wendel who was in India from 1750 to 1803 and in Bharatpur from 1764 to 1768, who, in spite of his very interesting and "entertaining" work *Memoirs De L'Indostan*, has been evaluated to have given a "colourful and prejudiced . . . assessment of contemporary events", and who "did not like the Jats too much".

Obviously, K. Natwar Singh has drawn upon these and other sources including Sudan's *Sujan Charitra* (published Benaras, 1925) which has yet to be translated into English. Because of its 18th century archaic 'Hindi' language, it cannot be appreciated by everyone. Though he has brought to light at least seven campaigns in which the Jat hero was victorious, Sudan's poem does not go beyond 1753, while Maharaja Suraj Mal lived on till 1763, long after the third battle of Panipat won by the Afghans, and the battles of Plassey and Buxar towards the east, in which the East India Company consoliadted its hold on the provinces of Bengal and Bihar.

However, K. Natwar Singh has acknowledged the work of **Upendra Nath Sharma** whose first volume of a *New History of Jats* had appeared before the present biography in English. As K. Natwar Singh has mentioned, Upendra Nath Sharma "is leaving no source untapped". The first volume of his work closes

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Some Sources of History : *BIOGRAPHIES*

(Continued)

with the death of Thakur Churaman Singh in 1721.

The author collected his facts from these and other secondary (published) sources. Its style of presentation and narration makes it an interesting and absorbing matter to read.

While paying his tributes to the spirit of adventure and many achievements of Maharaja Suraj Mal, the author has also tried to unveil a series of important developments in the vicinity of Delhi and Agra. There is no doubt that through his organising end fighting skills, Maharaja Suraj Mal rose to a great stature and could rub shoulders with the high and mighty of his times. Perhaps there was none else in north India to challenge or equal his prominence. The new kingdom of Bharatpur, 200 miles long and 100 miles wide *and especially the capital* stood like a rock, a mud fortress in the midst of a moat, like an island between the Marathas advancing from the south, the designs and advances of the Amber-Jaipur rulers from the west, the Afghans and Rohillas to the south and east, and the embattled tottering ramnants of the Mughal Empire all round. Much later, the kingdom founded by Maharaja Suraj Mal was to give many a hard and running battle to the advancing, manipulating forces of the Eass India Company. But it was out-manouvred and beaten to a position of subordination. *R H.*

K. M. Panikkar :

HIS HIGHNESS THE MAHARAJA OF BIKANER : A Biography

(Oxford University Press, London : Humphrey Milford (1937)

Pp. x + 411 price : 18 S. net

Fifty years ago, about this time, the late Sardar K. M. Panikkar sat down to write a biography of the then ruler of Bikaner, Maharaj Ganga Singh on his completing the golden jubilee of his reign on 17 September 1937 (the fiftienth year since he had succeeded to the *gaddi* at the young age of seven).

Momentous events like the Second World War which shook the world and the then existing imperialistic-colonial—fascist—nazi systems to their foundation and the later events which disturbed the peace of the sub-continent, ultimately resulting in the upheaval of partition but the rosy dawn of independence, were yet in the womb of time. But already, as far as the Indian situation was concerned, the portents and the trends were there, especially as far as the role of the princes and the future of their princely states were concerned. For certain historical reasons (or natural circumstances), Maharaja Ganga Singh, the subject matter of Panikkar's biography was then playing a very prominent part in the shaping of these events. His reign had also witnessed many changes and reforms and bold steps in some new and modern directions (like the Gang Canal). By all admissions, Bikaner was already a well administered and ' progressive ' state under an enlightened and dynamic ruler.

In his Introduction to the book, Lord Hardinge of Penhurst had conceded : . . . "During the few short years of my administration in India, I was able to testify to the extraordinary progress achieved in Bikaner, a desert State with many natural disadvantages, but which, nevertheless, has made more material progress and achieved greater prosperity than many other States in India blessed with greater advantages by climate and nature. In former years, famine was recurrent owing to the lack of irrigation. Now the irrigation of 620.000 acres has been completed, for which the negotations were in progress during the period of my viceroyalty . . . . When His Highness first assumed full powers, there was only one railway line of 85 miles in the State; now there are no less than 800 miles of railways . . As for education, no Indian State can boast of a wider dissemination of both primary and secondary education for both boys and girls . . ."

About Bikaner, the State capital Lord Hardinge had said : "The city of Bikaner, with its old Fort, its beautiful palace, fine public buildings, and public parks, is a capital of which any Ruling Prince may well be proud." He also reminisced about his visit to Bikaner and Gajner and the generous hospitality of the Ruler, ". . . of really unforgettable days of sport with His Highness, pigsticking and shooting sandgrouse, black-buck, chinkara, houbara, and other game. His Highness is a marvellous sportsman and a first-rate shot with gun and rifle. These were wonderful days . . . ".

x x x

At the end of the book was another long Appreciation by Sir Walter Lawrence, who had first visited Bikener more than half a century earlier (i. e. in the eighties of the last century). In his words : . . . . "After our long ride over the billowy sand, we found camel carriages awaiting us, and all the long night the camels padded silently throngh the sand. It was like riding in a hearse with the disadvantage of being alive and awake. And so we came to Bikaner, the capital of the king of the jnngle.

" . . . . There was a mighty fortress, in which the Palace lay. Sand all around, and very little water. Such water as there was was, drawn from four deep wells, and they told me that each well was managed by a company, and that there was a regular charge

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HIS HIGHNESS THE MAHARAJA OF BIKANER : A Biography—*(Continued)*

for a cup of water. But the water was of rare quality and was supposed to be the secret of the famous sugar-candy of Bikaner . . . There were no trees, and no signs of verdure. There was a prickly grass, known as *bhraut*. They made bread from its seeds, and a very fierce liquor much appreciated by tha Rajputs. . . . ."

Sir Walter returned to India with Lord Curzon when he saw much of the new Maharaja. When he visited Bikaner, it was on the well-laid railway of Bikaner State, and he was received in the new magnificent Palace of red sand-stone (Lalgarh). He also visited the nearby colliery (Palana Lignite) from where coal was brought to Bikaner to generate power. In his words. . . . "Bikaner was indeed transformed. The old Fort stood massive and unchanged; but around it, parks and noble buildings showed what one man of energy and vision could create. One such building was opened by Lord Curzon. Like all his halls and colleges, it was grand, and suitable to the great air of that desert oasis. It was a club for the nobles of the State. . . ."

On yet another visit to Bikaner while on the staff of King George, Sir Walter noticed. " . . . still further signs of steady and wise progress—roads, railway extensions, grand buildings for hospitals and schools, and I saw in desert Bikaner the smoke of factories. The trees in the parks, the excellent roads and the abundance of water made one wonder whether this was the Bikaner which I had first seen over twenty years before."

His last visit was in 1936, when he stayed in Bikaner for about a month and saw the Maharaja from close quarters. " . . at work, out on his inspections and out on shooting expendltions. One of the great achievements since then was Canal Colony to the north of the State." Sir Walter has also close to the Maharaja during the great war (First World War) and also in Geneva where the Maharaja took part as a representative from India. They had also met in the Round Table Conference. His over - all impression was . . . " I found that the passage of years and the vivid experiences of Europe, had in no way impaired his energy and his enthusaism. There was always something that wanted doing, and the Maharaja, who had already done so much, felt that he was the one man in the State who could carry through the work thoroughly . . . . . "

Naturally, when Sardar Panikkar began writing this biography, which was not an official publication, it was not only to pay his personal tribute to his ruler (in whose service Panikkar had been at that time) but it was a genuine heartfelt tribute of aconowledgement and acclamation from a historian, a scholar, an experienced administrator to a really impressive and colourful, tall and towering personality, a man of many parts and a prince among men.

The book contains useful inforation in an easy and readable prose style. There is a lot of emphasis on highlighting the process of change and internal reforms which came about under Maharaja Ganga Singh's stawardship and direction. *R. H.*

Some Sources of History—*(Continued)*

ON RAJASTHAN ARCHAEOLOGY & FOLKWAYS

Review of Bulletin & A Book

THE RESEARCHER (A Bulletin of Rajasthan's Deptt. of Archaeology and Museums) Edited by P. L. Chakravarty & V. S. Srivastava

Published by : Directorate of Archaeology and Museums, Government of Rajasthan. Jaipur, 82 pages—Price not stated

AND

FOLKWAYS IN RAJASTHAN :U. B. Mathur :

Published by The Folklorists, Jaipur (1986) Price Rs. 395/- 202 pages

A line which frequently recurs in anthologies, school and college essays and assorted advertisements is from Fitzgerald's translation of the *Rubaiyat* of Omar Khayyam :

> *'The Moving Finger writes; and, having writ / Moves on : nor all thy Piety nor Wit / Shall lure it back to cancel half a Line, / Nor all thy Tears wash out a Word of it,.*

(Quatrain 51 of the First edition of 1859; & 71 of the Fifth edition of the *Rubaiyat of Omar Khayyam*, translated into English by Edward Fitzgerald).

Given the finality of this action, as well as its generally accepted irrevocability, archoeological evidence is sometimes the only means of learning about the past - the remaining results of the Moving Finger-, just as the documentation of contemporary scenario is a way of leaving (written) record for the future.

The two publications under review here—*The Researcher* Vol. XIV-XV, and *Folkways in Rajasthan*, may both be said to serve this purpose.

The Researcher is a review of the activities of the Rajasthan Department of Archaeology and Museums from 1972-73 till 1984-85. It thus provides a useful summary of the excavations, explorations, architectural surveys, discoveries of treasure troves, sculptures, coins, epigraphs

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ON RAJASTHAN ARCHAEGLOGY & FOLKWAYS—*(Continued)*

and the like, preservation work and the organisation, development and functioning of government museums within the State of Rajasthan during the last 12 years or so. (For some unknown reason the compilation has taken that long to appear). *Folkways of Rajasthan* (reviewed elsewhere in this issue—Eds) on the other hand, is an account of the ' life style of the common folk and the current folk tradition" of Rajasthan, based on the experiences and investigations of Dr. U. B. Mathur, for the Census Organisation, spanning over two decades.

In one sense, both works are gazetteers, rather than critical analyses of the information contained in them. This may be felt to be a shortcoming in some quarters. (Though this reviewer has gradually come to believe that works which simply collect and present information to their readers also have a certain value, as they provide an overall picture in which the focus is not restricted to any one aspect of a subject, while at the same time creating a general data-base for future work—possibly by other scholars).

The other aspect in common to both publications is, of course, the fact that they both deal with the region today known as Rajasthan. These are the only similarities between *Researcher* and *Folkways*, however. The scope, content and, if one may so refer to it, *raison d'etre* of both the works are different from each other.

The *Researcher* volume, a simple soft cover offering from the Directorate of Archaeology and Museums of Rajasthan, is a more or less straight-forward account of the discoveries and activities of the Department. The data is presented using a format of a series of annual reports containing sections on 'Exploration & Excavation', 'Epigraphy', 'Architectural Survey', 'Numismatics and Treasure Trove', 'Other Important Discoveries', 'Reorganisation and Development of Museums' 'Preservation of Monuments', 'Archaeological Chemistry', 'Publications', 'Educational Activitiees; 'Archaeological Gardens', 'Survey of Antiquities and Art Tradition', etc. (or variations thereof) for each financial year. (This is the format used by the Archaeological Survey of India's '*Indian Archaeology — A Review*' and most States' archaeology department publications, incidentally).

There is also an illustrated section in the penultimate portion of the work on the new government museums inaugurated in Rajasthan. These include the **State Gallery of Modern Art** at Jaipur (inaugurated on 30 October 1977 and handed over to the Rajasthan Lalit Kala Akademi on 31 October 1980 "as per instructions of the State Government" (pp 217); the **Hawa Mahal Museum**, situated inside Jaipur's famous 'Palace of Wind', (inaugurated on 23 December 1983), which focusses on the pre-history, history, art, handicrafts, coins and personalities of the Jaipur region-or 'Dhundar-desh and the **Jaisalmer Museum** (inaugurated on 14 February 1984), the aim of which is "to project the multi-faceted personality of the great *Thar* desert . . . saturated with heritage in the spheres of art, culture and tradition in the form of scattered antiquities, sculptures, epigraphs and also architectural and artistic relics pertaining to the historical edifices" (219).

The concluding part of the *Researcher* contains a detailed list of art objects which have left the State on temporary loans to "Foreign Lands" (including for the Festival of India in Britain etc.), as well as a list, this time in Hindi, of monuments at Jaisalmer have been declared protected by the Government of Rajasthan.

While the *Reseacher* perhaps has a limited apeal for non specialists and is not the sort of work a casual reader may pick up to browse through, it should be of immense interest to those archaeologists and pre-historians who have been waiting for details from the excavations at **Jodhpur** and **Ganeshwar** in district Sikar. Both are important sites which, having come into the lime light in the 1978's appear to have a potential for enhancing our understanding about human activities in the Indo-Gangetic plains between approximately the second-third millennium B. C. and the Kushan period or thereabouts. The plethora of other information on coins, sculpture and so forth too deserves a wider readership than the *Researcher* will probably secure.

For example, given the current emphasis on 'culture' and things 'cultural', the *Researcher's* listing of the Rajasthan Archaeology Department's activities in the sphere of surveying, notifying as 'protected', and/or acquiring historical monuments including cenotaphs, temples, *havelis*, palaces, frescoes or wall-paintings and the like, and attempting a modicum of preservation work in certain cases. (pp. 151, 161, 174-76, 185-90, 201-208 etc.) should prove useful to the various local and national organisations working towards the conservation of the nation's heritage. There is need to arouse and sustain the curiosity and the interest of wider sections of society, especially the academic scholars, the youth and the enlightened citizens, and above all the new generation of young citizens.

It is, however, a pity that reports of this nature are not more easily and frequently available in a readible form to the general public. While one must give due acknowledgement to the fact that the Rajasthan Archaeology & Museums Department has published a comprehensive though summarised account of the past decade or so, and thereby made the information accesible to all, one cannot help but wish that *all* excavation reports, all 'discoveries', major and small, and results of surveys and explorations can become public property (or, at least, that of other scholars), sooner than is happening in present-day India. Popular invol-

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SOME SOURES OF HISTORY—RESEARCHER & FOLKWAYS—(*Continued*)

-vement should not be regarded by the specialists as a hinderance.

All in all, the *Researcher* is a use-ful informative publication which, despite its presentation and get-up, ought to find a place in the book-shelves of archaeolog sts and art historians who are interested in Rajasthan's past. if only as a handy source-book of recent discoveries.

By contrast, **Folkways in Rajasthan**. is much more in the tradition of 'coffee-table' presentation with a well-designed cover and a careful choice of illustrations. Published by the *Folklorists*. "a group of social scientists with a mission to probe and propagate the ethnological treasures of India", *Folkways* is a fascinating catalogue of rural life in Rajasthan based on U. B. Mathur's memories of ".....over two hundred and fifty villages spread all over the province".

An immensely readable book, with little pen-and-ink sketches on practical every page, *Folkways* is somewhat in the style of the ethnographic writings of the 19th and early 20th century. As such, it contains a certain element of generalisation (even naivety) which some anthropologists and ethno-archaeologists may query. In spite of this, however, the extremely detailed descriptions of erstwhile cultural divisions (now largely replaced in the minds of the younger Rajasthanis with the more recent district etc. boundaries of post-Independence Rajasthan) the 'ethnic mosaic' of communities with their numerous sub-groups and branches, the settlement patterns dialects, rural occupational activities, music, dance, folk-tales, games, art-traditions, beliefs and customs etc. and the listing of commonly occurring material objects have a basic value for the social anthroplogist. The eleven chapters of the book deal with these aspects in a rather full manner and quite competently.

Some of the 'folkways' Mathur describes have obviously been influenced by the processes of continuous 20th century modernisation and the impact of urban India, to a great extent between the time he initially observed them and the present, so that a recent field-worker may question some of the descriptions found in *Folkways*. This is not necessarily a short-coming in Mathur's work, however, but rather a pointer to the effects of 'modern India' on the erstwhile 'Rajputana'. (Interested readers may wish to read some of the descriptive notes in the 1961 Rajasthan Village Survey Monographs of the Census Organisation and compare them with life in those villages today.) In itself, this aspect more than justifies the writing of the book under review.

In the final analysis, therefore, *Folkways*, despite being beyond the pocket of most readers at its current price of Rs. 395/-, stands as a genuine contribution to the task of preserving information for future generations. (*R.H.*)

SOME SOURCES OF HISTORY—(*Continued*)

A UNIQUE LIBRARY—Anoop Sanskrit Library, Bikaner

The desert town of Bikaner, for 5 centuries the capital of the capital princely state by that name, which came into prominence during the enlightened reign of Maharaja Sir Ganga Singh, the doyen among Indian princes, has also had the privilege to foster and nurse quite a few literary and cultural organisations of great standing and repute. Among these are the **Anoop Sanskrit Library,** the **Abhay Jain Granthalaya** (a rare collection), **Sadul Rajasthan Research Institute** and **Bharatiya Viday Mandir Shodh Pratishtan** (Indian Research Institute) A special feature of these institutions is the rich collection of ancient and classical books, some of them quite rare and of great literary and historical value.

The **Anoop Sanskrit Library**, for example, was started in the reign of (Maharaja Rao) Rai Singh in 1545 (by common acceptance). Rai Singh was a trusted *mansabdar* (panch-hazri), in Akbar's court with a standing next to that of Raja of Amber (Jaipur).

Most of the rare books and manuscripts were, however, added during the reign of Maharaja Anoop Singh, a great patron of arts and learning. and recently during the time of Maharaja Ganga Singh, when the then Education Director of the State, Dr. Rai Singh, and the well-known grammarian Narottam Das Swamy were given charge of this library. A research scholar from Madras university, K. Madhav Krishna Sharma, then came on the scene to give it a new face and status.

As a result of their efforts, the first part of the *Catalogue af Handwritten Manuscripts* was published in 1944. Since then, five catalogues in all have been published, according to various subject-wise classification. as also the *Ganga Prachya Granth-Mala* (Ganga Oriental Book Series)and the *Sadul Prachya Granth-Mala* (Sadul Oriental Book Series) for the publication of Hindi and Rajasthani books. Amongst the volumes published under these two series, we may mention *Madan Ratna Pradeep, Todarnnand Avta Saukhya, Jagatvijay Chhanndd. Mudra Rakshas Purva Sankathani Sangeetraj, Anoop Singh Gunavatar*—all in Sanskrit ;

Geet Manjri, Veer Geet, Dayaldas ri khyat—in Rajasthani;

and *Jaswant Ukti Granth* in Hindi.

A large section of the collection is reported to have manuscripts or books sent by various rulers from the Deccan or other parts of the country in the face of Emperor Aurangzeb's invasions or intrusions into those parts. Perhaps Bikaner was considered to be safe for such collections at that time. More recently, towards the end of the 19th century, Harishchandra Shastri pre-

(*Continued overleaf*)

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SOME SOURCES OF HISTORY—A UNIQUE LIBRARY--(*Continued*)

pared a catalogue (in 1874) of special manuscripts available in the library, which was published by Dr. Rajendra Lal Mitra on behalf of the Government of India in 1880.

Because of such efforts and the growing reputation as well as the rich variety of the collections, the well-known Italian research scholar Dr. L. P. Tessitori came to Bikaner on behalf of the Royal Asiatic Society, Bengal, in 1915, and undertook his research in Rajasthani literature and culture. He prepared detailed description of 32 Rajasthani prose volumes and 25 poetry volumes, which were published by the Society in 1918.

As a result of his efforts, three special volumes compiled by Rao/ Maharaja Prithvi Raj (contemporary of Akbar and Rao Rai Singh's brother) in Hindi were also published viz. *Vaily Krisan Rukmani ri, Rao Jaitsey ro Chhand,* and *Rao Ratan Mahesh Dassotari Vachanika.* It is said about Rao Prithvi Raj, a renowed poet and scholar of his time, whose death was mourned by Akbar himself in a moving couplet, that he had raised the morale of the Rajput warrior, Maharana Pratap, when the latter was on the verge of submission due to deep despair. "Has the sun risen in the west that you are willing to call Akbar *Padhshah* ?" the poet had asked.

Today, this library can claim to have about 11,264 hand-written manuscripts, including 9,521 in Sanskrit, 554 in Hindi, 339 in Rajasthani and 130 in *Jain Shastra.* Amongst the earliest collections is *Raghav Pandaviya* by *Dhananjay* composed and written in *Vikram Samvat* 1380, and *Nashidyia Charitra* by *Shri Harsha* written in *Vikram Samvat 1413.* The other old manuscripts being *Panchatantra* and *Janmapatri Paddhati* by *Vishnu Sharma;* the illustrated and written in gold-and-silver-letters *Radha Kavach; Samudra Sangam;* and a volume on bark leaves *Bhoj Dev's Kashta Raman* in Bangla *lipi.*

Among the more recent items are volumes composed by Maharaja Anoop Singh and his contemporary and court-patronized writers or poets, including compositions of music by the well-known musician *Bhav Bhatt* who had found shelter in Bikaner after quitting the royal court of Aurangzeb, and also music compositions composed by the famous Maharana Kumbha.

There are also nearly 1300 reference books, besides books relating to *Vedic* literature, *Upnishads,* books related to *Smritis* and catalogues from India and abroad of various well-known collections and manuscripts (such as the Gaekwad Oriental Series, Sindhi Jain Granth Mala, Travancore Library Series, Calcutta University Publications and Publications of J & K Research Department) which are very rare these days. The library is now looked after by the Ganga Singh Trust, established by the erstwhile Maharaja Dr. Karni Singh. However, in spite of the rich, varied and rare collection, it is a pity indeed that very few scholars and other enlightened citizens are informed about this rich collection and are making proper use of it.

(R. H.)

THE ABHAYA JAIN GRANTHALAYA

As against the nearly 500 year's old Anoop Library, there is a more recent but equally important and fascinating collection at Bikaner It is called the **Abhaya Jain Granthalaya** (Collection) which has been in existence since V.S. 1977/1984 or just about six decades ago. It is a private collection, the result of endless effort by one individual, the well-known scholar of his time, Agar Chand Nahata. The collection has had its ups and downs, and though in a somewhat precarious condition these days, it can well boast a rare private collection of nearly one lakh manuscripts.

Agra Chand Nahata was a young man of 17 only, when he set his mind on achieving this impossible task. As the story goes, in the rainy period of V. S. 1984, the Jain scholar Kripa Chandra Suri came to Bikaner for his four months' retreat, after having seen through the restoration and resurrection of the famous Jain MSS collection at Jaisalmer, the Gyan Bhandar. In one of his talks, he stressed the need and importance of preserving old rare books and manuscripts. That message inspired young Agar Chand and his nephew Bhanwar Lal (who was almost of the same age as Agar Chand). They had also seen the Puran Chandra Collection at Calcutta, and read an article by Mohan Lal Desai, an advocate of the Bombay High Court on the poet Samay Sundar. They were thus inspired to start the Abhaya Jain Collection. Soon they got to know of a heap of manuscripts lying in a *Jain Upashray* in the heart of the city, which they managed to acquire at a very low price, for the price of second hand paper waste. They also got hold of a three storey tall building in the Nahata Chowk, and some almirahs and cup-boards, and set down to sort out and salvage what-ever they could. No doubt, there would be many stories and true-life adventures through which the present collection grew and attained its stature, largely through the devotion and selfless effort of these two young Nahatas. The collection was named **Abhaya Jain** after the name of the elder brother of Agar Chand, who had died just about that time. It is indeed strange that, instead of looking after his family business, young Agar Chand should have made this collection his life's mission.

There are nearly 60,000 hand-written MSS in the collection in most varied languages of the sub-continent.

These reviews and notes have been specially written for this issue by Dr. Rima Hooja who has recently returned to Jaipur after doing her Ph. D. in Archaeology at the Cambridge University (U. K.).

Notes on Anoop Library and Jain Collection are based on two recent articles by Bajrang Sharma in the Rajasthan Patrika Jaipur.

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SHAPING A MODERN LANGUAGE

Comments on VIR VINOD & SATYARTH PRAKASH

—by Vishnu-datt Sharma

The Indian Renaissance at the end of 19th century and the beginning of the 20th was marked by a "realization" by men of thought and learning of the 'superiority' of ancient culture of the land. Earlier, British Imperialism had done all in its power to make the local inhabitants feel petty and small in the face of their military power and 'technological culture". It was as a reaction to this all-round suppression that a 'sense of pride' in the age-long culture of this country grew all round. It was given a lead by savants and social leaders like Raja Ram Mohan Roy, Ram Krishna Param—Hansa, Swami Dayanand Saraswati and Swami Vivekanand.

Rulers of Rajasthan then were under the political bondage of the British and, in the historic circumstances of that age, owed their existence to the support of the paramount power. Most of them had reconciled themselves to the suzerainity of the British, but some were all the same anxious to participate in the Renaissance in their own way.

One of the ways in which these rulers could give expression to their 'patriotism' was to adopt the use "national language", then known as *Khari Boli* or *Hindi*. Rulers led by the state of Gwalior and followed by states like Mewar, Alwar, Kota, Bikaner, Jodhpur, Jaipur declared 'Hindi' to be their 'state' language. In this matter, they showed great strength and stead-fastness. Though 'Hindi' in the form in which it then existed was not very suitable or an efficient medium as a court language they persisted in its use and tried to enrich it, with the result that when 'freedom' came, all the various states of Rajputana (now grouped and known as Rajasthan) were using Hindi as a language of all their offices and courts with facility and convenience.

It is well known that Swami Dayanand Sarswati and Bhartendu Harish Chandra, the great Varanasi scholar who gave Hindi its new status, self-confidence and form, were contemporaries and had great respect for each other. While Bhartendu Harish Chandra was enriching Hindi by his poems, dramas and other prose writings, Swami Dayanand wrote his historic scripture *Satyarth Prakash* in Hindi. He did so delibrately with a resolve that Hindi shall be the "*Arya Bhasha*" or the lingua franca of the country.

What is not so well appreciated is that, at about the same time, there was another scholar, Kaviraj Shyamal Das of Udaipur who wrote in Hindi a monumental work, the *Vir Vinod*, it being the first consistent, well-documented and authentic history of Rajputana. The later-day scholar, Gauri Shanker Hirachand Ojha, who wrote more comprehensive histories of important states of Rajputana was initiated into the art and science of history-writing by Kaviraj Shyamal Das himself.

Satyartha Prakash consisting of full 14 chapters was published in *samvat* year 1939 *Vikram* era the year 1882 A D. Though a shorter edition of the work had been published earlier, the great Swami has in the foreword of his work himself stated that the *Samvat* 1939 edition was the only complete form of the work which is known as a basic scripture of the '*Arya Samaj*' movement of social and religions reform. The work runs into 386 printed pages. It is interesting that the work was published when the Swami was staying at Udaipur as an honoured guest of the late Maharana Sajjan Singh of Mewar, where he had been in close contact with Kaviraja Shyamal Das, the *Masahib -i-Ala* and Chief Adviser of the Maharana. *Satyarth Prakash* was a book of religion representing the Swami's views on various aspects of Hinduism such as '*Yoga*', *Samskaras* etc. and his commentaries on the prominent scriptures of Hinduism, besides his views on various world religions.

Vir Vinod on the other hand, as a work of history ran into more than two thousand pages.

The only point common between these two works was the use of Hindi *Khari Boli* with a determined insistence. This is important because *Khari Boli* till then had not been cultivated in its prose style. The famous Trio, namely Bhartendu Harishchandra, Swami Dayanand and Shyamal Das had thus made a more courageous and bold experiment in giving this growing language its style and a new form.

Because of the difference in the kind of subject matter dealt with in the two works, one spiritual and religious, and the other purely historic, there was a difference of style and expression in the two works. While the '*Khari Boli*' or Hindi of *Satyarth Prakash* abounds in Sanskrit words and expressions, *Vir Vinod* is written in a style which represents a mixture of dialectical Persian and Saskrit words and expressions. It was the sort of language then being used in official matters and in the affairs of state in Rajgutana of that age, i. e. at close of the 19th century A. D The use of *Dev Nagri* script, was of course, common. A few quotations from both the works would illustrate and bring out the similarity and the difference between the two language styles and expressions : —

From **Satyarth Prakash**—

"जो नियम राजा और प्रजा के सुख कारक और धर्मयुक्त समझें उन 2 नियमों को पूर्ण विद्वानों की राज सभा बांधा करे। परन्तु इस पर नित्य ध्यान रखें कि जहां तक बन सके वहां तक बाल्यावस्था में विवाह न करने देवें। युवावस्था में भी बिना प्रसन्नता के विवाह न करना कराना न करने देना। ब्रह्मचर्य का यथावत सेवन करना कराना। व्यभिचार और बहुविवाह को बन्द करें"

(Continued overleaf)

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SHAPING A MODERN LANGUAGE—VIR VINOD & SATYARATH PRAKASH—(*Continued*)

"राज्य-पालन की उत्तम – व्यवस्था बिना विद्या के कभी नहीं हो सकती। बिना व्यवस्था के सब आपस में ही फूट-टूट, विरोध लड़ाई झगड़ा करके नष्ट भ्रष्ट हो जायें। इसलिए सर्वदा शरीर और आत्मा के बल को बढ़ाते रहना चाहिए"–(**राज-धर्म प्रकरण षष्ठ समुल्लास पृष्ठ 83**)

From **Vir Vinod** :—

"इस बड़ी सल्तनत का इन्तज़ाम इस बात को चाहता है कि जो लोग उसमें शरीक हैं उनमें से बहुत से आदमी सिर्फ इल्मीलियाकत रखने वाले तो न हो बल्कि उनकी आदत और चाल चलन नेक है इसलिए जो लोग खासकर खानदान मत्तु बह और मौरूसी इज्जत के सबब आप लोगों में ज़ाती तौर पर बड़े हैं उन पर वाजिब है, कि अपनी जात और अपनी औलाद को इस बड़ी खिदमत के जिसका रास्तह उनके वास्ते खुला है लाइक बनावे और यह बात सिर्फ तालीम के कुबूल करने से हासिल हो सकती है"

"आप सब लोगों को वाजिब है कि मुल्कदारी के कामों में अपने वास्ते वफादारी इन्साफ सच्चाई और मजबूती को जो मुल्की बरताव, की हद है हमेशह दिल में काइम रखें" (**"वीर विनोद द्वितीय भाग तृतीय खण्ड महाराणा सज्जनसिंह प्रकरण**)

A comparison of the passages cited above amply indicates that both writers were progressive in their views on social and political matters and were determined to use Hindi or '*Khari Boli*' as their vehicle of thought. Of course, the Swami was a social reformer and a man of religion. His language, therefore, sought the sublime Sanskrit phraseology for enriching his expression. Kaviraja Shymal Das was a statesman and an administrator. He, therefore, drew upon the prevalent Persian and Arabic expressions for the enrichment of his style.

Since he retired from the IAS almost a decade ago, Vishnu-Dan Sharma has been associated with many literary and academic institutions.

A SHORT NOTE ON :—SHYAMALDAS & his VIR VINOD

Mahamahopadhyaya Kaviraj Shyamaldas (born in V.S. 1893/or 1836 A. D. in a small village of the erstwhile State of Mewar) grew to be a great scholar, statesman, administrator, diplomat and poet. He served three successive Maharanas of Mewar, namely Shambhu Singh, Sajjan Singh and Fateh Singh. Maharana Sajjan Singh made him his *Diwan* (prime minister) in which capacity, he advised the Maharana to reorganize the State administration and to establish the famous archeological collection and public library at Udaipur housed in an extensive public garden the Sajjan Niwas Garden.

In the year 1882 A. D., Colonel Walter, then Political Agent in Mewar State, advised Maharana Sajjan Singh to entrust the work of writing an authentic history of Mewar and its heroic rulers to a research scholar who could collect, study and analyse thoroughly all the available source materials from ancient times to date.

The work was assigned to Shyamaldas with adequate funds, besides the services of suitable assistants who set out to locate the historic material in the form of inscribed stones and pillars, scripts, coins, manuscripts, ancient classical literature and texts of historic accounts left by Chinese travellers and historians of Mughal times.

Maharana Sajjan Singh died in the year 1884 A. D. and a large part of the work '*Vir Vinod*' (Entertainment of the Heroes) was done during the reign of his successor, Maharana Shambu Singh. When the book was finally ready during Maharana Fateh Singh's reign, he was told by his advisors that it contained some opinions not quite favourable to the Maharanas and critical of their conduct and ways of life. (This was not wholly untrue.) The Maharana, therefore, had the printed copies of the *Vir Vinod* locked up in dark cellars. It was only after Maharana Fateh Singh's demise that this work could come to light.

It was the second connected and coherent work on the history of Rajasthan after Col. James Tod's "*Annals and Antiquities of Rajasthan*" which, in historic sequence, came almost 50 years before. Though the Tod chronicle was most absorbing, based as it was on the prevalent fables, tales, folk-songs and the poetry of traditional bards known as *Charans* and *Bhats*, the material had not been critically examined.

Kaviraj Shyamaldas was much more careful and circumspect, and at numerous places, he extensively examined the account of Col. Tod and pointed out its fallacies. At the same time he very gratefully and respectfully acknowledged Tod's valuable service to the cause of Rajput history. He himself collected the facts of Mewar history from ancient times to the days of Maharana Fateh Singh in all political, economic and other details and gave a vivid account of the life not only of the Rulers and their *Darbars* but also of the common people. *Gaurishanker Hira Chand Ojha*, who later wrote commendable and accurate histories of the various states of Rajasthan, started as an office assistant in the History Office of the Kaviraj and was trained personally.

"*Vir Vinod*" is written in Hindi prose in a style then prevalent in the local court circles.

(*Continued*)

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SHYAMAL DAS & HIS VIR VINOD—*(Continued)*

The book was written in the latter half of the 19th century, when Hindi prose was in an early developing stage. Elsewhere **Bhartendu Harish Chandra** and his associates, namely **Balkrishna Bhatt, Pratap Narain Misra** etc. were trying to evolve a standard or proper style in Hindi prose, an effort later taken up very ardently and scientifically by Pt. **Mahabir Prasad Dwivedi** and his associates. **Swami Dayanand,** a religious leader and social reformer was also the contemporary of **Bhartendu Harishchandra** and **Kaviraj Shyamaldas.** This scattered team of patriots not only introduced reforms in the field of sociology and spiritual matters, but also insisted upon the use of indigenous or national Hindi language. Mewar/Rajasthan can well claim the credit of being both the birth-place and the nursery of early Hindi prose, having produced not one but two stalwarts as its poineers—the *Swami, a* social reformer and the historian *Kaviraj.*

Vir Vinod is a comprehensive and critical work on the geography and history of Mewar State specifically. It also surveys the historical antecedents of other States of Rajputana which have a bearing on the history of Mewar.

Besides being a chronological and historic account of the times, it is a highly rewarding reading even for other concerned scholars of the sociological and cultural studies of those times.

The present publishers have done a fine job by bringing out the book in 4 volumes The work could have become more useful had it been prefaced by a critical introduction, and if more explanatory notes on the various events, castes and customs had been given either by way of elaborate foot-notes or as an appendix

It has been recently re-published in a new edition by B. R. Pubshing Corporation, New Delhi(1986) Parts I & II in 4 volumes Pp. 2259 Price Rs. 800/- (Library Edition) and Rs. 300/-(Paper-bound edition)

—Vishnu-datt Sharma

Between The Haveli & The Raj Mahal

A RECAPITULATION OF TWO BOOKS : INSIDE THE HAVELI & A PRINCESS REMEMBERS

***by Santosh Gupta**

Rama Mehta's **Inside The Haveli** *Arnold Heinemann, 1977,* is the story of the initiation of a young girl, Geeta, who has been brought up and educated in the westernised city of Bombay, into the slow-paced tradition-bound life of the aristocratic families which live within *havelis* that are centuries old in towns like Udaipur in Rajasthan. Geeta feels suffocated inside the *haveli*, for here she finds the old etiquettes and manners observed by all, the old and young, master and servants, rather odd and confusing. Having been taught to think on 'modern lines' and to express her opinions boldly, she is now repeatedly told to learn the value of raeticence and self-control. She feels that the women of this society are no more than "little canaries in a cage", but gradually her perception of the loyalty, devotion, concern and affection amongst the people within the family changes her feelings. The concern for the poor, the warmth of love and regard for the family member move her and she begins to value the rituals and traditions, and also the etiquette and code of conduct observed here. She finds a readiness in the elder members of the family to provide her opportunities of self-satisfaction and defend her vehemently from social critisim. Geeta's child-like exuberance and impetuous temper are mellowed into a deeper understanding and appreciation of the life that still reflects some glory of their feudal past. The closely interwoven lives of the poor and the rich, the domination of the men even in their absence, the faithful observance of rituals and decorum, even in the moment of death, the strong family ties and mutual devotion make the human drama of the novel rich and intense.

Rama Mehta's narration weaves together the lives of several families mostly related to each other, busy within their small world.

The novel succeeds in creating a nostalgia for the world where loyalty to family and clan or acceptance of tradition were important values, where intelligent, sensitive individuals could provide flexibility for personal variations within an austere, formalised social world.

*

A Princess Remembers is the book of fond reminiscenes of one of the charming and well known personalities of modern India, Gayatri Devi, who has moved along with time, adapting herself to changing social conditions. She was married to one of richest princes of pre-Independence India: and Gayatri Devi recalls the world of luxury, style and splendour in which she was expected to be simply a beautiful romantic young bride. She, however, managed to put her education and independent thinking to good use by introducing new ideas into the conservative royal family of Sawai Man Singh, Prince of Jaipur State. She encouraged him to initiate steps for promoting women's education and in many other ways open the closed Rajput society and help it to adjust to the changed modern world.

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BETWEEN THE HAVELI & THE RAJ MAHAL—(*Continued*)

There were moments of joy and of grief, and the life of Gayatri Devi as told by *Santha Rama Rao*, brings out there moments of poignant joys and sorrows. The narration holds one with its candour and honesty, and the various photographs add to the pleasure of this armchair acquaintance with a world that has ended, making place for irresistible and inevitable social changes. The glamour and splendour of the old world and the transition to modernity were both shared and borne with modesty and intelligent preparedness for the changes that were coming in the country during the 1940's and 50's. This book is a significant document of a way of life (the life around a princely court) that had played an important socio-historical role in the country; and even as it sang the swan song, it cast an aura of beauty and harmony around it.

Dr. Santosh Gupta is with the English Deptt. of the Rajasthan University, Jaipur.

RULER NO MORE BUT . . .

Quentin Crewe (Foreword by HRH the Duke of Edinburgh)

THE LAST MAHARAJA : A Biography of Sawai Man Singh II, Maharaja of Jaipur

Michael Joseph, London (1985) : £ 12.95, pp. 258.

Reviewed by G. B. K. Hooja

If today Rajasthan is one of the best governed states of India, the credit goes in no small measure to enlightened rulers like Sawai Man Singh II. Having led his princely state of Jaipur into modernity, he gradually faded away into the lumber-house of history and thus peacefully lapsed the glamourous and high and mighty institution of "His Highness", in a non-violent and bloodless revolution. The fascinating character of this great son of Rajputana (and India) has been faithfully brought to light through the book under review.

Born in a modest village in Rajasthan, elevated by adoption at the age of 11 to the position of a medieval monarch, he enjoyed a life of absolute privilege in a near-feudal state. His rule coincided with the years that changed India into a modern democracy. He also presided over the dismantling of his own position and the passage of power from his hands to those of the people with unequalled grace and dignity, and lived long to bask in the affection of his people. He was a polo player of international standing, had passion for all things military and was also an astute statesman. Here was a man of great humanity, a ruler of vision and considerable resource and understanding.

As Philip, Duke of Edinburgh, has commented in his foreword : "Kipling may have written: East is East and West is West and never the twain shall meet; but anyone who ever had the pleasure of staying with Jai and Ayesha in India know that they had a magic ability of making the twain meet in the most delightful way. To experience the festival of *Holi* in Jaipur in the company of Jai and Ayesha was to gain a glimpse of the universality of mankind."

Sawai Man Singh's life spanned the most turbulent and radical changes that the sub-continent has experienced in many centuries; and this book vividly describes their impact on the life of one of the last of India's ruling princes.

The author brings out the Maharaja as he was: charming, handsome and wholly lacking in any of the disagreeable characteristics that have often been attributed to the princes of India. He was not an intellectual, nor a great political reformer. By inclination he was primarily a sportsman and a soldier, but shrewd and intelligent as he was, he graduated from an innocent and simple character into a man of wisdom and stature.

Sawai Man Singh II was born as Mor Mukut Singh, second son of Sawai Singh, the Thakur of Isarda on 21st August, 1911. He was adopted by the then Jaipur ruler, Sawai Madho Singh (who too had been adopted from the Isarda Branch of Rajawats) in 1921, with the approval of the Viceroy and named Man Singh. That happened just about 18 months before Madho Singh was destined to die (on 7th Sept. 1922). Man Singh was the 39th ruler, not of Jaipur, but of the Rajput Kachhwaha clan.

For his early education, he was sent to Mayo College, Ajmer, until April 1929, when he went to Woolwich for a year.

On 14 March 1931, he was invested with full powers. Army was his first love, and the second was polo. He created the Sawai Man Singh Guards, a 700-strong regiment on the lines of the British Foot Guards. All the recruits were Rajputs, each at least 6 ft. tall. Their uniform was based on the Foot Guards—only they wore turbans instead of a bear-skin. The badges of rank were *swastikas* instead of stars. The only toast drunk in the mess was for the health of Goddess Mataji. By the start of World War II, he had built up a reasonably modernised force of nearly 3,000 troops.

During the War, Sawai Man Singh functioned as a Liaison Officer

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RULER NO MORE BUT . . . THE LAST MAHARAJA—(*Continued*)

in the Army and visited Indian troops.

As for polo, he gathered a powerful team which induled Rao Raja Hanut Singh, Rao Raja Abhey Singh from Jodhpur, Rajkumar Prithi Singh, a nephew of Maharaja of Baria. Horses were Australian thorough-breds. In June 1933, the team astounded the polo world when it won the Ranelagh Challenge Cup, the Hurlingham Champion Cup, and the Roehampton Open. It was the first time when the same team had won all these three tournaments in one year. Then the Kings Corporation Cup at Ranelagh, the Prince of Wales Empire Cup at Hurlingham, the Rugby Challenge Cup and the open and senior cups at Dunster.

Jai's polo took him to Calcutta, and he was invited by the Maharani of Cooch-Bihar to stay at the Woodlands. Here he met Ayesha, Gayatri, second daughter of the Maharani, and both were attracted to each other. Their frequent meetings, of course, with Ma's permission, gradually grew into romance, which was initially objected to by both the sides. However, with the reluctant approval of the Viceroy and the Maharana of Udaipur, the marriage came off; and Ayesha landed amongst a hostile and critical people. but she stayed to conquer and become beloved. The Maharaja had two other senior Maharanis. Gayatri tried to cultivate both of them and eventually succeeded in establishing same rapport.

In June 1942, Sir Mirza Ismail came as the Prime Minister to be followed later by Sir V. T. Krishnamachari. Both of them ably helped the Maharaja modernise the State. Two universities were established, Pilani and Rajputana (at Jaipur) which have certainly led to the transformation of the state from a feudal dependency to a modern, pulsating State. "The 20th century was arriving, a little tardily perhaps, but nonetheless exciting for that", as the author says.

In due course, as the trumpets of independence began to blow through the length and breadth of India, Sawai Man Singh too prepared himself to welcome it, much to the chagrin of the then Viceroy. Thus. while Bhopal and his followers dithered and hedged, Bikaner, Jaipur, Jodhpur, Patiala and Gwalior stood up for a federal India, out of their sense of loyalty to India.

Jai, neverless, felt that it was his duty to protect his subjects on behalf of and as a trustee of Sri Govindji, the presiding diety of his household and of Jaipur. Thus though on the one hand, he held that to give up his "throne" would be to betray a sacred trust, at the same time, his loyalty to India was unquestionable. He, therefore, unceremoniously rejected Jinnah's invitation to join Pakistan, and when the proposal was made for signing the Instrument of Accession, he had no hesitation in doing so. Later. when Greater Rajasthan came to be formed on the 30th March 1949, be became the Raj Pramukh with Jaipur as capital. Having thus made his choice, he threw himself into his new role with enthusiam.

In his letter to his oldest son, Bhawani Singh, (known among his close circles as Bubbles) the erstwhile Maharaja expressed his dilemma in the following words : "Our country is going through a revolutionary change and those of us who are going to be of any service to her must adapt ourselves to the changing circumstances. If we still persist in living on our laurels and in the way of life that existed fifty years ago, we shall be asking for trouble and be wiped off the map. I personally feel that every sacrifice is worth making if you can serve your country better and for a greater cause. When I say SERVE, I mean it in the real sense of the word. And I do not mean just being a mere figurehead. If I cannot guide the destiny of my people as their ruler, at least I will, in the new set-up, be serving them and looking after their interests, which in itself is more service than giving up completely."

India's first elections came in 1952 and when the local Congress leaders came to consult him, out of personal regard, he had to tell his old friend, Hiralal Shastri, that he was only the 'constitutional head', and would prefer to stay that way.

On the Re-organisation of States (of the Indian Union) he ceased to be the Raj Pramukh in the year 1956, after seven years of service noted for sincere co-operation and unflinching loyalty on his part, though not without a tear and pain, as he recorded in his latter to Jawaharlal Nehru dated 18th October 1956. He, however, assured Nehru of continued devotion. He was offered the ambassadorship of Argentine at this time; but he refused it as his "personal property" arrangements had remained unresolved.

For a while, he played with the idea of standing for the Lok Sabha in 1957, but decided against it as Nehru did not encourage him. His relationship with Nehru gradually cooled off over the questions of Privy Purses, the reception of Queen Elizabeth and his wife Gayatri Devi joining the Swatantra Party started by Chakravarti Rajgopalachari. Gayatri Devi won hands down with the largest ever majority in a democratic election anywhere in the world. Later, Jai too was elected to the Rajya Sabha. But typically, he made no direct attack on Nehru. According to his philosophy of accommodation and compromise, he made concrete suggestions e. g. : Prime Minister should have a Deputy; Gen Thilmayya be given overall command and should be made a Field-Marshal; Pakistan should be regarded as a friendly neighbour; Gandhian ideals of pacifism were unrealistic; an alliance should be formed with US and Great Britain; and on his part, he started a recruiting campaign in Sekhawati.

On the other hand, Gayatri Devi took a bolder line. She questioned

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RULER NO MORE BUT . . . THE LAST MAHARAJA—*(Continued)*

the Government's concealment of the repeated incursions by China into India over the previous eight years. She attacked Nehru personally, "If you knew anything about anything, we wouldn't be in this mess today", to which Nehru chivalrously replied, "I will not bandy words with a lady."

A year later Nehru died. Jai had always treated him with respect and Nehru, for his part, was always courteous. But as the author says, "India is very much an 'establishment' country. Everyone of any importance, even today, knows everyone else. It is also a country of favours, even when there is not really any corruption or nepotism. It is for friends that one does favours, and Nehru and Jai were never friends of that kind."

In October 1965, when approached by Prime Minister Lal Bhadur Shastri, Jai accepted to go as Ambassador to Spain. But Gayatri Devi had to stay back for her parliamentary work. Jai missed her. He enjoyed his work, but needed Gayatri Devi's help and charm in his numerous duties. However, as the first Indian Ambassador to Spain, he built up India's image and charmed the Spaniards.

As the question of privy purses again loomed on the horizon, Jai decided to come back. Once again, he toyed with the idea of standing for elections in 1972, but personal matters came in the way, besides other considerations. Ma had died in 1968. A year later, Gayatri Devi had a serious operation. In 1970, Bhaiya, Gayatri's brother also died.

When Jai left for England in May 1970, he had a foreboding that he won't be coming back. On June 24, he fell from his pony while playing polo at Cirencester. By the time he reached the hospital, he was declared dead. His mortal remains were brought to Jaipur, the city which blossomed under his touch to become the capital of the second largest state in the country.

He received a tumultuous funeral parting at Jaipur. Let it be said as an epitaph to him that if there was a good soul, calm and mananimous, who did good to others, "as does the spring", it was Sawai Man Singh II. He stands immortalised in the form of the Sawai Man Singh Hospital, even as the name of his gracious queen, Maharani Gayatri Devi, stands immortalised in the Maharani Gayatri Devi School at Jaipur.

It is the human personality of such a prince that Ouentin Crewe has succeeded in bringing to light through this book, which makes a valuable historical document for students of history and modern India.

G.B.K. Hooja who retired some time ago as V.C. Gurukul Kangri Vishwavidyalay, had come to Rajasthan in 1952 as a member of the select band of the newly constituted Rajasthan cadre of the IAS, to serve there for the next twenty years. This review is thus by one who was familiar with the scene.

Modern Education & People's Conference

Two Short Comments by P. C. Mathur

G. C. Verma

MODERN EDUCATION : Its Growth and Development in Rajasthan (1818 to 1983)

Publication Scheme, Jaipur (1984) Pp. xvi+464 Price Rs. 250 00

Dr. G. C. Verma's meticulously compiled narrative of the history of educational development in Rajasthan deserves a wide readership, as it covers an unusually long period (1818 to 1983) of developments in a part of India about which much is not known even today, the land which still evokes images of bravery chivalry and poverty, and certainly lags far behind in terms of techno-economic and social-cultural modernization. Dr. Verma has delved deep into rather scanty source material at his disposal (*viz.* periodical reports submitted by individual government officers between 1855 and 1867; *Annual Administration Reports* and *State Gazetteers* and medico-topographical accounts prepared by itinerant medical surgeons; even foreign travellers like **Heber** (1824–25), **Bolieau** (1831–32) and others who visited these parts are silent on this score, according to Dr. Verma)

Despite his stout defence (pp. 37–38) of the usage of the word '*modern*' (in preference to 'English' and 'Western') educationists would do well (since even NCERT seems to have blessed this choice) to discuss the issue more analytically and define the elements, components and combinatorial facets of 'modern' education more carefully or coin a new word to describe the educational system in vogue in India after Macaulay penned his famous Minute in 1835. Meanwhile, Dr. Verma and his mentor, the late J. P. Naik, deserve the thanks of all those interested in laying their hands upon the empirical story of the quantitative growth of schools, colleges universities and a variety of other institutions of education (Rajasthan Police Academy and other Police training institutions seem to have escaped Dr. Verma's searching eyes even as he faithfully records the activities of a similar institution viz. the HCM State Institute of Public Administration) in Rajasthan which even today (1981) has a literacy-rate

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MODERN EDUCATION & PEOPLE'S CONFERENCE—*(Continued)*

of 24.05% which is the lowest in the country except Jammu and Kashmir. The author's apologetic attempt to explain this (". .this low percentage is mainly because the problem of literacy in the State had been so colossal in the past that in spite of the State Government's best efforts the increase in the percentage of literacy has been negligible", p 373) amounts to no more than a tautology. However, a more telling statistics is also provided by Dr. Verma (on p. 387) : "So far as financial grant was concerned, as against a sum of Rs. 3.70 crores spent in 1950-51, a sum of Rs. 18.95 crores has been earmarked for education in 1981-82". Translate Rs.18 crore into constant (1950-51) rupees and even a layman (who buys *ghee* and *atta* and/or has heard of the prices of these commodities in 1950-51 and 1981-82) would realize that the Government of Rajasthan has itself been an educational illiterate all these years.

A plus point of Dr. Verma's study must, however, be mentioned viz, extensive coverage of private sector activities including 'Indigenous Education' (pp. 16-36) and 'Missionary Educationa lEnterprize' (55-89 and 90-104) and Private Education Enterprize (pp 303-319) while his chapter (pp. 105-136) on the Education of the Princes and Nobles deserves to be read by all social sicentists interested in learning about the "dynamics of decay" of the Princely States in Rajasthan. A minus factor which would definitely be a cause of worry for the enterprizing publisher (who must be commended for having taken up the publication of such a massive volume with numerous charts and tables) is the price which has placed this book out of reach of all, except well-endowded libraries, most of which are located outside Rajasthan.

V. D. Mathur

STATES' PEOPLE'S CONFERENCE : Origin and Role in Rajasthan

Publication Scheme, Jaipur (1984) Pp. viii+215 Price Rs. 90.00

With the emergence of India as a "Sovereign Democratic Republic" on January 26, 1950, the demarcation between British India and *Indian* India (i.e Princely States some of whose Rulers clung desperately to legalistic interpretations of the enigmatic Paramountcy Doctrine) was finally dissolved. But the causes and forces which led to the collapse of the Princes and paved the way for the emergence of India as the second most populous country in the world with an impressive endowment of techno-economic resources have not yet been fully subjected to to academic scrutiny.

Indeed, frank and impartial assessment of the causes of the decline and fall of the 600 odd Princely States can perhaps not be undertaken, given the Indian people's basic culture or desire to re-create a large and unified political framework in the image of such great rulers as Asoka and Akbar. But social scientists must surely try to analyse the causal dynamics of even welcome changes–if only for the sake of discerning their social depth and durability, let alone the question of theory building with regard to their replicability and transferability to other environmental regimes.

Dr. Mathur's painstaking collation of materials pertaining to the origin and role of the various branches of the All India States' People's Conference (AISPC) operating in the various princely states which were eventually merged to constitute the present-day Rajasthan is informative; but we are afraid that it fails to rise to this level of analysis. But then, we must not forget that the existing state-of-the-art in the discipline of history hardly contains any traces of the "sociological imagination", and concentrates on the content-analysis of administrative records stored in govenmental archives. Given this basic divorce between social science theory and the study of history, Dr. Mathur has produced a highly readable account of the activities of the prominent *Praja Mandal* and *Lok Parishad* leaders who carried the torch of Indian National Congress in the various Princely States of Rajasthan. One wishes though that historians like him should take a more detatched and objective view of historical events specially when most of the evidences that they are so meticulously compiling relate to men avowedly indulging in *political* activities.

P. C. Mathur, a staff member of the Political Scince Deptt. Rajasthan University, is also an Associate Editor of this journal.

Makers of Modern Democratic Rajasthan

TWO COMMEMORATION VOLUMES

Ustav Lal Sharma, Jawahar Lal Jain, et al (Editors)

PADAMBHUSHAN BHOGILAL PANDYA SMIRITI GRANTH

Sri Bhogilal Pandya Smarak Nyas, Dungarpur (1985) Rs. 251/-

Rajendra Shanker Bhatt et al (Editors)

ADHUNIK RAJASTHAN KE SWAPNADRISTA Sri Mohanlal Sukhadia

Sri Mohanlal Sukhadia Smiriti Grantha Samiti & Rajasthan Sanskrit Sahitya Sammelan Jaipur (1987) Price Rs. 300:-

Reveiwer : Prakash C. Shastri

Both Bhogilal Pandya and Mohanlal Sukhadia represented two complimentary characterstics or dimensions of modern Rajasthan polity. While the former was basically a "constructive worker in the Gandhian style" the latter was a politician through and through. If the first can

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MAKERS OF MODERN DEMOCRATIC RAJASTHAN—(*Continued*)

be termed as the "Gandhi of western Rajasthan", the latter can easily be called the "Nehru of modern Rajasthan". Both personalities deserve serious attention from the scholars of Rajasthan polity and society. There is thus a great justification for bringing out these two commemorative volumes. The results have also been quite heartening.

Let us begin with the first volume. Noboby in Rajasthan needs an introduction of a selfless, devoted and dedicated freedom fighter and constructive worker like late Bhogilal Pandya. He rightly deserved the honour and title of "Padam Bhushan" from the Government of India. Hence Utsavlal Sharma and his colleagues deserve all praise and cheers for bringing out such a commemorative volume. Alas ! There were not many persons of his calibre and devotion—willing to act as the foundation-stones of the building of the persent-day Rajasthan. The lure of power proved a greater attraction for many more than the insipid, quiet and hard life of a "constructive worker". And most of the "workers" of the Gandhian brigade died in harness.

We would be failing in our task if we do not underline the importance of the second part of the volume devoted to the historical and socio-cultural contexts of the "*Bhil*" tribes of south-western Rajasthan. That was the area in which Pandya worked. The editor deserves our sincere thanks for translating many of the articles originally written in English into Hindi so that a larger local audience may share the benefits of these research studies of the tribal scene. It would be still better and most appropriate if the editor Utsalal Sharma or the Commemmoration Committee bring out a separate volume of these articles in English so that the large academic community living in India and abroad as well as administrators and policy-makers familiar or more at home in the English language medium, may take note of the useful contributions, and draw their own inferences out of this vast but somewhat untapped data of research.

In this context, we would like to refer to the articles by M/s. M. P. Bore, Bageshwar Singh, Dr. Bakar Raja Rizvi, Dr. K. L. Sharma(JNU) etc. Actually this portion of the book needs and deserves a separate review, since many basic issues have to be thrashed out. For example, how were the tribes converted into the folds of caste ? And when did this conversion take place ? The need of the hour is that our scholars and policy-makers must appreciate the basics of tribal life and culture and go deep into the pre-Rajput period of Rajasthan history.

Bhils, Meenas, Gurjars and Yadavanshis were the original rulers of various tracts of Rajasthan (a fact acknowledged until very recently by the rulers of Udaipur, Jodhpur and Bikaner States at the time of the coronation ceremony when they invited the Bhil headmen to apply the *Tilak* as a token of friendship on the forehead of the new incumbents of the throne). Possibly and to all appearances, from 7th & 8th century to 13th & 14th century, a fierce struggle took place, say between the original rulers and the Rajput 'invaders'. But ultimately the Rajputs emerged victorious, and the Bhils or other tribes had to seek new hide-outs in the forests of the mountain range named 'Arravalis'. What was their way of life or culture before and after those encounters ? What new influences or impacts they absorbed through the subsequent centuries, and how they adjusted themselves to the new situation ? Ultimately what events or circumstances and what forces, external or internalled to their discontent, protest and upsurge during recent times ? And what have been their aspirations, their perceptions about their own future and their new place in society ? These are some of the issues which deserve attention. It is a matter of gratification that now sociologists like Dr(s). G. S. Aurora, D. K. Doshi, T. B. Naik, V. V. S. Nath, S. C. Verma and others are paying special attention to the plight of the "Bhil" tribes of Rajasthan, Gujarat and Maharashtra etc. But more comprehensive studies of an inter-disciplinary nature are also needed. We hope to get more studies of this varied nature from Utsavlal Sharma and his team-mates.

As far as the second volume is concerned, the less said the better.

There is no doubt that late Mohanlal Sukhadia, who played the longest inning as the Chief Minister of Rajasthan for more than a decade and a half, deserved a greater and more serious indepth study. Sukhadia was a matter-of-fact, pragmatic politician who, with all his vision, considered politics as 'the art of the possible". He was adept in the craft of the state and besides, he knew that nothing succeeds like success. Hence he never lost any opportunity to have a brush with success. It is said that Napolean Bonaparte used to have the copy of Machiavell's "Prince" at his bedside so that he could not be outsmarted. Sukhadia may not have read Kautalya's "*Arthashastra*", but he knew the spirit or the gist of it, and he practised it superbly.

Professor Iqbal Narain has rightly said that Sukhadia was responsible for the "democratization and modernization" of the Rajasthan policy and economy. Since Professor Narain has pursued a lot of research into the "*Theoria*" and "*Praxis*" of the *Panchayati Raj* in the State, his longish piece should have found a place into this volume Perhaps the editors did not know that Adarsh Kishore Saxena (now a member of the Indian Administrative Service) had submitted his M.A. dissertation in the year 1967, on the "Political Leadership of Mohanlal Sukhadia" in the Deptt. of Political Science, University of Rajasthan, Jaipur. Messrs K. C. Pande, P. C. Mathur, Dr(s). Mohanlal Sharma, V. K. Grover and others have done a great deal of research into the domain of democratic decentralization. Professor K. L. Kamal did take a

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MAKERS OF MODERN DEMOCRATIC RAJASTHAN—*(Continued)*

pioneering lead in the domain of Rajasthan politics. His brother Dr. S. L, Tank has worked on the Rajas than Pradesh Congress during the Sukhadia era.

Besides these local scholars, some foreigners have also contributed substantially. In this regard, Professor Llyod Rudolph, Sussane Rudolph Richard Sisson, Robert Sisson, Aruna Michie and others come to our mind immediately. These are some scholars and their studies which should have been tapped even for this commemmoration volume

It would have been perhaps better if some other veterans or persons like Professors P. D. Sharma, S. P. Varma M, V. Mathur T. N. Chaturvedi (IAS Retd.) D. K. Saxena (IAS Retd.) and other persons should have been approached to make their appraisal of Mohanlal Sukhadia regime as such. (We understand among others from B. Hooja, one time Secretary to CM Sukhadia that his appraisal comments on Sukhadia regime seem to have been edited).

We also think that this occasion should have been utilized for critically examining the overall performance of the former Chief Minister of Rajasthan. Unfortunately, that heaven-sent opportunity has been lost in a vain effort to describe or project the "personality" of Sukhadia through personal impressions or tributes.

It does not mean that the Sukhadia volume does not contain anything interesting or worthwhile It contains a lot of information or data base for the future researches of the modern time of Rajasthan. There is a lot by way of articles full of reminiscences of his contemporaries in various walks of life, and through these Sukhadia has emerged as a man of sterling qualities—who believed in the dictum of "forgive and forget". Thus he could become a legenday figure in his own life-time.

The present reviewer was also fortunate enough to witness the charisma of late Mohanlal Sukhadia in Udaipur, when he went there to conduct some election studies under the supervision of Professor Iqbal Narain. All in all, Sukhadia became a synonym of Udaipur, a living symbol there of many acheviements and so he won the parliamentary seat with a thumping majority.

We think that he needs someone like Professor T. K. Oomen who can study in depth the secret or the source of his charisma.

But Sukhadia's personality had its own blemishes and shortcomings —which are indicated by M/s. Narendrapal Singh Chaudhary, Kumbharam Arya and Bishan Singh Shekhawat (mostly from the oppositi on benches in the Assembly or outside). Professor Ramesh K. Arora has, however, done a good job of the task assigned to him. M.C. Mehta's piece is quite informative and so is the case with B. Hooja, who has also narrated some of his own reminiscences. One time Governor of Rajasthan, Dr Sampuranand has issued a good certificate to Sukhadia for his leadership qualities. Sukhadia provided the basic infrastructure in the State and many authors have briefly touched upon this aspect as one of his many contributions.

If we take a comparative view of the two commemorative volumes, the former one (edited by Utsavlal Sharma) emerges more useful as it provides a "perspective" that may provide the path to the late-comers in this domain of study. We have adopted this art or technique of editing volumes in memory of someone dear and near to us from the westeners who use this opportunity to bring all the actors together so that they can interact together and then may come out with a critical appreciation. But unfortunately, in our land, this art has become a "profession". Even so, Rajendra Shankar Bhatt deserves thanks for bringing out such a beautiful and aesthetically produced volume on the late Mohan lal Sukhadia.

Ultimately, the reviewer would like to recommed these two volumes to all those scholars, journalists and administrators who want to develop an insight into the polity and society of this State, which remains largely an area of darkness to many of them till now.

Prakash C. Shastri is Asstt. Professor-cum-Translator, Univ. Leadership Programme, Deptt. of Political Science, University of Rajasthan, Jaipur-302 004. (Raj.)

FEUDALISM AND AFTER

(Study of a Village in Transition)

R. Thomas Rosin

LAND REFORM AND AGRARIAN CHANGE

Rawat Publications, Jaipur (1987) Pp. 252/- Price Rs. 200/-.

Comments by B. Hooja

Land Reform and Agrarian Change as its sub-title indicates is a "study of a Marwar village", Ganwa, near the world-famous marble quarries of Makrana in District Nagaur (Rajasthan) in its transition/change over from princely/feudal "Raj to Swaraj". The author, Thomas Rosin, at present Professor of Anthropology, Sonoma State University, California, came to the village on an extended field-work visit for nearly two years during the mid-sixties (Dec. 63-June 65). His aim was

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FEUDALISM AND AFTER—(*Continued*)

to study the "impact of land reform–legislated and implemented by the Rajasthan Government—upon the peasantry of Marwar". In the process, he became a witness to the changes ' in traditional land tenure and village polity as revealed by an intensive study of the ecology, social organisation, and values in a single village."

The village, selected was an average size village with a population of a little over 1000 persons. It was a multi-caste village having as many as twenty-five castes, which he has grouped into five categories : **Pure Castes** such as *Rajputs, Brahmins, Maheshwaris, Purohits* etc., **Clean Castes** including *Gujars, Jats,* and other working communities of *Khatis, Kumhars* etc., the **Less Clean Castes** of *Baambhis, Bauris Dholis* etc. the **Untouchables** like *Bhangis* and *Sansis* and **Muslims** which group included *Lohars, Telis* and *Dadhis.* Naturally, it was a fascinating and complex social and economic universe (though of a single village) which came under his scrutiny and analysis.

By the time he came to the scene most of the land reforms, at least' the most essential and crucial enactments like the Rajasthan Protection of Tenants Ordinance (1942), Rajasthan Rents Control Act (1952), the Rajasthan Tenancy Act (1955) and Rajasthan Zamindari and Biswedari Abolition Act (1959) had been adop–ted by the law–making/legislative authorities in the new democratic regime, and more or less successfully implemented by the state and field level revenue authorites. The Jagir Resumption Act which had 'a particular applicability to the Marwar area", had also been amended fifteen times by 1962, before it could be introduced. The author has given due credit to the two essential principles that the lands and the fru ts of the tillers' toil should belong to them, and there should be no intermediaries between the tillers (*khatedar* tenants) and the State. At the same time, the *Jagirdars* were given due compensation by the State, besides retaining lands for self–cultivation (*Khud-kasht*). In his words ' few developing democracies can claim the high degree of effectiveness achieved in Rajasthan, as is amply docu mented by Dool Singh in his comprehensive survey,'*A Study of Land Reformss in Rajasthan(1964)*". He has also referred to some other contemporary writers and social scientists like Lawrence Shrader (1968) Dick Sisson (1966) Kamal (1965) P. C. Mathur(1965) Rudolphs Lloyd and Sussanne (1968) whose writings throw some interesting light on some facets of the changing political admistrative and social scenario and the evol vement of new democratic institutions.

Rosin has not said much about how the reforms came to be intoruduced and implemented. Whether or not these were resisted ? Or whether some vested interests tried to subvert or distort their faithful implementation ? Or took advantage of their position, title and status and the weakness of the field level functioneries ? But he has done his best to try and capture the "setting" of the village and the "interaction" of various elements or groups of families in the prevailing caste system" under the old jagir/ "traditional land tenure" and the village polity. For this background or informative study, he has relied to some extent on the village settlement records of the first–ever settlement operations in the area in 1954. In fact, the *misl-bandobast* and its integral part the *dastoor ganwai* (or the summary of village customs etc.' are the basic source materials about the feudal system as it obtained before the introduction of land reforms. But conscious of the limitations of the land/settlement record and the field officers to compile the same, and also the possible inevitable maniplulation of some priveledged sec tions (the *jagirdars* or their servants *Kamdaars* and the *bhomiyas)* to have entries favourable to their interests and status recorded in the offlcial documeuts (for the first time and for future reference,) he went out to cross-check the recorded information with the residents of the village in the market–place or at the tea shops.

In the process he, has come up with a social document interesting and useful for social scientists of many disciplines.

He next tried to understand and describe various social or structural changes which came about with the land reforms. Though the *jagirdar* and the *bhomiya thakurs* managed to retain their holdings as *khud-kasht* (self–cultivating) and other elements like the k*aamdaars* and the money–lenders managed to keep or enlarge their t tles, most or the *jagir* lands did pass on to the tillers of the actual cultivators without their having to pay any compensation (or price) for the same and soon they became *khatedar* (recorded) tenants, free of all intermediary burdens or tax-loads etc. in direct relationship with the Stase as the supreme land-holder.

Rosin then tried to take a measure of these changes in the peculier ' ecology and ago–pastoral economy" of the area. by a more detailed study of the *chahi* (irrigated by wells) land–holdings. But perhaps this curtailed the scope of his work, because most holdings in the village were and remained *barani* or rain–fed dry–lands. Then he proceeded to study the various types of "family groups" amongst the various prominent or important castes and how they reacted to the changes or adjusted themselves to the release of new social forces or the new guiding principles of a non–feudal society, and how they were interacting at the faimly, *jati* and caste levels of the changing social organisations in the village. The information and case study he has compiled in the later part of his work and the conclusions or the model he has drawn up present a real treat of information and analysis to the social scientists. particularly sociologists. (We leave it to them to comment liberally and at length on Rosin's synopsis and hypothesis.—Eds.)

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FEUDALISM AND AFTER — *(Continued)*

However, on a quick run-through of the book (which may soon be reviewed in detail), one is left with a sad feeling that Professor Rosin had to needlessly wait more than twenty years to find an Indian publisher and share his research findings or his social concerns with other scholars, policy-makers, social reformers and administrators in the sub-continent. One wonders why he did not like to interact with such sections of the Indian intelligentsia earlier.

Though he has tried to describe and analyse the agrarian change which has come about because of fairly sound and practical land reform policies, perhaps he would have enhanced the value of his work by giving more space to 'the *process* of implementation' or the drama and consequent change in the social set-ups, relationships and interactions between various interest groups. But he seemed to have been more keen on evolving a "theory of interaction in a Caste System". He was thus content with the exploration of the *pre-reform setting* and comparing that with the *post-reform social situations* which has left the process un-defined or unchartered. The drama of a silent and more or less peaceful revolution has not been unfolded.

Speaking of interactions, though he has amply described how the *Jagirdar's* authority and the *Bhomiya's* pre-eminence or the money-lender's presence through their village agents, seemed to knit the village community (all castes and groups) together into a social unit or organisation, what links got snapped in the process of change and what were the cementing bonds or *forces* of motivation or impulsion in the village with the curtailment of these authorities, and their titles or claims of the duties and obligations of other sections ? What kept and still keeps the village going as a socio-economic unit ? Such questions remain.

It is apparent that he approached his case study with some preset notions (of a knowing and knowledgeable and trained mind) concepts or theories and models of social organization worked out by western social scientists which he has stressed at length in various parts of the study. But perhaps these conceptions or notions also have their limits, linked as they are with some value judgements. His view that Jodhpur state was 'forceably brought into the Indian Union" is patently not correct. His views about the caste system or the interactions in a traditional village or about family groups etc. seem to be of an academic interest. Nonetheless, the study offers a true-to-life mirror or a mosaic of social changes if not a movie picture of social drama in rural Rajasthan.

Bureaucracy of Princely States

Susanne Hoeber Rudolph & Lloyd Rudolph

ESSAYS ON RAJAPUTANA

Concept Publishing Co. New Delhi (1984) Pp. xviii+241 Rs. 140/-

Review by Mohan Mukerji

A most informative book for those interested in the administration of the nineteen princely states and three chief-ships which had existed in what was then called Rajputana, prior to the formation of Rajasthan within two years of India attaining independence in 1947. Sometimes the narrative extends to the few years immediately following the establishment of Rajasthan in 1949.

The familiarity of the authors, both eminent foreign scholars (and currently Professors of Political Science at the University of Chicago) with Rajasthan is based on their regular stays of long duration at periodic intervals, beginning with 1956. They thus had adequate opportunity for detailed study and research. Lots of source material were discovered by them, especially the amazing *Diary of Amar Singh of Kanota*, a member of one of the aristocatic, land-owning Rajput families which played an important role in the administration of Jaipur State – which state receives most of the attention of the authors. This diary, begun in 1898, written in English for forty-four years, in eighty-seven volumes using seventeen million words, is a mine of information. The authors also had long interviews with descendants of not only Amar Singh, but also of other persons who had been closely involved in the administration of Jaipur State and also of some other princely states of Rajputana.

The limitations of British paramountcy have been brought out in the first chapter where, while describing the role of the Rajput caste as rulers or soldiers in a feudal order, the authors have also described how other inhabitants of princely states were influenced by the nationalist movements against foreign rule in the Provinces of India under direct British rule.

The second chapter is an interesting summary of changes brought about by the formation of Rajasthan—land reforms striking at the roots of feudal society: the split between the (rural social) heirarchy, the well-to-do families tending to side with leaders of new democratic governments, and the erstwhile small land-owning Rajputs sorely affected by the land reforms transferring *de facto* ownership of land to tenants.

(Continued overleaf)

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BUREAUCRACY OF PRINCELY STATES--(*Continued*)

To persons like me, belonging to the first batch of the IAS allotted to Rajasthan few months after formation of the new state in 1949, and seeing Rajasthan for the first time in 1952, the two chapters on Bureaucratic Lineage are most interesting. The Maharajas' education might or might nor have included Plato's *Republic*, but they did follow the principle that in Autocracy, the ruler has to employ some "foreigners". Well, that principle seems to hold good for a large federal democracy which Plato could not imagine—hence 50 percent of the IAS and IPS in a state cadre are not persons domiciled in that State !

The book tells us how Maharajas employed two types of "foreigners" on positions of responsibility —the Rajputs of non-Jaipur origin, and people from outside Rajasthan. The main example of the former was the family and relatives of the diarist, Amar Singh of Kanota. Three Champawat families played important roles in Jaipur State. They were the descendants of three sons of Jivraj Singh of Peelva in Jodhpur State who decided to migrate to Jaipur when the sixteen-year old Maharaja Ram Singh of Jaipur, impressed by the camel-riding visitor from Jodhpur, invited him to join his service. The three sons founded the jagirdar families of Kanota, Goner and Naila. These three families provided Jaipur State with courtiers, warriors and administrators including some like Amar Singh himself who served in the British Indian army for years.

The other group of "foreigners" were persons from outside Rajputana, who initially took up service under a Maharaja not at the top, but at levels where their knowledge and intelligence made them useful personal staff. In Jaipur, there were three families, all of Bengali origin initially recruited because of their good knowledge of the English language—those of Hari Mohan Sen, Kanti Chandra Mukerjee and Sansar Chandra Sen. Well, Jaipur did have on old tradition of being the home of a few Bengali families from the sixteenth century onwards—the priests of the Amber temple who came with the image of Goddess Kali from Jessore, Vidyadhar who built Jaipur City, the priests of the Gaudiya Vaishnav temples, including that of Govind Deoji, whose ancestors had migrated to Vrindaban at the instance of Shri Chaitanya.

The nineteenth century migrants were not priests but teachers and bureaucrats. There were also some Kashmiri Pandits in Jaipur and elsewhere, the most notable being Sir Sukhdeo Prasad in Jodhpur, his son Dharam Narain Kak in Udaipur, and Rai Bahadur Amar Nath Atal in Jaipur. These Bengali and Kashmiri bureaucrats were perhaps more loyal to the interests of the ruler than persons from within a state or from another state in Rajasthan, be cause they were more dependent upon the ruler's goodwill for their careers and the future of their children.

The authors have also described another category of bureaucratic lineage, namely those belonging to Rajputana—often to the State itself —but who came from the non-Rajput castes. Most belonged to commercial castes, especially Oswal (Jain) families, but some came from even what were considered to be lower castes, but who had earned the trust of a ruler by faithful services or exploitation of a weakness !

Service under the ruler became a hereditary occupation and hence use of the term "lineage". There was, naturally constant competition, ill-will and so on among the established landed aristocracy native to a state—mainly Rajputs belonging to the same clan as the ruler and considering themselves as the natural leaders, and the different types of hereditary bureaucrats coming from Rajput families not originally from the State, Bengalis and Kashmiris, and non-Rajput local or non-local persons belonging to Rajputana. There are innumerable stories concerning these rivalries and their effect upon administration of princely states, with special mention of Jaipur.

The last portion of the book contains an elaboration of the joint faimily system with emphasis on the pattern existing in highly placed Rajput families like the Kanota family. Many of the details would be new even to Indian readers; and foreigners will perhaps be amazed and amused. The present-day bureaucrats' obsession with "seniority" is apparently an old disease afflicting even the "*zenana*" of the *havelis* of those belonging to the bureaucratic lineage. When the widow of one of the younger sons was given a room on the first floor by the head of the joint family, there was great resentment among the more "senior" daughters-in law ! And so the jealousies or rivalries grew and multiplied both in the *zenana* and the *darbari* circles !!

Mohan Mukerji retired as Chief Secretary, Government of Rajasthan and has, besides being the Chairman of Rajasthan Branch, Indian Institute of Public Administration or a member of many important committees at the State or GOI level, authored and edited a few volumes including Ham in the Sandwich, Non-Story of a Chief Secretary, Administrative Innovations in Rajasthan etc.

SOME TIPS FOR OUR PATRONS

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Poets' Corner :

(In continuation of the earlier item in this issue, we present below a random selection of Rajasthani Poetry—Eds.)

RAJASTHANI POETS

Chandra Singh (b. 1919) born at Birkali (Sri Ganganagar). After early youth and college education at Bikaner moved to Jaipur (1951) to launch *Maruvani*, a journal of Rajasthani creative writing. Also translated works like *Raghuvansha* and *Meghdoot* and tales (*gathas*) from *Gatha Saptashati*. His works include *Dilip, Balsad and Zaffarnama*.

LOO*

O Loo !
Do not touch and burn
the petals of flowers
and the slender wines.

The buds opened and advanced
to meet the oncoming rays,
but they retreated, hurt,
seeing the onrush of the blazing loo.

Below
the earth burns red-hot
like an iron-plate,
above,
the deep blue burns red-hot,
all around it is the same :
life is trapped in a pit of fire.

The sun with his mighty looks
has ravaged our dear land,
even the cold heart of the Himalayas
seeing her agony, melted,
and ran in waves.

The camel that goes without water
for days together,
rushes, in the high days of loo,
three times a day to water.

O Terrible Loo !
Do not grill the people here.
Their villages already look deserted,
their land unfit for crops
and the water of wells far from sweet.

The waterless ponds break in grief
to see all go back thirsty
charitable shores;
from their charitable shores.
their aching hearts now scream in cracks
over the dry blistered beds.

The fiery loo has struck even the Sun.
He moves dead slow at noon
as if he has lost his sap
and the track too,
and knows not where he is.

The lovers at their rendezvous
rush to hug each other,
the loo sways between the longing hearts:
they stand close but stand apart.

The loo alone reigns supreme here ;
no chance visit ever by the Merry Spring.
Rain ! Rain is a far-off cry,
and Winter, a distant dream.

*Hot winds that blow in summer in Rajasthan. (I have retained the word '*LOO*' for its special charm. These stanzas are from his celebrated book *LOO*. —*I. K. Sharma*)

BADALI*

O sweet Badali !
Today is the first day of Ashadh.[1]
Kindly come around and spray
gently over us.
The wild shrubs, fields, lands unfertile
all are craving for new life.

In these long waits
t me moves slower than the snail,
would you, O Badali, show up your face ?
Let not this land go thirsty and pale.

We have no rivers here nor any brook
even the tanks have gone dry,
you the last hope of this land
sweet tyrant, turn not away
and leave us dry.

Waste not your life in hills and dales
this land is lowing for you,
come here, my crazy angel !
rejoice among the dunes.

Even children have formed rings,
holding hands
they go round and round and round,
and beseech you, O Badali !
bless our starving tanks.

Badali came down from heaven
like a maid from a well,
who, seeing her sweetheart before her,
leaned with her pot and fell.

Miles of sweet smell rises from the soil
as the rain touches the earth,
it swells the hearts of young lovers:
they draw thickly that aroma in.

*CLOUDLET

1. In the north-west of Rajasthan people wait and wait for rain,' not for days and weeks, but for months and sometimes years. Hence the importance of the first month of the rainy season i.e. Ashadh.

x x x

Ganesh Lal Vyas 'Ustad' *(1907-65)* born in a family of traditional Brahamins at Jodhpur; could study only up to the fourth (primary) class but later became a self-taught and well-read person, equally conversant with English, Urdu, Hindi besides Rajasthani. Married young, outside his caste. Then moved over to Bombay with his father and worked for a while as a jockey boy. Chance meeting with B C. Harriman, editor, *Bombay Chronicle* led to a job in the news-paper office and opened many worlds before him. In 1930, joined the *Salt Satyagarh* and was jailed at Beawar (Rajasthan). Later, shifted to Indore and studied the life of workers besides books by Marx and Engels. 1938 — founded the *Marwar Lok Parishad* with Jai Narain Vyas, was jailed at Jalore along with many others in 1942.

His poems were full of the new message of protest and resistance leading to dreams of resurgence. *Garibon Ki Awaz* (Voice of the Poor) and *Bekason Ki Awaz* (Voice of the Under-priveleged) brought out by friends were soon proscribed. After 1947, his poetry assumed new role and reached new heights. Died in poverty, but not obscurity in Oct.

(Continued overleaf)

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Poets' Corner

RAJASTHANI POETS-(*Continued*)

1965. Later, Rajasthan Bhasha Prachar Sabha published *Jan Kavi Ustad*.

THE PARLIAMENT OF LIARS

The real fighters are lost forever
but
these pseudo leaders of a new vulgar kind

with a little power
are lost in black-marketing;
this whole assembly is a pack of liars!

Keep awake
for
these paramours of permits soon forget their promises;
good old men are far from this new infernal world
only swindlers can suffer it !

Be away from them
for
these chameleons without forgiveness
change colours a hundred times a day
their blood teems with parasites
and on their account
this poor ox is starving !

Don't be taken in by them
for
these paramours of permits
roll in harems, and
because of them
the unsullied khadi of Bapu has disappeared from hamlets
and emits odious smells.
They must eat up all green grass !

Don't be tricked by them
for
these imposters, cheats
donning cloaks of piety
bilk the ignorant masses
and make money
in the name of Gandhiji !

Don't send them at all
to seats of power
for
this witchery of votes will strip us naked:
these bullies and bandits of new blood
have kidnapped even the two bullocks[1] !

1. Party symbol of undivided Congress.

Rawat Sarswat (1922) M. A. Hindi and L.L.B. is a distinguished scholar, critic, editor and poet. Gave up his job early in life to devote time to survey and promote Rajasthani literature. He is founder—editor of *Maruvani*. Has edited many books such as *Dingal Geet*, *Dalpat Vilas*, *Mahadeo Parvati Ri Veli*, *Aaj Raa Kavi*. *Jankavi Ustad* and *Rajasthan Ke Kavi*, Has also translated Rabindranath Tagore's *Bansari* and Guru Govind Singh's *Zafarnama* into *Rajasthani*.

FAMINE

Famine ?
Where is famine ?
Sticking charred to the palate of this land
roasting in the burning sands
you unfortunate dwellers of the villages and hamlets
of huts and hovels,
why did you take birth in this infernal land ?

Their ancestors were cowards.
chicken-hearted, and simpletons

who hid themselves in this land
and saved their lives !
And they were brave, mighty, lion-hearted
who kept the rich, fertile land under their sway
and banished those nincompoops
who strained every nerve of their body
only *not* to get a morsel of bread,
who though overladen like a donkey
earned kicks instead of hard-earned food !
The earthly comforts were not made for them,
their fate, in fact, had severed itself from the Wheel of Fortune !

They have duped the public
this new blood practises all forms of trickery,
even Nehru's vision is jaundiced;
this house, therefore
is bound to tumble down !

But one day
hypocrisy is exposed.
They were caught red-handed, taking bribe !

These tubewells these vineyards,
these zooming tractors, these far-flung fields,
these swelling canals, these devoted servants,
these farms, these jeeps, this wine, this awe,
these means of comforts,
how can these be theirs ?
These stately bungalows
warmed by electricity
cooled by electricity
illumined by electricity
shinning like electricity,
how can they be theirs ?

These delicate-framed, these deer-eyed women
sparkling like gold
sweet-smelling like sandal,
who wear gl m urous hair-dos
who drive fast the shimmering motor-cars
who swish past in terelyne dresses,
whose smooth, eloquent flesh
winks out of their new-fangled blouses,
how can they be theirs ?

Vishwanath Sharma Vimlesh (b. 1927) writes both in Hindi and Rajasthani. His *Ram Katha* won the Rajasthan Sahitya Akademy Award. His publications include *Satap-Kavani*: *Chheda Khani; Kucharam; Tasakoli; Nav Ras Main Ras Hasya* and *Janta Ko Darbari;* (in Rajasthaini) and *Shakuntla*, *Kuchh Hansana Kuchh Rona* and *Vedana* (in Hindi).

A LECTURE ON THE HINDI DIVAS

On the Hindi Divas
The President of the Sahitya Parishad
asked me very cordially to give a lecture.
On my arrival he took me aside and said :
Look, day in and day out
you use English words in conversation
and very often knock down poor Hindi, with great gusto.
I said : What do you mean ?
'Believe me', 'By God'
I have never made 'Use' of an English 'Word'

(Continued overleaf)

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in my whole 'Life'.
Why should you fear me for nothing?

Hearing this, he was amazed
and he muttered : Good Heavens !
This 'Life', this 'Word', this 'Use'—
are they yours ?

Narain Singh Bhati (b. 1930)born at Maloongo, Jodhpur, has made major contribut on to Rajasthani poetry with collections like *Oulum, Sanjh, Meghdoot, Durgadas, Jeevandhan, Paramveer, Kalap* and *Miran*.

Has a doctorate for his work on *Dingal Geet*; and also edits a research journal *Parampare*.

MIRAN (*An Excerpt*)

The uncommon nimbus earned
through the tide of history stays:
that effulgence made its way
successfully
through the clouds of dust
kicked up by the Moghuls, the
Marahattas, the English.
It is still alive in the precincts of
Miran's temple;
it's on that score the gold-studded
tops of the Mahakaal's temple
look so puny before hers.
The rhythm of the world fades
where is heard the music of her feet.

Ranaji couldn't measure
the height of her soul :
the devotional Miran
didn't please his tiny soul.
He said to himself :
This doesn't become a queen.
This going to temple at odd hours
without a trace of protocol !
This conversion of the palace
into a dancing hall at night;
this open handed offering of doles
to mendicants and saints :
this doesn't become a queen.

Nand Bhardwaj (b. 1948) born in village Madpura (Distt. Barmer). Educated at Rajasthan University, Jaipur and worked as research scholar at Delhi before joining All India Radio at Jaipur.

Poet, short-story writer, book-reviewer and essayist, he is familiar with new ideas and literatures of Europe. Has translated *Le Stranger* by Camus into Rajasthani. *Andhar Pakh* (The Dark Fortnight) collection was published in 1974.

THE DARK FORTNIGHT

The trees stand sunk deep in darkness
the clusters of dunes lie speechless
in the desolate land,
the pole-star winks from the distant
lap of the sky :
it has stood there for centuries
like a living puppet in stone.

The pathways lie wearily, fast asleep,
the westerly wind runs about the
whole night,
and in a moment, without guard
a hazy light, at the end, flashes across
and then
all atrocities hide themselves
beneath the unseen layers of the
dark fortnight.

These excerpts are from Prof. I. K. Sharma's book "Contemporary Rajasthani Poetry" (bilingnal) published by Rajasthan Bhasha Sahitya Sangam, Bikaner (1979).

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इसके साथ-साथ प्रभावी कीटनाशक दवाओं के द्वारा भवनों, व्यवसायिक प्रतिष्ठानों, सिनेमागृहों, होटल्स व रेस्टोरेन्टस इत्यादि में कीड़े, कोकरोच, मच्छर, मक्खियों एवं दीमक इत्यादि का उन्मूलन भी किया जाता हैं ।

हर प्रकार के अन्नाजों एवं विभिन्न जिन्सों के सुरक्षित भण्डारण तथा कीड़ों इत्यादि के उन्मूलन हेतु
कृपया अपने पास के **स्टेट वेयरहाउस** से सम्पर्क स्थापित करें ।

राजस्थान स्टेट वेयरहाउसिंग कारपोरेशन
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Rajasthani : A Stranger at Home

—I. K. Sharma

Rajasthani is perhaps the most unfortunate language of India. It has had no recognition of the State, its home, nor of the Constitution, the guardian of all. Nevertheless, recognition has come to it direct from the people who use it in their daily life and from writers who use it as a vehicle of literary expression. This raises the question whether a language can survive and its literature flourish despite the tacit disapproval or indifference of the bureaucrats and the insidious opposition of the vested interests

Rajasthani literature, however, is very old and rich. Right from the fourteenth century to the present day, there has been an unbroken continuity of literary writings in it.

NEW WAVES IN THE FORTIES

Modern Rajasthani literature begins its onward march from the year 1940. Since then it has built up a vast body of literature in poetry, fiction, one-act play, short-story, essay etc. The **Rajasthani Bhasha Sahitya Sangam,** a wing of the Rajasthan Sahitya Akademi, alone, during the last two decades or so, has brought out, besides numerous individual publications, two anthologies of poetry, two collections of short-stories, one collection of one-act plays, and many translations of the writings of Tagore. Besides the Sangam, there are other local institutions engaged in publication and research at Bikaner, Jodhpur Pilani, Jaipur, Udaipur, Kota, Churu etc. More recently, a separate Rajasthani Akademi has been established. More than a dozen journals make their regular appearance from various parts of Rajasthan. Even Bombay and Calcutta, where millions of Rajasthani live, can boast of literary journals (to show their affinity with the homeland).

Rajasthani writers have been fruitfully engaged in the province of translation too. So far translations of *Kalidas, Umar Khaiyam, Rabindranath Tagore Bhartrihari*, and of *Gatha Saptasati, Zafarnama* etc. have appeared. The most notable achievement has been that of **Ramnath Vyas Parikar** who brought out a book *Lenin Kavya Kusumanjali*, which includes translations of Russian poems done directly into Rajasthani. Recently I undertook a journey in the reverse direction. I translated selections of Rajasthani poets into English, and my book *Contemporary Rajasthani Poetry*, a publication of the **Rajasthani Bhasha Sahitya Sangam, Bikaner** came out a few years ago.

All told, during the last thirty-forty years, about three hundred books of poetry, about fifty collections of short stories, and a dozen novels, according to a conservative estimate, have appeared.

Like the other languages of India, Rajasthani found its new idiom during the freedom struggle. But the Rajasthani writers, unlike the writers of other languages, had to fight against a "two-tier system of slavery" : the slavery of feudal lords and the slavery of the British. It was not unnatural, therefore, to find strident notes in the poetry of that time.

Ganesh Lal Vyas 'Ustad', who was the leading figure of the movement, made literature an effective instrument of bringing social and political change. Till his death in 1965, he continued his tirade against corruption hypocrisy and moral degeneration in Indian society, Gradually, this tradition, under the leadership of **Rawat Saraswat, Mani Madhukar, Nand Bhardwaj, Rameshwar Dayal Shrimali** stabilized itself.

SOME NOTABLE POETS & THEIR THEMES

Interestingly enough, the book which marked beginning of a new age in Rajasthani in 1941, said little about the contemporary national scene. The poet wrote about his immediate surroundings, or about his landscape, absolutely unmindful of the 'political' landscape of the country. The book was *Badali* and the poet was **Chandra Singh**. Since the book was praised immensely by scholars in Bengal and Uttar Pradesh (and the poet got awards of '*Ratnakar Puraskar*' and '*Baldeodas Padak*' of **Nagri Pracharini Sabha, Kashi** on it), it later became a literary fashion to write on the theme of nature. Following his model, many poets like **Narain Singh Bhati** (author of *Sanjh*) **Nanu Ram Sanskarta** (author of *Kalyan*) **Sumor Singh Shekhawat** (author of *Meghmal*) **Gajanan Verma** (author of *Barahmasa*), and scores of other poets came out with books depicting various moods of nature.

Many poets have derived their inspiration from history too. They have written on Pratap, Durgadas, Rao Chhatrasal, Hadi Rani, Amar Singh etc. The leading poets in this genre are : **Banwari Lal Mishra 'Suman', Narain Singh Bhati, Girdhari Singh Parihar, Nathu Singh Mahiyaria.** Besides these, there are poets who write about their interior landscape. The major voice in this stream is **Kanhaiya Lal Sethia.** Humour and satire too has not been neglected in Rajasthan. **Vishwanath Sharma 'Vimlesh'** is a giant among humorists and satirists of India. The other prominent figures of this art are **Buddhi Prakash, Anna Ram Sudama, Satya Narain Prabhakar 'Aman'** etc.

(*Continued*)

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RAJASTHANI PROSE

On the other hand, the field of Rajasthani prose is not as rich as that of poetry. Only about a dozen novels have appeared so far. The first major novel, *Abhai Pataki* by **Srilal Nathmal Joshi** appeared in 1956. Other novels that followed it were : *Hoon Gowri Kin Peev Ri* by **Yadvendra Sharma 'Chandra'** *Maikati Kaya Mulakati Dharati* by **Anna Ram Sudama** *Tidarao* by **Vijaydan Detha**, *Tirserkoo* by **Chatrapati Singh**, and *Kanwal Pooja* by **Satyen Joshi**. *Manak Ki Khoj* by **B. L. Mali** and a few others. The novelist's main concern in them is to draw the attention of readers to social problems : the pangs of widowhood, the problem of child marriage, the wavering youth, decaying feudal order.

Rajasthani has, however fared very well in the province of short story. Beginning in 1953 with the appearance of *Punn Ro Kam* by *Nrisingh Rai Purohit* it has at present a vast treasury of short stories. Other prominent story writers are *Laxmi Kumari Chundawat, Kishore Kalpana Kant, Brij Panwar*, Rameshwar Dayal Shrimali, Baijnath Panwar, Harman Chauhan, Yadvendra Sharma 'Chandra', Manohar Sharma, Vijay Dan Detha etc.

A word about research. Inspired by the example of **Dr. L. P. Tessitori**, an Italian scholar, who worked and died in Bikaner, and **Kunhan Raja**, many scholars have made it their life-long mission to dig out the treasure-trove of Rajasthani and reinterpret it with the help of new critical tools. The noted figures working assiduously in this area are Hira Lal Maheshwari, Narendra Bhanawat, Mool Chand Sethia, Narottam Swami, Rawat Saraswat, Agar-Chand Nahata, Udaiveer Sharma. Their dedication to the cause of Rajasthani has given a big boost to the Rajasthan literature.

Dr. I. K. Sharma teaches in the English Deptt. Rajasthan University. An essayist and a poet (in English) he has translated and introduced some specimen of Rajasthani Poetry the English-reading public.

1986 SAHITYA AKADEMI AWARD WINNER IN RAJASTHANI

MAHAVIR PRASAD JOSHI'S "DWARKA"

—Rawat Saraswat

Though published as an independent book, this prize-winning work is one of the series of the life history of Lord Krishna retold by Mahavir Prasad Joshi, Based on *Shrimad Bhagawat*, it has also drawn substantially from *Mahabharat*, the great epic. The life and deeds of Lord Krishna have been a perennial source of inspiration to countles poets, dramatists painters. musicians, dancers and sculptors for times immemorial. Joshi had earlier written *Bindraban* dealing with Krishna's childhood and *Mathura* on Krishna's victory over 'Kansa' and subsequent events. Both books were also awarded by the Rajasthan Sahitya Akademi and a Delhi-based institute of standing.

The subject matter of *Dwarka* is not new. But looking from the point of view of treatment, there is a lot to be discussed and appreciated. Modern Rajasthani being still in its infancy, such books do bring credit to its literature with profoundness and brevity of description. simplicity and beauty of diction and finally the stylistic touches of contemporary society.

Of the episodes related in *Dwarka* those concerning the rescue of Rukmini and the generous liberality shown to Sudama are best suited to the author. Rajasthan has cherished the age-old ideals of one helping the oppressed even at the cost of one's own life, as well as granting lavish donations and endowments to learned Brahmins along with those well-versed in various arts and sciences. That is why Krishna's heroic and liberal deeds of helping his people in distress have been much admired and emotionally sung by Rajasthani poets. It is this speciality and uniqueness of traditional Rajasthani character that prompted this veteran poet and ardent devotee of Lord Krishna to sing such of the Lord's feats of bravery as are dear to his own ideals deeply-rooted in the sandy soil of this desert land.

The beauty and simplicity of his vocabulary and diction not only lie in their closer affinity to the common parlance, but also in the local colour of indigenous culture and the subtle style of expression enriched by the usage of idioms and proverbs. All this has transformed the Lord of 'Dwarka' into a local hero, sacrificing himself for the cause of his land, his ideals and rescue of the womenfolk. The rescue of Rukmini by Krishna kept on resounding in the episodes of many a Rajasthani hero who tried to enact the same drama. As extra-marital relations have always been denounced by all sections of the society in Rajasthan, Krishna's affairs with Radha and the *gopis*, howsoever mystic and abstract they might he, never found a place of reverence and

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"DWARKA"

worship with the average household. Here the virgins have been observing *Gauri Vrat*, annual prayers spread over more than a fortnight, beseeching the mother goddess to grant them the boon of a loving and faithful husband. To quote a few stanzas referring to those ideals :

Bowing with profound respect, she stood with folded hands & said:

—O'Mother. I have been worshipping you devotedly for years and years
and request you now with utmost honours
—to grant me as husband the yellow-robed Banwari.

Raising his hand in challenge 'Krishna' said—

'Here I am going, taking Rukmini with me.
Let him come forward whosoever boasts of his noble birth.
Let there be an end to his mis-conceptions, here and now.

At other places, the author has talked of eternal human values which alone have created bonds of fraternity and sublime feelings for the well-being of the society. The traditional occasion for expressing such feelings is the one when a newly-wedded girl leaves her parents' home. A word of sane-advice is uttered by all near and dear ones, which covers a vast field of time-honoured values. Some of these are ; spirit of service, softness of speech, loving nature, forbearance, show of genuine respect, feeding the poor and helping the needy, etc :—

"The housewife's behaviour is the essence of household life.
All happiness and contentment flow from her.
It's she that converts a hell into a heaven—and makes flowers blossom in thorny paths."

Following the style of classics, the poet has despicted various phenomena of nature in the beginning of each canto. Sumer being very hot in Rajasthan, the poet has achieved much success in presenting its severities.

"All forest beings make futile attempts in search of water and run aimlessly like the deer chasing the mirage.
The earth and sky are all ablaze.
Leaving houses and doors, windowsides and courtyards,
The summer-stricken people run out for cooler places".

The proverty and hunger of the down-trodden are reflected in the context of poor Sudama. Here the poet emphasises that hunger and poverty are the basic roots of all evils. They equally affect the body and the mind and force them to adopt evil designs and commit anti-social acts.

Hope, desire and will; jealousy, thirst and luxury; discontentments and merry makings—all are but various forms of hunger.
It forces people to give up mercy and kindness, attachment and love.
And plunge headlong into insatiated greed.
Leading to worse ills and evils.

Dwarka is thus an important document of lasting human values so fondly cherished by the ancient Indian society which still find relevance in modern society torn above all by the crisis of morality.

Rawat Saraswat is an established writer and critic based at Jaipur.

ON CREATIVE LITERATURE In Hindi & Rajasthani

By MANOHAR PRABHAKAR

Early literature in Rajasthan has been associated with the rise, recession and resurgence of Rajput power. **Chand Bardai,** the court poet of Prithviraj Chauhan, produced the first great epic of Hindi, *Priihaviraj Rasau,* eulogising the heroic deeds of his patron, followed by a series of similar works by others.

MEDIEVAL POETS: During medieval times, a mass of literature was produced in *Pugal* and *Dingal.* The former was a form of *Brij Bhasha,* somewhat adulterated and vitiated by the introduction of local words and idioms, while the latter was the literary form of old *Marwari,* one of the principal Rajasthani dialects. Poets belonging to the bardic communties of *Bhats* and *Charans* produced mainly panegyrical poetry to please the ears and hearts of their patrons. Others wrote romantic, religious and gnomic poetry. The galaxy of romantic poets included poets like

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CREATIVE LITERATURE IN HINDI & RAJASTHANI—*(Continued)*

Padmakar, Bihari and **Matiram.** Then there were saint poets like **Sunderdas, Laldas** and **Mirabai.**

Against this glorious heritage of the past, modern writers of Rajasthan are expressing their emotional effusion and thought content in various genres through the medium of Sanskrit, Hindi, Rajas -thani, Urdu and Sindhi. (However, Hindi, and Rajasthani form the main vehicles of expression and this note, therefore seeks to make a rapid survey of the creative literature written in these two languages during the last one century.)

HINDI & RAJASTHANI WRITINGS BEFORE INDEPENDENCE

Hindi and Rajasthani literature in Rajasthan during the pre-independence era was characterised by almost the same features as were then evident in other languages of India. When the time came, a large number of poets and writers expressed the protest and fury of the people against the British Raj Even the older poets of bardic style took a new turn. Disgusted with the lethargy, voluptuousness and worthlessness of some of the contemporary princes these poets reprimanded them for their suicidal slumber and issued notes of warning to them.

Suryamalla Mishran, the last laureate of the bardic school, along with **Girvardan, Bhopaldan** and the illustrious revolutionary, **Kesari Singh Barhat,** eloquently voiced the anguish and aspirations of the people. **Udai Rai Ujwal**, though a product of old tradition, composed not only verses to arouse the patriotic sentiments of the people, but also gave a fillip to the 'Rajasthani' movement. His often quoed lines, *Deepai vanro desh jianro sahita Jagmagai*' (Illuminated is the nation where literature is honouaed) have remained on the lips of every Rajasthani writer.

NATIONALIST WRITERS :

Quite striking was also the contribution of some active political leaders and workers who were incidentally excellent poets. The late **Vijaysingh Pathik, Manikya Lal Verma, Jainarain Vyas, Hiralal Shastri Sagar Mal Gopa, Ganeshi Lal Vyas, 'Ustad'** and **Kala Badal** were some stars of this galaxy. Of these poets of the freedom struggle, the late **Ustad** was the richest in form and content both. With his simple diction, epigramatic brevity, popular phraseology, similies and metaphors lifted from folk lexicon, he can favourably be compared with the Bengali poet, Kazi Nazrul Islam.

Besides these 'nationalist' poets, there were others writing on a variety of themes. In 1940, **Chandrasingh** made a significant contribution by his *Badali* Cloud. Composed in the popular Rajasthani metre *Duha*, this work brought a major break-though in Rajasthani poetry, because of its diction and content. As a poet of nature, his other poems like *Loo* and *Dafer* also won wide acclaim.

Among the Hindi poets of this period, **Sudhindra** with his *Shankhand* and *Pralay Vina* emerged as a powerful poet charged with nationalist sentiments and patriotic fervour. **Janardan Rai Nagar, Ramnath Suman** and a host of others also belonged to this order. Journals like *Tyag Bhumi, Rajasthan Kshitij, Navjeevan, Tarun Rajasthan* and *Agivan* edited and published by eminent freedom fighters also carried a lot of nationalistic literature in different genres.

SINCE INDEPENDENCE

LYRICISTS & POETS OF NATURE

The post-independence era brought a phenomenal change in the literary landscape of Rajasthan. Strangely enough, the poets and writers who were emotionally so much involved in the freedom struggle dramatically changed over-night. They took the train of 'the partition' and the resultant human suffering merely as a political event rather than a cultural watershed. The relief provided by freedom put them entirely in a gay and happy mood. The result was the emergence of a band of lyricists :Sudhindra, Nand Chaturvedi, Kulish, Kamalkar, Prakash Atur and Gyan Bharilla, all came with their emotional out-burst characterized with love and romance. A collection titled '*Sapta Kiran*' published with a foreword by Prof. Vishnu Ambalal Joshi was representative of the lyrical trends then obtaining in Rajasthan. Then came another group of poets including Madan Gopal Sharma, Manohar Prabhakar, Tara Prakash Joshi, Moolchand Pathak and many more.

In Rajasthani context Kanhaiya Lal Sethia, Narain Singh Bhati, Satya Prakash Joshi, Meghraj Mukul, Gajanan Verma, Vishwanath Vimlesh and Kishore Kalpna Kant gave new dimensions to Rajasthani poetry by their fresh imagery, new symbols and experiments with new forms and metres. Narain Singh Bhati's *Sanjh* and *Durgadas* in particular brought a new fervour in Rajasthani poetry.

PROSE WRITERS

Except for some sporadic attempts, works of fiction, drama, essays and criticism in the modern sense were almost non-existent in Hindi as well as Rajasthani in the State. It was only in the late fifties that prose writings attracted the attention of writers in Rajasthani.

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CREATIVE LITERATURE —(*Continued*)

FICTION HINDI NOVELS

The doyen of Hindi novelists was **Dr. Rnngeya Raghav.** He appeared on the scene with his *Gharonde* and *Murdon ka Tila.* A prolific writer, he wrote more than forty novels. Among the notables were K*ab Tak Pukaroon* and *Akhiri Avaj* which have been translated in many regional and foreign languages.

Late **Pardeshi's** *Bhagwan Budhda Ki Atm Katha,* an autobiographical novel, carved out a pride of place in Hindi fiction, The most talked about novelist today in Rajasthan is **Yadavendra Sharma 'Chandra'** who has written scores of novels on the feudal life of Rajasthan. His *Khama Anna Data, Nitti Ka Kalank, Zanani Dyodhi* hit hard at and expose the hollowness, intrigues and perversions of the private life of the princes and jagirdars. His attempt at writing political ficition is embodied in his recent works : *Ekle Au Mukhya Mantri Hazar Ghodon Ka Savar* and *Praja Nath,* which unfold as to how a particular section of society is despoiling the fruits of the freedom.

V. N. Upadhyaya's *Reechha* and *Pakshdhar* are superb specimen of fiction writing with a progressive angle. His latest novel, *Jag Machhandar Gorakh Aya* is an excellent attempt to transcreate an old theme into modern context with all its social relevance in the present-day society,

In this work, **Upadhyaya** is at his height as a story-teller and has successfully inter-woven marxist philosphy and socialistic human values.

STORY-TELLERS

Mani Madhukar, Alamshah Khan, Panu Kholia, Ishwar Chander, Ashok Atreya, Swayam Prakash and **Hetu Bhardwaj** are among the other well established short-story writers who successfully portray the sensibilities of the broken and shattered man and delineate the tension and agony of those who have lost their identity and individuality in the staggering crowds of humanity.

PLAY-WRIGHTS

Among the play-wrights, **Hamidullah Khan** in his '*Darinde*' and **Mani Madhukar** in his *Ras Gandharva* have not only reached new heights in their theme contents, but have also made new experiments in respect of stage-craft.

Mangal Saxena and **Ranbir Singh** have rendered yeomen's service in boosting the theatre movement in Rajasthan. Both of them have made memorable contributions by their author–ship as well as promotional activities to further the cause of theater.

ESSAYISTS :

So far as essayists are concerned, Rajasthan is rather miserably poor, though some commendable efforts in this sphere have been made by **Prof. Tribhuvan Chaturvedi.** His two collections titled *Kshama Kijiye* and '*Brahmand Ka Upman*' are worth mentioning for their crisp language and brevity of expression.

LITERARY CRITICISM :

Leaving aside the Ph. D. theses, the genre of criticism in Rajasthan has not been able to make much headway.

However, **V. N. Upadhaya** as a veteran and **Nawal Kishore, Jeevan Singh, Hari Charan Sharma, Raghava Prakash** and **Durga Prasad Agarwal** represent the new generation of critics who have been able to carve a niche for themeselves. These critics make a significant departure from the 'professor-brand' stereotyped style of Hindi criticism, and break a new ground with their fresh and objective approach.

RAJASTHANI FICTION

Fiction writing in Rajasthai is still in its infancy. *Hoon Gori Kin Peeva Ri* by **Chandra** and *Trisankoo* by **Chhatrapati Singh** published by the Rajasthani Prachar Sabha are the only two works that deserve mntion.

MODERN POETRY : A PANORAMIC VIEW

Taking a panoramic view of the current trends and colours obtaining on the literary landscape of Rajasthan, one can discern that both in Hindi and Rajasthani, there are apparently two schools of poetry.

One school belongs to those who are expressing their emotions and passions in lyrics, *ghazals* and *rubais* with refreshing rhythm, imagery and sybmols owing allegiance to no particular '*ism*'. **V. C Pande, Priyadarshi Thakur, Tara Prakash Joshi, Prakash Atur, Manohar Prabhakar, Veer Saxena Hari Ram Acharya, Kumar Shiva, Padamakar Sharma, Tara Dutt Niviroda** and **Savitri Parmar** are some of the powerful in poets the first category. (Incidentally, many of them are civil servants—Ed.)

There are others who hold that they have shed their conditioned attitude towards forms and contents and started taking a realistic look at the complexities of life around them. Among these trend setters, specific/mention may be made of Prof. Nand Chaturvedi. Ranjeet, Jai Singh Neeraj, Marudhar Mridul, Bhagirath Bhargava, Jugmandir Tayal, and Sudha

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CREATIVE LITERATURE—*(Continued)*

Gupta, Hemant Shesh, Krishna Kalpit and Govind Mathur are few refreshing new additions to this band. Written mostly in blank verse, their poetry arouses hatred and scorn towards untruth, pretension and imposture'. Disgust with the contemporary social life and ruthless oppression is the hall-mark of their poetic content. All these poets tend to create consciousness about the 'degradation' of common man in a dehumanising system and they aim at pricking the spine-less intellectual's servility.

Their Rajasthani counterparts include *Young Turks* like Tej Singh Jodha, Nand Bhardwaj and Govardhan Singh Shekhawat who are notable in their own way. Senior poets like Narain Singh Bhati and Satya Prakash Joshi too are taking a new look at old themes. Bhati's *Mira* and Joshi's *Bol Bharmali* are commendable attempts to recapture cultural background of the feudal millieu and analysing it in a modern context Academy award-winner, *Bol Bharmali* breaks new ground inasmuch as it re-examines the two well-known female characters of history in a 'sex-psychological' perspective.

Specific mention must be made of the eminent poet Prakash Atur who, as chairman of Rajasthan Sahitya Akademi, had done a great service to promote the cause of writers in Rajasthan. Similarly, Ved Vyas, besides his creative contribution, has strived hard to give a momentum to the progressive writers movement in the State.

TRANSLATORS :

This sweeping survey of Hindi and Rajasthani writings would be incomplete without a brief mention of translators and women writers. Translations from Sanskrit, Persian, English and regional languages have been done by several creative writers of Rajasthan. While Shakuntala Kumari Renu has transcreated the *rubais* of Hafiz into Hindi. Chandra Singh has rendered *Raghuvansha* into Rajasthani. Manohar Prabhakar has also translated selected poems of Walt Whiteman into Hindi. Similarly, Shibbon Krishna Raina has done commandable translations in Hindi from Kashmiri.

WOMEN WRITERS :

Among the women writers of Rajasthan, Savitri Parmar, Sudha Gupta and Prabha Bajpai are already established as poets. Prabha Saxena as a novelist, Dr. Panna as a critic and Kumari Adarsh Sharma as a satirist are breaking new grounds.

The new generation of writers includes several poets, novelists and play-wrights who can find their place on the all-India map; but the 'apathetic' attitude of critics and connoisseurs has prevented them form projecting their image in a proper perspective.

LITERARY JOURNALISM

Though many efforts have been made in this direction of literary journalism, but because of lack of finances and proper patronage, almost all of them have been frustrated. However,periodicals like *Lahar, Vatyan, Bindu. Sampreshan Tatasth, Kavita* etc. despite their handicaps have made significant contributions to the growsh of creative literature in Rajasthan.

Madhumati monthly published by the Rajasthan Sahitya Academy is the only regular literary magazine providing a forum for the creative urges of the Rajasthan writers. In Rajasthani, the most significant and regular periodical is the '*Maruvani*' monthly, established by poet Chandra Singh is 1953 and now being edited by eminent scholar and linguist, Rawat Saraswat. It goes to his credit that he has been able to produce and project a team of talented Rajasthani poets and writers. Other Rajasthani periodicals of repute include *Haraval* edited by Satya Prakash Joshi and *Olama* edited by Kalpana Kant.

Dr. Manohar Prabhakar, a well-known poet, author and journalist, is Additional Director, Public Relations. Government of Rajasthan. This survey note is an up-dated but abridged version of a report contributed by him for a DPR publication on Rajasthan's Heritage published a couple of years ago.

ON TRANSCIENCE AND ETERNITY

Dr. Chhagan Mohata

SANKRANTI AUR SANATANATA (Philosophy in Everyman's Reach) (in Hindi)

Compiled by Nand Kishore Acharya, VagdeviPrakashan Bikaner (1986) Pp. 108. Rs. *40/-*

[It is regretted that while this review was under way, Dr. Chhagan Mohata breathed his last on Sept. 18, 1986. at Bikaner,at the age of 79—Editor]

Comments by Jagdish Chaturvedi

Those who knew him insist that there was none other like him; he was one who could speak—for he seldom wrote—on any subject with a silver tongue. His thinking strictly adhered to Llyod Morgan's canon of never using "complex" terms, for explaining anything which may be explained in "simple" terms. It was, therefore, a delight to hear him speak at any time or on any subject. Dr. Mohta was not committed to any narrow ideology and would always take up the common man's point of view.

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ON TRANSCIENCE AND ETERNITY—(*Continued*)

Dr. Mohta's indifference to penmanship has made it difficult to present his thoughts to the general reading public. Knowing this fact, this scribe appreciates the editorial apology by the editor Dr Nand Kishore Acharya in his preface to "*Sankronti aur Sanatanata*", a collection of Dr. Mohta's speeches on various occasions. Obviously it was no mean task to compile the present anthology by editing out the irrelevant portions containing references to other occasions or events from the few tapes available. The editor/compiler deserves compliments for his endeavours. The title also (roughly translated as **Decadence and Eternity**) is apt and comprehensive.

These lectures or talks cover a variety of subjects including the ethos for our society, the fundamentals of social restructuring, the man-animal complex the fundamental stand-point of the Indian tradition, environment and an eternal view, fundamental values in relation to the environment and market, evolution of human values and problems of modernity. Running the full philosophical gamut, they have a high ethical stance.

The cliches invented by Dr. Mohta are quite original. He describes bureaucracy as a "machine" incarnated in human body. He finds "morality" a poor substitute for ethos. Morals, he says, are just standardised 'folk behaviour". Polygamy may be a sin for some persons or societies, bur it is also standard behaviour for other folk. We should not talk of morals, therefore but rather of ethos. In this and many other ways, Dr. Mohta has made philosophy easy. He terms the **Upanishadic** question of "*kasmai devaya havisha vidhem*" into an enquiry into political and economic behaviour in a democratic set-up. He mixes *Vedic* thinking with that of Mahatma Gandhi, Karl Marx and M. N. Roy, and brings the point home.

Listening to him, one often began to feel that, with so much of philosophical wisdom to back a statement, it was like a revelation. His expositions had the ring of truth and credibility.

His discourses now compiled are like ripples in a running stream in which one cannot *stop* while wading, for, by the time the second foot is lifted, the water has flowed away. Before one may chooses to disagree with him, he has moved a couple of steps further, and is analysing some other concepts for enriching our knowledge. Rather than being a voracious reader, he strikes one as a prolific thinker and his razor sharp mind cuts through the toughest problems like butter. But he steers clear of controversies.

Here is a sample of his thinking. He sums up the traditional Indian thinking by three simple categories or references viz; '*Aham*' (or I), '*Idam*' (or this, the here and now) and '*Tat*' (meaning that). The 'here and now' give a clue to the understanding of the unfathomable 'that'. Isn't it a simple way of saying that we know the unknown in terms of the known ? The 'I' or the self is another distinct entity which is perceptible neither directly nor indirectly. It is, therefore, non-indirect.

Consciousness, he says, has an epistemological priority. Indian thinking has never been doubtful about it, and has upheld the non-material reality along with the material. We have been used to believing that a seed contains a blueprint of its future destiny. Each one of us, humans, has the capability for the realisalion of his ultimate value, where a person oversteps the borders of selfishness, In other words, self-realisation is not selfish.

Applying the philosophy to the social realities, we can easily pick up the core or essence of our politico-economic democracy. Changing of the set-up or substitution of the existing institutions will hardly suffice for restructuring or the reconstruction of society. It will be a futile exercise without a reassessment of the existing scale of values. Changing systems and institutions as also the individual's relationship with them is not enough.

Our moral values have to be discovered again, for virtue has a content of eternity. It only gathers dust as time wheels by it, and each generation has to clean this dust. The profit motive in our economics and corruption in our politics are the layers of dust laid by previous ages, needing to be wiped clean.

The man baring his mind in the present volume was a doctor in *homeopathy* and shorn of the title, Chhagan Mohta was not tied down to any "isms" of thought. His formal education was limited; but he was a well read man. There are many who are learned, and many who understand what they have learnt. But there was only one Dr. Chhagan Mohta (the title suits him) who could explain any philosophy to the commonest layman.

Jagdish Chaturvedi is actively associated with the world of Hindi writing in Rajasthan.

Our Apologies to those whose contributions about Rajasthan have been withheld due to lack of space. These will appear in subsequent issues,

—Editor

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NEHRU'S SELECTED WORKS & LETTERS TO CHIEF MINISTERS

SOME REFERENCES TO RAJASTHAN : EARLY YEARS

As is well known, Jawaharlal Nehru had a great fascination for Rajasthan and a deep interest in its history and cultural heritage. Perhaps he inherited this interest from his ancestors who had once lived at Khetri. But more than the ancestral association, it was his sense of history that established his lasting emotional bonds and political links with the *people* of the Rajputana states in their determined long fight against the princely order, or what Jawaharlal had called a "historical anachronism." During the climaxing phases of the freedom struggle, he became the rallying point and the patron of the various *Praja Parishads* and such like bodies linked up with the all India States' People's Conference.

UNION OF 'STATES'

In December, 1945 (when freedom seemed to be on the cards in the not too distant future), Nehru addressed an important session of the **All India States People's Conference at Udaipur** when he foretold of the immediate future with prophetic clarity : . . . "It is inevitable that the vast majority of princely States (numbering over 550) which cannot possibly form economic units, should be absorbed into neighbouring areas. It seems to me important that this absorption should be with the provinces (controlled then by the British directly) and not with other existing States, as has recently been done in Western India. It is also not desirable that a number of small states should be grouped together to form a larger State unit. There will be no history of tradition or unity about this; only an artificial joining together of backward areas with no leaven to pull them up. Therefore, the union should be with provinces . . .

" . . . The Rulers of such small States may be given some kind of **pensions** and may be further encouraged to serve in a different capacity, if they are fit enough for this." He, however, made it quite clear that "democracy cannot tolerate any form of autocracy; the two are incompatiable , . . " (*Extract from Sunset and Dawn by L. M. Eshwar— A FACT Publication, New Delhi (1958).*

The blue-print of future of princely states was thus ready in his mind. No doubt, it was mostly Nehru's vision which gave shape to the future events in Rajasthan, and elsewhere in princely India, as the British paramountcy came to an end.

WHEN FREEDOM CAME

However, when freedom came ultimately, it brought in its wake an unexpected spate of tragedy and untold human misery, because of the cruel circumstances of Partition resulting in the cross-migration of millions of helpless and innocent victims across the new frontiers. There were other overwhelming circumstances facing the young nation and other more pressing demands which meant that, in spite of "the tryst with destiny", at least those who were at the helm of affairs like Nehru and others had only crowns of thorns to wear. Those were the best of times and the worst of times when a new nation, destiny hung in the balance. For Nehru and his colleagues who could rise to, the occassion, those were the days of their greatness.

Four decades away, we can only wonder how that generation and its leadership had the strength and courage to cope with all those challenges (or crises) of a rather troubled period of time. The present generation, looking back with the hind-sight of its present-day wisdom and a somewhat distanced historical appreciation, cannot possibly visualise what ordeals and hardships the nation and its leaders as well as the common people, specially those in north-western and eastern parts of India, went through at that time, Who can say that the birth of India's freedom was not painful ? For millions it became a tragic journey through blood, sweat and tears.

However, we can get a very realistic and vivid true-to-life picture of those traumatic happenings by referring to some recent publications brought out by the NEHRU MEMORIAL FUND, particularly *Volumes 4 & 5 of the Second Series of the Selected Works of Jawaharlal Nehru (1987)* and Volumes 1 & 2 of Jawaharlal Nehru's *Letters to Chief Ministers* (1986 & 1987), the latter compiled and edited by G Parthasarthy. These are heing distributed by the Oxford University Press.

While the first two bulky volumes cover a bare few months after independence (from Aug. '47 to April '48), the last two mentioned compilations of Nehru's Letters present an overview from New Delhi of the events upto the early 50's (1952). We hope to review these volumes in some details in our next issues.

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NEHRU'S SELECTED WORKS ; SOME EARLY REFERENCES TO RAJASTHAN

COMMENTS ON RAJASTHAN

We may, however, briefly recapitualate what Nehru had to say about the newly emerged "*United State of Rajasthan*" (without the merger of Ajmer and Abu areas) and how he reacted to some developments in these parts or to other national events which touched upon the Rajasthan scene.

Naturally, because of his other pressing preoccupations at the national or international levels, and the day-to-day exertions to meet with the challenges or the deepening crises of the time (when it appeared that the future and the very existence of the nation was in jeopardy) Jawaharlal Nehru did not have much time or thought to spare for an out-of--the-way territory like Rajasthan. Yet in the two volumes of his *Letters to Chief Ministers*, there are more than two dozen clear and some pointed references to the changing situation in Rajasthan.

On more than one occasion, he was also able to find time to visit these parts. For example, he briefly visited Jaipur and Ajmer towards the close of 1947 (*vide letter dated 5th Jan. 1948)*. At Ajmer he spoke of the "Communal Danger" in the country—"I have come to Ajmer several times with happy feelings, but during the present visit my heart is full of sorrow. Ajmer is famous throughout the world for its *Dargah*, but it is most regrettable that a number of Muslims have left Ajmer. . . . We are duty bound to give full protection to Muslims. . . . Although we fully sympathise with the refugees from Pakistan and shall help them, we must, at the same time, see that every Muslim lives here in safety and with honour. . . ." (Speech at Ajmer, 3 Jan' 1948, from the *National Herald* 5 January 1948, from : *Selected Works of Jawaharlal Nehru-Second Series*).

On April 18, 1948, he was also invited to inaugurate the United States of Rajasthan (of which Mewar State had just become an important constituent unit). As reported in the press at that time, Nehru had then said words to the effect that : "The end of the British rule in India (has) affected all aspects of our life. After the transfer of power on August 15, if we had succeeded in managing our affairs peacefully, India would have, by now, attained an enviable position in the comity of nations and could have exercised great influence in iternational affairs; but unfortunately it (has) happened otherwise; and certain enemies of India (have) created distrubed conditions in the country . . . At the same time, while certain happenings (have) made us stand disgraced in the eyes of the world, other constructive forces (have) led us towards progress and solidarity. . . . . The move to form the various Unions of States is one of such forces."

"To some people," as Pandit Nehru continued, "the formation of these Unions is not welcome, but no importance could be attached to the personal likes and dislikes of a few individuals. The right or wrong of a thing should not be judged by looking at it from personal angles. What mattered really was the demand of the time. . . . It was the duty of the people to act in accordance with the circumstances prevailling at present. . . . (Extracts taken from *New Image of Rajasthan* by Shrinath Chaturvedi, D. P. R. Jaipur, 1966).

Another important Nehru visit was at the end of the year for the annual session of the Indian National Congress held at Jaipur (14 to 20th Dec., 1948)—a session which was important in more than one way, because of many historic resolutions enunciating the policy declarations of the party, perhaps for the first time since after August 15th. For Jaipur city, just emerging out of its feudal slumber, in spite of the glamour and glory of the past, it was also a memorable occasion.

TRIUMPH OF POPULAR WILL

However, while the Congress confabulated about many national or international issues, Nehru was alive to the local situation (sometimes threatening and sometimes causing too much worry) which was unfolding in some of the erstwhile princely states. In his second letter to the Chief Ministers, dated 2nd Nov, 1947, he wrote . . . "Some of the states, especially in Rajputana and in East Punjab, have been behaving in an undesirable manner. There are cries of a Sikh state of Rajasthan and *Jatastan*, and the rulers have taken advantage of the communal troubles to suppress the popular movement . . . " (At that time there were also disturbing reports of communal killings in Bharatpur, Alwar and Jodhpur states).

In his very next letter (*15 Nov. 1947*) with reference to the princely states, he wrote about "Two historicul processes . . . taking place simultanously—the growing triumph of popular will in enclaves of sheer autocracy and the political consolidation of India rendered necessary by the withdrawl of British power and the lapse of paramountcy . . ." (Mewar was one state mentioned to have then initiated constitutional reforms. But Bikaner had also led the way about two decades earlier—Ed.) In quite a few letters, Nehru referred to the problems of princely states, their unification or merger, both in general and specific terms.

(Continued)

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NEHRU'S SELECTED WORKS : SOME EARLY REFERENCES TO RAJASTHAN—*(Continued)*

IN THE FACE OF TENSIONS & NATIONAL PROBLEMS

But most other letters of the period referred to the prevailing communal tensions, the Kashmir situation, the uprooting of Muslims from these parts and the influx of the Sindhi refugees into Rajasthan. In his letter dated *15th April 1948*, he wrote . . . "In some cities of Rajputana which are overcrowded with refugees, there is lack of water, apart from other lacks. . . . ,"

His mind was full of anguish and deep concern for the suffering people of both communities on both sides of the frontier. But he and his team faced these challenges with firm resolution, determination and hope, while giving to the Chief Ministers almost a blow for blow account of what the Government of India and its various agencies were then trying to do. At the same time, he was guiding and inspiring the Chief Ministers to be vigilant, to educate the people and take resolute steps to improve the communal situation and deal firmly with the communal and anti-social elements. In a letter dated *1st July 1948*, he refered to an unusal incident;

"I should like to draw your attention to a fairly recent development in Rajputana, which is significant of how foolish people actually try to align themselves with the most dangerous causes, simply because they do not like something that is happening. In some parts of Rajputana, notably Jodhpur and partly also in other states, certain Rajput elements, disliking the new democratic order that is taking shape, have organised themselves to combat it. They even go so far as to think of intriguing with Pakistan. During a Rajput procession, the following slogans were noticed : "*Pakistan Zindabad*", "*Kasim Razvi Zindabad*". This is astonishing enough. Obviously, the Rajputs had no particular sympathy for either Pakistan or Razvi. But they were so much enraged at the coming new democratic order, which they feared might affect their vested interests in land and in the state generally, that they were prepared to ally themselves with every enemy of the Indian Union."

From time to time and naturally enough, his mind was drawn to other problems, more important on the national plane. For example,on the food front or towards natural calamities, the critical situation arising out of the near collapse of the economy, especially the over-strained transport system as well as the civil and the military administrations; and on top of it, the Kashmir crisis which had by then burst over the Indian horizon in a big way,

Volumes 4 & 5 of the Selected Works list out of the following in the table of contents : i) Communal Riots & the Refugee Problems; ii) Migration and Rehabilitation; iii) Strained Relations with Pakistan; iv) The Kashmir Problem; v) Junagadh, Hyderabad, vi) Constitutional Issues; vii) Reorganisation of Armed Forces, viii) Matters of Administration ix) National Reconstruction and x) Foreign affairs. (volume 4).

The Communal Danger; the Assassination of Mahatma Gandhi; Relations with Pakistan; Kashmir at U. N.; Integration of States; National Reconstruction etc. (Volume 5) These then were the major challenges of those days. How the political system, an over-strained administration and a resurgent people survived through the critical days is a saga of their fortitude and patriotic fervour. We get enough reflection of that in Nehru's works.

THE SAGA OF MANY BATTLES

Being the guiding spirit of his time, he also managed to take note of some nation-building programmes like the Chambal Development scheme, (in the context of Rajasthan) a latter-day joint venture between Rajasthan and Madhya Pradesh, the blueprint for which had been prepared earlier by the erstwhile Rajputana states (footnote to Letter of 17th March 1948) or the discovery of a new underground water source in the desert areas, and a little later, about the promise of Bhakra Nangal Project for the future flowering and prosperity of the Rajasthan Canal area as much as the then (still united) Punjab.

Commenting on the agrarian situation in states like Hyderabad and Rajasthan (*Letter of 15th June 1948*), he expressed his unhappiness over the ejectment of tenants (*as in letter dated 28th July 1948*); ". . . It has surprised me to learn that in some parts of India, ejectment of tenants is still going on a fairly large scale. In particular, this is taking place in Jodhpur and Jaipur in Rajasthan. But complaints have come to me from some provinces . . ." Later, he also commended the progressive land reforms such as the abolition of the *Jagirdari* system.

In between be found time to warn and advise Chief Ministers about the RSS agitation *satyagrah* or the mounting communal tensions, while hailing the establishment of popular ministry under Jainarain Vyas and later his soccessors after the General Elections.

Some after the Jaipur Congress he wrote in his letter 23rd Dec' 1948)— ". . . The ideal we aim at is essentially one which Gandhiji placed

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NEHRU'S SELECTED WORKS & LETTERS TO CHIEF MINISTERS—(*Continued*)

before us. We have frequently fallen away from that ideal, and many of us have been led astray both in the larger political field and in the narrow field of personal conduct. The Congress has called upon us to pull ourselves up. The Congress cannot, in the nature of things, become a narrow communal organisation. If it does not succeed in maintaining generally its previous objectives and ideals, then it falls between two stools and gradually perishes. Therefore, in our minds, and in our actions, both as Government and as individuals, we have to be dead clear about these ideals and objectives and not compromise with them. The R. S S. agitation has served a good purpose in waking us to our true duty. (The reference was to a *Satyagarh* launched by the R.S S.—Ed.)

WATER IN THE DESERT

Amidst all the confusion and darkness of the times, Nehru's optimism and faith in the future would surface again and again, to be passed on and shared by others . . . "A rather dramatic development has taken place in the Jodhpnr desert", he wrote (*on August I 1949*) . . . " This was the finding of large reservoirs of underground water. There is no doubt that there is water there because it is pouring out abundantly . . . It is probable that water will be found elsewhere also in the Rajputana desert. All this will naturally help our food production. The soil is good, and with water, it should immediately produce wheat or any other food crop. Perhaps this discovery of underground water in the Rajputana desert will be considered one of the more notable events of our time. It will reverse the process, which has been going on for many centuries, of the desert spreading more and more Even now this process of desication continues on the borders of the United Provinces and elsewhere. Historical records tell us that Rajputana was not such a desert area in the past and that it was a high road for trade from the great port of Broach in Gujarat to the north. Gradually the desert spread. There is a gap on the western side of this desert from which sands blow in from Kutch and e'sewhere and spread gradually. It is proposed to deal with this gap by growing trees. With the coming of water in the desert itself slowly but surely, this advancing desert will be checked and turned back. Thus we shall register a notable triumpth over the destructive aspect of nature . . . "

Some six weeks later, *on 16th Sept.* he added " . . . I wrote to you once of the discovery of large supplies of water in the Jodhpur desert. Further information has produced even more optimistic estimates and we hope to have vast farms where there were deserts previously. All this is very hopeful. Add to this the probability of a good harvest. We are thus well on our way to success in our food campaign. But there can be no half-measures and we must put in our fullest effort . . . "

EXCHANGE OF POPULATIONS & INDO-PAK AGREEMENT

Although by the beginning of 1950, the year when the people of India adopted their new Constitution, conditions both at home, along the borders and abroad, appeared to have somewhat settled down, the cross-migration of populations continued to vex the minds af the leaders at the political and *administrative* cultural as well as government level.

The scene in Rajasthan was no exception to that. During May 1950, for example, Jawaharlal Nehru expressed his concern about it in succesiue letters. This concern was there in the letter of 2nd May 1950. A fortnight later, he reverted to the theme . . . "It is difficult to have exact figures of the migrations during the last three or four months. But such information as we possess indicates that uptil now, about 17 lakhs of non-Muslims have crossed over from East Bengal to India, i.e. West Bengal, Tripura and Assam. During the same period about 7 lakhs of Muslims have crossed over from India (i.e. West Bengal Assam, Tripura, as well U.P. Rajasthan etc.) to East and West Pakistan". (*letter dated 17 May, 1950*). A week later he evpressed a deeper concern in his letter Dtd 26 May 1950 . . . . "At the present moment, we are facing a heavy exodus of Muslims chiefly from the U. P. and partly from Rajasthan and Delhi . . . "

All this was happening in spite of an **Indo-Pak Agreement** (April 1950) whick paved the way for mutual understanding between the authorities and the people in both countries, and restored a measure of confidence and goodwill. Nehru wrote on 30th May 1950 . . . "The implementation of the Indo-Pakistan Agrement has, to a considerable extent, continued. Although the exodus has continued on both sides, there are indications of a substantial movement in the reverse direction. The exodus of the Muslims from tha U.P. and Rajasthan actually increased and the Pakistan Government annonced that they would close their Sind border. But there has been a marked lessening now in this exodus. . . "

FOOD SITUATION

If the communal situation improved slightly with the passage of time, other problems were there to plague the national horizons and engage the minds as well as efforts of the leaders. In his letter 1st Oct' 1950, Nehru not only warned his collea-

(*Continued*)

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NEHRU'S SELECTED WORKS & LETTERS TO CHIEF MINISTERS—*(Continued)*

gues in the states, but urged the Chief Ministers to prepare themselves for meeting the incoming crisis on the food front . . . "The food situation continues to be serious, although there has been some improvement in many States. The next two months are likely to be difficult. We have reluctantly decided to import considerable quantities of food grains from abroad. We hope that all these steps that we are taking will meet our present difficulties. But the basic problem remains and it is a matter of great distress for us that large numbers of our people should be living on what might almost be called a starvation diet and which certainly is below health standards. Recently, there has been trouble in Hyderabad state on account of the food situation and food riots have taken place."

The food crisis was further complicated by the impact of natural calamities, which just about spared Rajasthan, as per Nehru's letter dtd. 3rd Dec'. 1950 : "It was officially stated that except Pepsu, Madhya Bharat and Rajasthan, every State had been afflicted by natural calamities leading to the loss of six million tons of foodgrains. Despite this, 1.3 million tons of foodgrains had been supplied to the States by the Centre between July and October 1950. A further 200,000 tons were still needed."

Even 12 months later, the crisis was not over. It had, in fact, deepened (vide *letter dated 1st Nov. 1951* : "The food situation has grown worse and the lack of rain in Gujarat, Madhya Bharat, Saurashtra, *Rajasthan* and some parts of Uttar Pradesh and the Punjab, has darkened our future prospects."

Further,..."The failure of the rains in some parts of the country has made the food position more difficult (*latter dated 30th Nov'. 1951*). Fortunately there have been recent rains in Madras and in some parts of Bombay, and these have somewhat improved the situation. Nevertheless the situation continues to be grave. It is perfectly true that crops have failed in parts of Rajasthan, Ajmer–Merwara (a separate administrative unit then--Ed), Gujarat, Saurashtra and some districts of the Punjab, Madhya Bharat and U. P. Nevertheless, the situation is not bad as it is painted. In other parts of India, crops have been good."

VIGILANCE FOR DEMOCRACY

Vigilance on the communal front could not yet be relaxed. Some festive occasions like Holi, for example, were marred by communal tensions which prompted Nehru to write (*letter dated 19th Feb'. 1951*)..."Precautions should be taken in every State, but special attention should be paid to this matter in Bengal, U. P., Bihar, Hyderabad and Rajasthan....". But much to Nehru's anguish... "Even so, the Holi celebrations on 23rd March were marred by some clashes in Bareilly where seven persons were killed and 23 injured, in Kanpur, Jalandhar, Kapurthala and Jabalpur."

While some aspects of the communal situation appeared to be grim and food or security aspects were full of unequal and grave challenges to the nation, on the other hand, Indian democracy was on the march, what with popular representative leaders/governments assuming charge of the state affairs in a State like Rajasthan.

In his letter (*dated 2nd May 1951*), Nehru expressed a new hope and optimism. . . "You will have learnt that a new popular Ministry has been formed in Rajasthan with Shri Jainarain Vyas as Chief Minister. *Rajasthan is a heavy and difficult charge for any government and conditions there have deteriorated during the past months. The law and order situation is not satisfactory, and there are many inner disruptive forces at work.* The *jagirdars* naturally do not like any attack on their vested interests and tend to resist these. Though famous in Indian history, in some ways, this large area is much more *backward* than other parts of India. I hope, however, that the new Ministry will tackle these difficult problems successfully." (Italics added to highlight the point—Ed.)

FIRST GENERAL ELECTIONS

Soon the minds and energies as well as organisational abilities and administrative efforts of all concerned were engaged in the first General Elections on the basis of adult franchise under the new Constitution. It became the first baptism through the ballot box of the young and old men and women of all ranks, castes and creeds in the young nation well set on the path of political democracy for social justice and equity. All kinds of political forces and vested interests, progressives and reactionary, had joined the battle. As Nehru noted in his letter (*dated 31st January* 1951), the old order was fighting its rear-guard battles in Rajasthan. ..."It was no small matter when the ex-ruler, and even more so his wife, went canvassing or making personal appeals for votes. There is little doubt that many of these rulers and their supporters/aimed at some kind of united effort to get back their lost privileges or to re-establish themselves in some other way. In particular, there was opposition to the abolition of the *jagirdari* system."

A fortnight later, when results had come in, he observed, (*letter dated 18th Feb'.* 1952)... "In three States, namely, Madras, *Rajasthan* and Madhya

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NEHRU'S SELECTED WORKS : EARLY REFERENCES TO RAJASTHAN—*(Continued)*

Bharat, the Chief Ministers were defeated at the polls... The defeated Ministers have as a rule resigned ; but inevitably, existing Governments have been asked to carry on till a new Government can come in. There was no other alternative open to us, as there cannot be any gap period without a Government. Also, newly-elected persons, who are not in the old House, cannot be asked to undertake responsibility so long as the old House is carrying on..." Further, "As a result of the elections, caretaker Governments have come into being in some of the States : (In Madhya Bharat, Rajasthan and Travancore–Cochin). In others, very soon there will be new Ministers .." (According to a footnote to one of the letters in the volume under review, between 20th February and 13th March, 1952, new Ministries were formed in Orissa, Madhya Pradesh, Saurashtra, Madhya Bharat, Rajasthan, Assam, Hyderabad, Himachal Pradesh, Travancore—Cochin and Vidhya Pradesh. Ed.)

TOWARDS THE FUTURE : PORTENTS AND PROMISES

In 1949, he had welcomed the discovery of an under-ground source of water as a promise for the future greening of the desert. Almost three years later, in his letter *dated 15th April 1952*, he offered further assurances and new words of hope and cheers to the desert dwellers . . . "Recently I visited the Bhakra-Nangal project in the Punjab and Chandigarh, where the new capital of the Punjab is growing up. This visit impressed me greatly. The engineering feats at Bhakra-Nangal are remarkable. The whole of the Punjab and parts of Rajputana and some other places are looking forward to the life-giving water that will come from the Sutlej river through the new canals that are being dug. Also, hydro-electric power will be produced and industries will grow..."

. . . These are but a few selections, mostly from Nehru's *Letters to the Chief Ministers (Vol. I & II) from 1947 to 1952*, which had some reference or significance for the newly constituted State of Rajasthan during the early stages of its formation and its first few faltering steps along the uncharted paths of democratic advance and modernisation. We offer these to the IBC readers for whatever lesson consolation and inspiration they may like to draw from these comments of a national leader who was at the same time also a fairly regular and balanced chronicler of his time]

(Comments and Quotes selected by B. Hooja)

❀ अकादमी द्वारा प्रकाशित उच्चस्तरीय, उपलब्धिमूलक एवं विशुद्ध साहित्यिक ग्रंथों से साहित्य की तपोभूमि राजस्थान के समसामयिक एवं प्रतिनिधि लेखन का परिचय मिलता है। साहित्य में रूचि रखने वालों के लिए प्रत्येक विधा में लागत मूल्य पर बहूमूल्य संग्रहणीय पुस्तकें उपलब्ध। आज ही सूची–पत्र मंगवाकर अपनी रूचि के साहित्य के लिए लिखें।

❀ मधुमती (मासिकी)

हिन्दी में वर्तमान साहित्य–धारा का सही प्रतिनिधित्व तथा उत्कृष्ट रचनाओं का प्रस्तुतिकरण साहित्य की विभिन्न विधाओं एवं उनके विभिन्न पक्षों पर अधिकृत विद्वानों द्वारा विचारविमर्श। शिक्षकों, विद्यार्थियों, प्रबुद्ध पाठकों, साहित्य–रसिज्ञों के लिए विशुद्ध साहित्यिक, अव्यावसायिक, नियमित एवं लागत से भी कम मूल्य पर उपलब्ध श्रेष्ठ प्रकाशन।
वार्षिक मूल्य 15/– रुपये। एक प्रति 1.50 रुपये

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PUBLISHERS PAGES : (We hereby introduce a new feature for which contributions are invited from the publishers—*Ed)*

PUBLISHING SCENE IN RAJASTHAN

—A BIRD'S EYE-VIEW by C. L. Ranka

Since ages past, Rajasthan has been a treasure house of literature, art and culture. Much of this treasure was kept 'hidden' as the basic freedoms of speech, expression, writing, printing and publishing were not available under a decadent feudal administrative system before independence. Only Ajmer enjoyed these 'freedoms' in a certain measure and some writing or publishing activities emerged from there and books came out. Ajmer has thus become an academic or literary capital of Rajasthan.

With independence and educational progress, the book-sector also opened up. Writing and publishing picked up steadily. There was a time when Rajasthan had to look towards Agra, Allahabad or Delhi as its educational guides. But slowly, the State developed its own universities to feed the multiplying schools and colleges. As an adequate structure for advanced education was steadily built up, those active in the field of writing and publishing also accepted the challenge. The scope of this work covered not only school text-books but also subject books for the university level and research work. In retrospect, we find that in these part thirty odd years, Rajasthan has taken a giant's leaps to create its own place on the publishing map of India. However, much remains to be done,

Lack of capital and low returns have kept most highly educated people away from this twin trade of publishing and book-selling. Even today, there are only a few publishers having 250 to 500 books to their credit, though that has not kept Jaipur out of the count of important publishing centres in the country, after Delhi. With Jaipur, the state capital, Ajmer, Jodhpur and Bikaner followed by Udaipur and other cities also have come up fast. This has given Rajasthan a personality of its own and some status in the publishing business of the country.

PUBLIC ENTERPRISE

In the past, there was no such thing as a "public sector" in book publishing, Good publications sought patronage from the royalty or the moneyed elite. But since the formation of Rajasthan, quite a good number of public institutions have been set up. The **Nationalised Text-Book Board** at Jaipur, and the **Board of Secondary Education** at Ajmer are the apex bodies for all school text books up to the secondary level. They have budgeted expenditures running into several crores of rupees. In publishing university-level books, the **Rajasthan Hindi Granth Akadamy**, set up with financial assistance from the Government of India, has flooded the markets with hundreds of books. For research and reference works, pertaining mainly to Indology, the **Oriental Research Institute** at Jodhpur is now a well-known name in the book industry, having some 150 titles to its credit. Besides these the **Rajasthan Sahitya Akadami**, Udaipur, the **Rajasthani Shodh Sansthan**, Chaupasani (Jodhpur), the **Rajasthani Bhasha Sahitya Akadsmi** Bikaner, the **Rajasthan State Archives**, Bikaner, the **Government Department of District Gazetteers**, the **Department of Economics & Statistics**, Jaipur are some of the many government and semi-government institutions bringing out important books.

Thus, the private and the public sectors have both emerged stronger after independence and both have made good contributions.

NEED FOR A BOOK POLICY

All this progress notwithstanding, the book industry in the State is caught in a vortex of problems and has not been able to keep pace with the tremen dous educational development. The reasons are not far to seek. No book policy has been formulated, nor is there any separate department for book promotion in the State. The State has also been deprived of a suitable library legislation for the people. The book industry itself, as already mentioned, suffers from lack of capital and low returns, and has not even been recognised as a small-scale industry to make it eligible for institutional loans.

Therefore, the pace of development of book publishing has been rather disappoiting. It should be a matter of grave concern to the citizens at large and the state authorities in particular, and they should apply their minds to this problem. All associations related in any way with the book industry and trade, and all parties irrespective of their political faiths should come forward to proclaim or re-affirm their duty or commitment towards the book world and promote it to an excellence of Indian and international standards.

Let the writers, publishers, booksellers, librarians, teachers and the book-loving readers unite themselves on a common forum and make organised integrated efforts on the basis of agreed common

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PUBLISHERS' PAGES—*(Continued)*

programmes for book development in all possible ways. And let the State Government also activise **State Book Development Council**, the first of its kind in Indian States set up in 1984, and implement its decisions on a time-bound basis. The Government of Rajasthan should also unhesitatingly take its due from the states of South India, and waste no time in enacting a similar library legislation for Rajasthan with immediate effect. It can also adopt the *National Book Policy* as a model for evolving a suitable comprehensive book policy for the State.

C. L. Ranka edits the HINDI PRAKASHAK, the official organ of the All India Hindi Prakashak Sangh. He is an ardent advocate of various causes which he has mentioned briefly in this note.

PRAKRIT BHARATI ACADEMY, JAIPUR

A Note by Mahopadhyaya Vinay-Sagar

The Prakrit Bharati Academy was established in 1977, as a voluntary non-official body and is now functioning as a "writers' workshop". In other words, it is a writer's group. Its members are mostly well-known scholars in different fields of oriental and classical learning. Decisions in the Akademy are taken after mutual consultation and unanimously. If there is a dissent or disagreement, say about the publication of any volume, the decision is deferred.

The main objective (or activity) of the Academy is to bring to light rare and valuable manuscripts and old books, in original or in translation, in various Indian languages such as Prakrit Sanskrit, *Ap-Brahaamsha*, Rajasthani, Hindi and English Three dozen publications, each of considerable merit and significance, have been brought out so far, largely out of funds mobilised by the Academy and/or contributed by its supporters. The Academy has become almost self-reliant, while its publications won the reputation of offering rare interesting and long-lost material to the present-day readers and scholars, It has also maintained a high quality of printing and binding. Each volume is a collectors' and book-lovers' delight,

Among the three dozen publications during the decade, we may briefly take note of the following (not necessarily in their order of appearance) :—

Kalpa-Sutra (illustrated) :—The original Prakrit text dates back to the 3rd century B. C. A sixteenth century rare MSS, has been published in a tri-lingual verision—original Prakrit with Hindi and English renderings. The volume also contains reprints of 36 miniatures done about 500 years ago in the then prevailing Rajasthan-Gujarat style.

Rishi-Bhashit-Sutrani is a 2nd century A.D. compilation of statements and quotations from the mouth/pen of Jain, Baudha and Hindu sages. The original Prakrit text has been published with Hindi and English translations.

Not Far from the River : (in English) : This is also a 2nd century A.D. Prakrit text in the *Shringar Rasa* (reflecting the ancient concepts of beauty, aesthetics and the romantic elements). A well-known American poet, David Ray, who was in Jaipur a few years ago, has rendered it into English verse. Dr. G. C. Pande and Prof. Daya Krishna have prefaced and introduced it.

Niti-Vakya-Amrit : A 9th century A.D. treatise on "state administration" in Sanskrit has been rendered into Hindi and English and published in a 3-language format.

Upamiti-Bhava-Prapancha-Katha, however, is a 10th century A.D. Sanskrit novel, a rare work of fiction replete with symbols (*rupak-pratik*). It has been translated by M. Vinaya-Sagar.

Half a Tale (*Ardha-Kathanak*) : (in English translation). This appears to be the first-ever autobiography in Indian literature, written in (1641) A.D. It has been published with English translation and a detailed introduction with graphics by Ganesh Pai. The volume was selected for display at the 1986 Frankfurt Book Fair.

There are two books on (*i*) *Basic Mathematics* and (*ii*) *Astronmy & Cosmology* based on Jain sources written by the mathematician Prof. L. C. Jain in English and *Jain Political Thought* (in English) by Dr. G. C. Pande.

Jain Inscriptions of Rajasthan by Ram-Vallabh Somani is another useful publication of historical importance.

The Academy has also published a book by the well known Gandhian thinker, Kaka Kalelkar, entitled"*Mahavir Ka Jivan Sandesh-Yuga Ke Sandarbha mein*" (Mahavir's Life-Message in the Context of the Era),

Five volumes have also been brought out on comparative instructions in **Jain**, **Baudha** and **Geeta philosphy** regarding "*Sudhana Marg*", "*Samaj Darshan*", "*Achar Darshan*" and "*Karma Darshan*". These have been written by Dr. Sagarmal Jain.

M. Vinay-Sagar, a Jain scholar of repute is now the Director of Prakrit Bharati (His original Hindi note has been adapted by Dr. Rima Hooja).

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Indian Book Chronicle

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A Solemn Prayer

by Tagore, Iqbal & Vedic Poets

I do not know if it was the solemn occasion—end of the funeral rites and recitations of *Shanti Path* (the message of peace) on more than one occasion during recent weeks--or the tender sensitivity of the poem in translation, for I had heard the song of prayer in its Hindi version; but the fact remains that I was deeply moved by the prayer composed by Rabindranath Tagore in which he seeks from the Supreme Being not His arm of protection, but the boon of fearlessness. More recently, I have been given the very first line of that prayer in the original Bengali, which runs as follows :

विपदे मोर रक्षा करो ए नहे मोर प्रार्थना
विपदे आमि ना जेन करी भय ....

"Vipade more raksha karo, eh nahe more prarthana, Vipade Ami na Jen kari bhaya..."

The Hindi rendering was also in the same vein and almost the same or similar words.

(You protect me in my hour of trouble—That is not my prayer. That I should not be afraid in the face of crisis...Such would be a free translation of the opening lines.)

The emotionally charged or sensitised atmosphere in which the priest read out the prayer almost at the end of the ceremony and just before reciting the *Shanti Path* in Sanskrit, moved many hearts and brought tears of grief and self-surrender to many eyes. Moved to the core, one also found a great deal of similarity of approach and supplication in this prayer and the essential prayers or seekings of the early Vedic Aryans, when they chanted and yearned for absence or lack of fear from all living beings and from all quarters :

"Abhayam mitrad..."

Has not mankind always been in search of a haven of peace, harmony and security all through the struggles of civilisations and diverse cultures ? Has not this primary or basic search been for a protector or institutions of protection, or a search for personal sāfety, well-being of the family or the community and social security ? Yet poets and prophets have to be born again and again on this mortal earth to reassure humanity and continure the endless march towards a state of harmony and fealessness, a search for *Abhaya* and *Shanti*.

We were trying to get hold of the English rendering of the original Tagore song, when by sheer coincidence, we came across a version in a recent issue of the *Readers' Digest*, and would like to share this chance discovery with the IBC readers. The poet seeks the courage and strength to conquer pain, to overcome fear, to have the strength and patience to win freedom, and above all, to have mercy in success and divine benevolence in failure.

"Let me not pray to be sheltered from dangers but to be fearless in facing them.

Let me not beg for the stilling of my pain but for the heart to conquer it.

Let me not look for allies in life's battlefield but to be my own strength,

Let me not crave in anxious fear to be saved but hope for the patience to win my freedom.

Grant me that I may not be coward, feeling your mercy in my success alone.

But let me find the grasp of your hand in my failure."

(Rabindranath Tagore)

Truly, the eternal quest in India since the dawn of human history has been for peace and harmony and for the bliss of fearlessness. Peace and lack of fear at birth, peace and harmony all through life, peace and eternal peace as one leaves one's mortal remains. Thus sang the early Aryan poets and sages. Thus, the saints and path-finders all through history, in all regions and languages! Thus the contemporary poets and authors of our recent renaissance ! From Bengal, we turn westwards, to the land of the five rivers and to a poet speaking his heart in Urdu and Persian, but echoing the sound of a prayer-song of centuries.

In the early part of his poetic career, Iqabal rendered into Urdu the spirit ef one *shlok* from the *Vedas* which, unfortunately, has not been included in any one of his collections but finds a place in *Rozgar-i-Faqir*, a biography of the poet.

Kheshon se ho andesha, na ghairon se Khatar ho;
Ahbab se Khatka ho, na a` dda see hadhar ho;
Roshan mere seene men mahabat ke sharar ho;
Dil khauf se azad ho bebak nazar ho;
Pehloo men mere dil ho may-ashom i-mahabbat;
Har shai ho mere waste paigham-i-mahabbat,

Neither fear from family
nor risk from strangers,
neither danger from friends
nor obstacles from foes,
May my sight be fierce, my heart free,
May the spark of love
be lit in my heart.
May the universe around me exude
the message of love.

(*Continued on page 173*)

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The Last Word on the "Last Page"

On the first of June, a few days before his 74th birthday, Khwaja Ahmad Abbas wrote the "last word" on his own life's "last page". In spite of his recent illness, he was active until the last. When death came suddenly and silently, he was trying to give the final touches to his last film venture, for which his own flat in Juhu had been converted into a studio. Abbas died in harness, with his deep personal involvements in various national and humanist causes, above all his involvement with humanity.

Almost from the early beginnings of his life, he began a search for basic human values, which started with his basic groundings in the teachings of Islam; and this search brought him close to his life-long idol, Jawaharlal Nehru. It turned him into a journalist, a writer, a film producer, a founder member of the Progressive Writers' and IPTA movements. The search also made him a freedom fighter, a genuine patriot, a "nationalist" muslim (if we may use that much-maligned and misunderstood term) and a convinced anti-fascist and an anti-imperialist in his views, and much more than that, a confirmed socialist. The search also gave him a world vision. He became an interpreter of the changing social, political and cultural scene around him, not only in Panipat, where he grew up, or Aligarh university where he was educated or gained his awareness, not only in his adopted modern cosmopolitan village (or the jungle) that Bombay of his time was, but he also became an interpreter or chronicler of the common man's struggles in India and abroad and in fact, all over the world He was also a successful communicator, a publicist and media man. His message was simple: neighbourly love, harmony and friendship, universal peace, and opportunities or efforts for self improvement of ordinary men and women, so that they may regain and retain their fearlessness in the midst of all human and social bonds, tragedies and travails.

Tributes have been paid to his memory by his friends and admirers in the country and in foreign lands. As the title of his autobiography suggests, Abbas was "Not an Island". In the words of the poet John Donne, "he was the piece of continent" because he was "involved in man-kind". Such men, such writers, such humanists do not die. because their writings and their other creative activities live long after them, in the minds and hearts of their admirers.

Early in May, some of us, friends and well-wishers of the **Indian Book Chronicle,** had got together in the English Department of the University of Rajasthan to exchange ideas and suggestions about the contents of the future issues of the journal. One of the suggestions was that, to coincide with the 40th anniversary of Indian Independence and 70th anniversary of the October Revolution of Soviet Union (and against a back-drop of the cultural festivals in India and USSR) we should bring out special articles or features on the post-independence literature in various Indian languages and also on Indo-Soviet contacts and areas of cooperation in the fields of arts and letters. There was an unanimous view that we may project the first such contribution on K. A. Abbas. Little did we realise at that time, that soon Abbas would be no more with us (in the physical sense). However, as planned we intend covering various aspects of the working life and lasting contributions of K. A. Abbas in the fields of literature, journalism and films in due course. But to give our readers a sample of his writing we reproduce a few odd excerpts from the opening pages of his autobiography.

* * * *

"June 1975. Today I am sixty-one years old..." That is how Abbas opens the first chapter of his autobiography, "*I am not an Island*" He has no birth certificate to confirm the date. As he recounts, "Unfortunately it was lost, burnt or destroyed, along with many other things and memories associated with my birth, in the communal riots in 1947, which compelled the thirty thousand Muslims of Panipat to migrate to a new, and then completely unknown country called Pakistan."

He continues, "The only exception was my family which chose to remain in India, and since the local police would not let them stay in Panipat, insisted on being repatriated to Bombay where I was frantically waiting for them. Thanks to the compassion and humanity of a man named Jawaharlal Nehru who sent a truck with an armed escort to bring them to Delhi, the lives and honour of my mother and sisters were saved; but as they had to leave at five minutes notice and at the dead of night, the entire household was left behind (Including his birth certificate)." Elsewhere in the text and at the appropriate place, Abbas has described these events and personal experiences in plain (that is without malice or anger) but rather moving words. But here he confesses, "We were never rich and so in terms of money, what we lost would not amount to much. Trunks full of old clothes (including of course, his mother's bridal dress) piles of bedding, mattresses, pillows and bed-sheets ..A whole room full of books, the fat, leather-bound law books of great uncle who was a lawyer, legislator and journalist, the whole library of religious literature belonging to my other uncle who was a scholar of Arabic and Persian and an authority on Islamic history and theology; bound volumes of Maulana Azad's long defunct but ever cherished journal *Al Hilal*... My own textbooks from school and college and quantities of revolutionary literature about Ireland and Italy and Russia, which I had avidly devoured while in college... A whole shelf full of silver cups and gold medals won in wordy duels of debating

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THE LAST WORD ON THE "LAST PAGE"

society platform. And his and other family members' birth cirtificates in a trunk full of ancient family tree literally all the way back to Adam and Eve." No it became a sentimental and painful experience when he went back to Panipat to "salvage something out of the wreckage of our home."

Suggesting that "A birthday is like the end of the financial year...when you have to make a balance sheet of your life and submit it to the judgement of your God or your conscience, Abbas drew the following brief balance sheeet of his own life :

"The debit side is easy to calculate...sixty-one years: That is the investment one has made. What have we to show on the credit side. A pile of writing buried in the yellowing files of newspapers—read today and forgotten tomorrow Three dozen books which one has written--but how many of them will be remembered after twenty years ? Aren't most of them already consigned by the critics to the limbo of waste-paper basket of literature ? A dozen forgotten films gathering dust in distributors' godowns—that graveyard of celluloid... what other assets have I got to declare ?"

"But then must one have assets ?" In the very next breath, he asks the eternal nagging question.

"...Isn't life itself the final meaning and purpose of life ? Isn't it enough that one has lived, lived for sixty-one years, lived fully, experienced the richest emotions, winessed the exciting events of one's times, participated, to whatever humble extent, in the great drama of human cxistence ?"

Are these not echoes of the words of an Urdu poet who left behind him yellowing leaves of poetry or letters to his beloved at the end of his life, and of the great humanist (and the idol of Abbas) Jawaharlal Nehru on the last pages of his *Discovery of India* ? *("Man's dearest possession is life...")*

His own experiences, rich and varied, his participation in the great human drama with all its ups and downs, emotions, aspirations, struggles, hopes and frustations, and yet the robust hopefulness, the optimism--well that is what his autobiography is about, a journey through the twin, almost parallel,streams of life and in which he was not an island, but a part of the whole.

Gandhi, Nehru, the poetry of Sarojini Naidu, sharing a cup of jasmine tea with Maulana Azad, visits round the world and to the Soviet Union as a youngman and as a writer-filmmaker, meeting and interviewing personalities, big and small, on the world stage of politics, music, dance, drama, literature and films, seeing and hearing the best of the western and Oriental traditions. Oh what a crowded and rich life it was ..!

"I havn seen the serene face of Buddha at Sarnath and the sad smile of Mona Lisa. I have suffered with Christ and laughed at Charlie Chaplin's sadly comic tramp ..I have cried with anguish when the news came that Bhagat Singh had been hanged, and I cried with joy as I danced, with a hundred thousand others, on the streets of Bombay on the day of freedom—15 August 1947. All this I have witnessed, observed, experienced, felt, all this is within me, a part of me, and I am a part of all that I have observed, experienced, felt. The world has made me and I have made the world (at least two thousand millionth part of it). I am involved in humanity as humanity is involved in me, as the seed is born of the tree and the tree is the off-spring of the seed."

In the *Preface*, he wrote, "I still feel alive and involved in mankind. I still admire a beautiful face though I can only see it when it comes within kissable range. I still feel enthusiastic about certain causes—freedom, socialism and peace, among them. I am *alive*. But I am prepared for death which may come today or (hopefully) only after 20 years. I hope it will (whenever it comes) when I will be still writing "The Last Page" for my friend Russy Karanjia of *Blitz*. In fact, the Last Last Page I hope shall be published as posthumous document."

As he concluded, if there be life after death, he would be glad to send despatches from the other world. Would he ?

—Editors

Some Recent Works of Khwaja Ahmad Abbas

The World is my Village : A Novel with an Index (1985; Rs. 150)

Bombay, My Bombay: Love Story of the City (1986; Rs. 70)

Old Wave, New Wave in Indian Cinema (In press)

Ajanta Books International,
I-U. B., Jawahar Nagar, Delhi-110007

A Solemn Prayer (*Continued from page 169*)

"Abhayam mitrad abhayam amitrad
Abhayam jnatad abhayam pariksad.
Abhayam naktam abhayam diva nah
Sarva asa mama mitram bhavantu

We should not fear our friends nor our foes,
Nor should we be afraid of our relatives, nor of anyone else;
We should have fear neither in day nor by night,
How we wish all become our friends.

(The above extracts about poet Iqbal have been taken from S. M. H. Burney's recent book on Iqbal published by Vikas, New Delhi.) *(Editors)*

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A Special Feature on the I.A.F.

FLYING GANDHARVAS

About "My Years With the I.A.F."

A Personal Note

A personal memoir and an inside account, "*My Years with the I.A.F.*" by the late Air Chief Marshal P. C. Lal was published almost two years ago, and as the reports go, it was an instant success. So timely and popular it was that the edition was soon sold out. Naturally, it was popular with the I.A.F. personnel of all ages and ranks (in service or retired) who wanted to read about the many details of this running account of the growth of the I. A. F. and its various actions, achievements or challenges of the previous decades in which they themselves had been involved.

We in the I. B. C. were also keen to review the book for our academic readers. In fact, we have been feeling that our scholarly or academic readers need to be initiated into the 'mysterious' world of the armed forces, all the wings and service organisations, their heroes and glamour boys, old and new challenges and so on. But when we wrote to the publishers, we received a curt two-line reply that they could not spare any more copies for review (as they had already sent out a certain number of copies to other journals or reviewers). Undeterred by the rebuff, we contacted some well-wishers and regular supporters to find out if they might help us with some comments on the book. At first, there was some favourable response, but then we have had to wait for a long time, and nothing has come out of it.

In the mean-time, we contacted the author's family and we are grateful for their response. Though at that time, they they had only one or two copies with them, being used for making some necessary corrections for a future second editon in among other things, Robey Lal (son of the late Air Chief) was gracious enough to spare a copy for I. B. C. However, even this gesture did not help us much, because when we again initiated our usual round of contacting possible reviewers, we continued to draw a blank. Not that the spirit or the will is lacking. Somehow our respondents have not been able to spare some time or effort for this work.

However, at our request, Mrs. Ela Lal's (who took upon herself the task of editing her late husband's papers, notes and manuscripts and to compile them for publication) has very kindly agreed to send us a short note on her association and involvement with this work. In her Foreword to the book also, she has given all the relevant details. But in this note which we are publishing along-side, she has given a few more personal touches to the story of her involvement with this work.

We are also privileged to reprint with the author's permission, a personal tribute to or a reminiscence of P. C. Lal by Khushwant Singh.

(*Editors*)

Of the two jobs, adopting a baby and adopting the unfinished writing of another person as your own, I wonder which is the more difficult one. I have not tried the former. The latter has been difficult enough.

My husband, Air Chief Marshal P.C. Lal, started writing his memoirs in 1981. In August 1982, we left Delhi for London for his intended heart surgery. On the morning of 13th August, he passed away, before the surgery could be performed.

It takes a while to recover from such a blow. When I gained strength and composure enough to look around, for the first time, I had a look at his manuscript. There were the synopsis, theme and arrangement laid down in detail. A number of chapters were ready, but not consecutively. After having started off, he must have felt impatient to write about the event which was closest to his heart, the air war of the 1971 Indo-Pak conflict, for the conduct of which he was responsible. He left a bibliography, the recordings of some thirty interviews that he had taken. His National Security Lecture of 1975 was also available to refer to. But there were gaps in the narrative which, unless filled up, would make the account unreadable for lack of continuity.

I started thinking of established writers whom I could approach to take on the responsibility of completing the job. But obviously, I was not persuasive enough. Nobody in whom I had confidence accepted the task. Would I have to throw his writings away ? I could not bring myself to do that. Only then it dawned on me that either I have a crack at it myself or else it will not be done.

I am not a professional journalist, writer or scholar. I am a housewife who takes pleasure in reading and writing. I have a dozen or so newspaper articles, mostly travelogues, to my credit, written for the sheer fun of it. I have enjoyed reading books such as *Wellington : The Years of the Sword* by Elizabeth Longford and historical novels by Mary Renault. But those ladies are well-qualified. Years ago, once my husband gave me a paper that he had written to read. "Why son," my father-in-law said in banter, "do you give your wife your paper to read ? Is it because she is a graduate and you are not ?" My husband laughed and said, "If she understands what I have written, everyone else will." Of course, my husband had a diploma in journalism from King's College, London.

I buckled down assiduously to study the books listed in my husband's bibliography, sifting the infor-

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& PAWAN PUTRAS

mation and taking note of the essential points and studying maps. Friends laughed and said," If you are going to write about the Air Force, why do you bother to read the books written by the generals about the the Army ?" As I understood from my husband, a major task of the Air Force was (and is) to give close support to the Army. Unless I had some idea as to what the Army was up to, how would I understand what the role of the Air Force was ? One book led to another. More interviews were necessary. But further access to official records was denied to me. So the slogging went on. The dovetailing of the missing links to maintain the continuity of the story was done. Gradually I was engrossed in it, the spirit of adventure, the striving of the men who fly and those who keep them flying. I hope my husband and I can touch the hearts of the readers and give them a feeling of pride in their Air Force. I realized how difficult it is to write on such a subject and how easy to criticize.

There are incidents about which one can write and there are those about which one cannot. Matters of physical prowess are easy to write about. But the moral courage that a person has to have in order to stand up for people to whom hom injustice has been done is not always feasible to write about. One has to suffer the retribution that follows in the wake quietly. That is, I would say, the superior kind of courage, although unsung publicly. That rare courage my husdand had in ample measure.

In the preface, he dedicates the book to the men of the Air Force who have laid down their lives doing their duty. In that spirit, I have promised my share of the royalty to the funds that benefit the families, the children of those men.

Ela Lal

P. C. LAL

A Personal Tribute by Khushwant Singh

"WHAT'S happened to the Basant Lals ?" my 87-year-old mother asked one morning. I knew and asked: "What made you suddenly think of the Basant Lals after all these years ?"

"I don't know", she replied, "but all morning I've been thinking about them. Didn't the elder boy become somebody very big in the aeroplane business, like our Arjun ? What is his name?"

"Pratap ! He succeeded Arjun as the Air Chief Marshal."

Strange coincidence that at the time my mother was making enquiries about the Basant Lals in Delhi, Pratap was dying in London.

Our families had been very close to each other: the closeness survived three generations. Pratap was six when he joined our class in Modern School. My almost day-to-day association with him lasted 60 years. At school we exchanged turbans. My intentions were not very honest as my juvenile mind was more preoccupied by his sister, Roma, than my *dharambhai*.

If there was anyone who disproved the Hindi proverb "*Honhar birwan ke hot chikne paat*"—a child of promise bears marks of future greatness—it was Pratap Chandra Lal. He was a poor student and he hated games. He was timid and lacking in self-confidence. He could never make up his mind about what he wanted to be. However, while at school, he got his flying licence—something unheard of those days.

After school, Pratap joined me at King's College in London and the Inns of Court. He finished neither course of study but succeeded in placing articles in the prestigious *Manchester Guardian*. We spent our holidays together. What gave him malicious pleasure was that wherever we stayed, I was taken to be his father. To pre-empt my pleading that we were about the same age, he would deliberately address me as "Pop". Amongst my prized possessions are several letters he wrote to a girl both of us were then courting, giving descriptions of the countryside liberally interspersed with caricatures of me without my turban. The letters formed a valuable part of the dowry of the girl when she married me. I often tormented Pratap by quoting from them.

After a short stint as a journalist, Pratap joined the air force. It was by these fortuitous circumstances that he stumbled into the career for which he was best suited.

The real change in Pratap's personality came after he married Hashi. He gained self-assurance, became an ace flier, a man of enormous rectitude and courage, the like of which has become all too rare today. Once leading an IAF team to inspect aircraft in England he had to confront the very prickly Krishna Menon who had placed orders for a particular kind of aircraft and wanted the IAF team to put their thumb impressions on the deal. Lal not only refused to do so but put in writing that the machines were unsuitable and not available in the numbers required at the time. Menon was furious and not knowing what to do accused Lal of having been bribed by a rival firm. Lal stood his ground with the supreme confidence that goes with a man whose conscience is crystal clear. It later transpired that it was not Lal but Menon who had been bribed.

When Menon became Minister of Defence, Lal had to suffer working under him. He was transferred to HAL simply to put him out of running for the top post in the IAF. It was only after Menon fell that Pratap was brought back to the air force and in due course became its chief.

(*Continued Overleaf*)

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* FLYING GANDHARVAS & PAWAN PUTRAS *

P. C. LAL (*Continued*)

The air operations in the 1971 war against Pakistan were masterminded by Lal. It was his strategy that knocked out the teeth of the Pakistan Air Force in Bangladesh. Within a few hours of the declaration of the war, Dacca and Chittagong air strips were rendered unserviceable; the Pakistani air force mess next to Dacca airport was knocked out by a direct hit and the Governor cowed to submission by a hail of bullets fired into the windows of his residence. I recall ringing up Lal from Bombay to tell him that some British and American papers had written that the Pakistani air force had got the better of the Indian on the western front. He was indignant. "Rubbish ! I will prove to you by concrete evidence that our boys gave them more in return than they received." And so he did with figures and photographs.

Another trait that none of his contemporaries had suspected in Lal was efficiency and hard work. The way he streamlined the functioning of the Air India and Indian Airlines refusing doggedly to give in to arm twisting by the pilots' union earned him a deserved reputation as a first class administrator.

Lal was a magnanimous man. He was removed from his post as chairman of Air-India and Indian Airlines by Sanjay Gandhi and took a job with Tatas. When Sanjay fell from power and most people avoided meeting members of the Gandhi family, I had to go to Calcutta to appear as a co-accused with Maneka Gandhi in a case against *Surya*. I was staying with the Lals; Maneka with Kamal Nath. "The Lals must hate us," I recall Maneka telling me. Lal hated no one. It was Hashi who invited Maneka over to their house and instead of showing any resentment against what had been done to them, treated her with great courtesy and affection.

Pratap was a very conventional home-loving type. He was as abstemious as a Jain monk : a non-smoker, non-drinker (I had to extract my drinks from him) and prudishly Victorian. He disapproved of the use of four-letter words and blushed every time I used them. He had strong views about propriety in dress and deportment and disapproved of girls wearing tight-fitting clothes or shirts. He was a square in every sense of the word. Despite the gulf that divided us in our professions and our views, he was amongst the few I learnt to respect, admire and cherish. And that for the simple reason that P.C. Lal was a perfect gentleman.

*This piece first appeared in Khushwant Singh's well-known & widely read column-***With Malice Towards One & All** *and has been reprinted with the writer's premission and courtesy, from the recent compilation* **Malicious Gossip,** *edited by Rohini Singh and published by Konarak Publishers, New Delhi.*

WHAT DID THE I. A. F. DO ?

The Indian Air Force is just about 50 years young. It has already carved out its place of honour amongst other modern air forces of the world so strongly divided and full of mutual suspicions and tensions, if not actually drawn into armed conflicts. The years 1940-45, 1947-48, 1965 and more noticeably 1971 have been some land-marks or years or baptism, ordeal and trial of strength for the growing I. A. F. Each time, the young force, its men and officers, equipment and organisation have proved equal to the tasks and come out successful and with flying colours.

We give a few extracts from Lal's account of some earlier air and land battles to highlight the role of the IAF. (*Editors*) First, about the 1965 entanglement :

"In Rajasthan sector and Sind, our Army was not able to make much headway. They lost some posts and territory and gained some too. Intelligence, specially regarding the conditions of the roads in the sandy terrain, was grossly insufficient.

"What did the Air Force do ? The *raison d'etre*, the reason for its very existence, is to try to neutralise the enemy's various war potentials in war-time by every possible means and to protect one's own. This means a plethora of jobs which involve not only aircraft, the air crew and gound crew, but a variety of equipment and trained personnel as well. It includes offence as well as defence. One's own bases have to be protected in various ways, including by radar, by Combat Air Patrols (CAPS), by maintaining part of the force of forward base in absolute operational readiness, ready to take off in ninety seconds when called "to cramble". Camouflage and dispersal of machines and men are of prime importance. When we have not realised this, and once in a while we have not, as at Kalaikunda, we have paid for it. But these are all means of defence, whereas success lies in offence.

"Offensive sweeps of fighter bombers and bombers have to be planned and orgainsed with skill, imagination and the greatest of care. The success of attacks over enemy's airfields, of interdiction missions, of hitting at the enemy's lines of communication and their supply lines such as railways, roads and bridges, or sources of energy such as oil refineries, storage facilities and gas plants depends as much on intelligence provided and reconnaissance as on the skill in operations and, last but certrinly not the least, on the morale of the flying crew pressing home the attack. They form the cutting edge of the service.

"All this an Air Force does to fight its own battle but an Air Force has the unique role of fighting not

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WHAT DID THE I. A. F. DO ? *(Continued)*

only its own battles, but also participating in those of the Army and Navy as well. It is more mobile and faster than the other two forces and has literally a bird's eye view of the whole area. It is no wonder the Army and the Navy are so keen on their own air-arms. Inter-Service planning and cooperation are the Air Force's prerogative, and it is for the other two services to take full advantage of the available possibilities and capabilities. As in 1947-48 and 1962, so in 1965, the Air force was willing and ready". *(P 131-132)*

We hope that, in the near future, we will be able to publish an overall assessment of various "autobiographies" written by some of the leading members of the armed forers, who have proved to be competent and popular writers as soon as they have shed their uniform. S. Mohinder Singh (IAS. retd.) has promised to send us his review article soon. *(Editors)*

Lal has given a brief account of the role of IAF in the 1965 Indo-Pak war. Then follows part 3 entitled *Conflict 1971-The Third Round.* But his story starts from 1933 with P. C. Lal joining the Delhi Flying Club at the age of 17 and the IAF 6 years later.

After giving some very interesting personal details of his own professional career during the invervening period, and the challenges which the Indian Air Force had to face in the 1971 war, P. C. Lal has again assessed the role of the air force and its fighting mettle thus :

The AIR FORCE PILOT-A Lone Fighter

"These are just a few thoughts from the technical aspect on how we could improve our operational efficiency. There are also cerain psychological aspects to consider, which are inherent in the conditions of a pilot's job. In a nutshell : An air man fights alone, the soldier and the sailor alongside many others.

"Over enemy territory, and that is where the pilot of a bomber or a strike aircraft is most of the time, he must rely on his own judgement and skill to complete his task. He needs courage in himself and confidence in his machine. At best a bomber aircraft may have a crew of two or three; each has his task to perform; and they all depend on the Captain of the aircraft to get them to their target and back.

"The army man, be he an infantry man or a modern cavalry man, fights in company, under orders of commanding officers and JCOs. He has others to share his danger with and from whom to take courage, if need be. And he has, in most cases, means of taking shelter, deceiving the enemy or evading him.

"Not so the airman, who is exposed to enemy view from the moment he is airborne to the time he lands. To evade detection he flies low and fast : while reducing the likelihood of radar detection, it increases the chances of accident and damage from ground fire. About 92 per cent of all IAF aircraft engaged in strike missions suffered such damage Pressing home an attack, as an airman must, if he is to succeed in his mission against opposition, he has to summon up his inner most reserves of courage and fortitude. He needs a special kind of temperament and very intensive, demanding training.

Another important factor is the inability of the air-man to assess the results of his efforts. On the ground, and to some extent at sea, results are readily and clearly visible. But the ground attack and bomber pilot can rarely see whether he has been successful or not in dealing with a target. For that he has to rely on reports from ground observers. A fighter pilot, by comparison, can have the satisfaction of seeing his opponent going down unlike the ground attack or bomber crew.

On many occasions, the airman is used to instil fear into the enemy, regardless of the damage that he may or may not inflict. Indeed, from the kinds of demands made on the IAF, it would seem that a ground number are meant for that purpose, for even as they compel the enemy to keep his head down, they serve as morale boosters for our own troops. This is an important consideration, but such psychological gains have to be weighed against the possible loss of aircraft and aircrew. Unless there are compelling reasons to the contrary, ground targets close to the front line should be tackled by weapons organic to the Army, instead of being allotted, in the first instance, to the Air Force...."

In his "Summing Up", Lal has stressed the importance of *"Inter-Service Cooperation"*, which according to him was the most important lesson of that war.

TWO VIEWS OF A BATTLE—FRONT

We end this feature with two comparable and complementary assessments of a battle-front on Rajasthan's western border—one by Air Chief Marshal, P. C. Lal and the other by I. C. Shrivastava who was Collector and District Magisrate at Barmer during the fighting fortnight of December 1971.

(From the AIR Headquarters : An account of the South-Western Sector from Air Chief Marshall P. C. Lal's book (Pages 286-287).

Uttarlai

"Uttarlai was the new Air Force Station near Barmer which had its first experience of war, its baptism

(Continued overleaf)

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Two Views of A Battle-Front (*Contd*)

of fire, in 1971. Wg Cdr V.K. Murthy was the station commander. As is usually the case, he was somewhat short of resources as well as man-power. So he took every opportunity to use help whenever it came his way. Shortly before the war started, the District Collector, Shri Srivastava, visited the unit and he took him for a joy-ride over the airfield. The smooth stretch of the tarmac runway shone like a beacon from the air. Murthy remarked to the DC that it would be a very easy target for the enemy. The DC suggested camouflaging it and Murthy said he had nothing to do it with. The DC very kindly arranged to send some old, used oil to be slapped on the runway—and labourers from some local mines to do the job. The Commissioner of Police, Shri Shantanu Kumar, also contributed his share by providing material and men to construct a dummy runway. Despite these precautions the enemy was not fooled. The runway was bombed thrice on the very first evening of the war. Such a possibility had been envisaged and Murthy had trained the pilots of his station to take off from and land on the taxi-track. That is how they operated for the first six days of the war. They flew about three hundred sorties with great gusto and style—the Maruts, Gnats and later the Migs.

"Uttarlai got it in the very first wave of attacks and had two more the same night. The first attack was by a solitary Canberra B 57 which came with its navigation lights on. The people on the ground thought it was our own aircraft. On the second circuit, it switched off its lights, thus removing all doubts, and at 1925 hrs delivered the bombs. The ack-ack opened up. The bombs fell on one side of the runway leaving the rest of it intact. The second attack came even before the debris could be cleared. Again the ack-ack opened up; but a third attack followed.

"The work of clearing the runway had to be started as soon as possible and done fast. People ran for shovels and any other suitable implements. But this was taking time. Subedar Labh Singh of the MES had an inspiration. He undid his turban, said his prayers and asked God's pardon for what he was about to do. He asked another man to hold it taut and with the turban thus stretched they started sweeping the debris off the runway. He received a Mention in Despatches and an honorary commission for this innovative and personal contribution.

Fighters started roaring off by 0630 hrs on the 4th. Gnats for close support of 11 Division and CAPs and Maruts to attack Hyderabad and Nawabshah airfields in Sind. The first formation of four Maruts was led by the Commander of No. 10 Squadron—The Falcons—Wg Cdr Aggarwal. The second was led by Sqn Ldr 'Joe' to attack Gazi Camp. All went well with the first formation but in the second one we lost Flt Lt P.V. Apte. His aircraft was shot by a Sabre and while ejecting he himself was shot. It was possible to recover his body and he had bullets in his back. Another Marut was lost over Naya Chor and the pilot, Flt Lt Bhargava, was taken prisoner.

"On 7 December, Sqn Ldr K.K. Bakshi in his Marut shot a Sabre south-east of Naya Chor. His number two, Sekhar, and the Army confirmed the kill. One Marut was shot up on the ground at Uttarlai.

"On 10 December, a Starfighter came over Uttarlai as Fg Offr S C. Sharma was about to take off in a Ml 4 helicopter on a casualty evacuation mission. Sharma reacted instinctively: he moved over to a very dusty patch and started hovering low with the rotors going full blast. It raised such a whirlwind of dust that the Starfighter failed to take aim while the ack-ack guns opened up.

"Migs came to Uttarlai towards the end of the war, for the last three days. Two Mig 21s escorting four Maruts on a strike mission towards Naya Chor-Mirpur Khas met three Mig 19s and managed to shoot one of them with a K 13 missile. On the last day of the war, that is on 17 December, two Starfighters came to raid Uttarlai. Maruts and Migs were already up in the air. Sqn Ldr I. S. Bindra and Flt Lt A. K. Dutta shot down one Starfighter each. Bindra shot his prey down in full view of Uttarlai base. The two K 13s missed but he got him with his guns.

"Also on that last day, two Maruts on their way to Hyderabad air base, spotted two Sabres. While chasing them, a third one materialised from above and tried to get on to the tail of the second Marut. Fortunately he overshot and loomed up in front of the leading Marut. Presented with a perfect target Joe lost no time in shooting it down.

"Mrs Barkatullah Khan, M. P., wife of the Chief Minister of Rajasthan, took the trouble to visit the forward outposts. It was a great morale booster for everyone.

Maruts are multi-role aircraft. They did counter air sorties against air bases in Sindh, going in 200 miles into enemy territory with 2000 lbs of bombs. They gave close support to 11 Infantry Division in Naya Chor sector. On 5 and 6 December, they complemented the Hunters at Longewala. In the way of interdiction, they strafed the railway line from Rohri to Khanpur and the marshalling yard at Mirpur Khas. This was their debut in war and they acquitted themselves very well though, unfortunately, their rate of attrition was high, in fact, the highest amongst the fighters, due more to ack-ack than air action."

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* FLYING GANDHARVAS & PAWAN PUTRAS *

Two Views of A Battle-Front (*Contd*)

An extract from "The Battle Cry" by I. C. Srivastava in "The Collectors Recollect" (*Editors Mohan Mukerji & Romesh K. Arora*) *published by R. B. S. A. Publishers, Jaipur (1987) :* (Pp. 77–82).

THE WAR

In the evening of 3 December 1971, at 7.20 p. m. the voice of Officer Commanding, Uttarlai Airfield, came loud and clear on telephone:

"We are at war with Pakistan and can expect air attack any time. You should switch off the power house to enforce black-out from 8 p. m. onwards instead of 10 p. m."

Even before I could convey the news to the engineer-in-charge of power house, the Pakistani planes were flying over the Uttarlai airfield and had bombarded the runways. Pak planes came four times that night and the bombs dropped by them caused damage to runway and some installations in the airfield. However, the damage was repaired next day with the help of Public Works Department. Fortunately, no bomb was dropped in or around the town. However, Chauhtan, a tehsil headquarters, received two bombs resultlng in injuries to six people and destruction of three shops. Next day in the afternoon, as sirens blew and people prepared themselves for the war, I spoke to the citizens of Barmer on the simultaneous broad-casting system calling upon them to equip themselves for civil defence with high morale and patriotic spirit.

On 5 December, Khokhra, Gadra city and Sahdeo, all in Pakistan, had fallen to our troops. On our side, Uttarlai airfield was attacked at 9.30 p m. but no damage was reported. Moreover, two bombs were dropped by Pakistan planes between Gagaria village and Gadra Road railway station without causing any damage. On 6 December, a rumour spread in the evening that Pak paratroopers had been dropped on our side of the border, but despite combing operations by the police and the home-guards, not even one partrooper could be found. That day 43 bombs were dropped in the early hours of the morning near village Gopri, two miles east of Pachpadra tehsil headquarters. Also reports came in of Pak refugees streaming into the district. On 7 December, two enemy planes were shot down. Our count was that altogether five bombs were dropped by Pakistani planes.

During the night of 8–9 December, Barmer town and its people witnessed a hair-raising, frightening bombing operation by Pakistani planes. In three successive bombardments between midnight and 2.30 a.m. on the railway line and near the railway goods-shed, altogether five bombs were dropped with a loud thud and bang that set windows, doors of houses and offices (half km. away) shaking, and human hearts thumping with fear of death which appeared then to be a clear possibility. The district S. P. and I were constantly in touch on telephone and intuitively decided to go to the railway station. On reaching the parking site outside the station, we saw an enemy plane hovering in the sky and about to drop another set of bombs. Promptly we lay flat on the ground and heard the thud and loud noise of bombs falling 150 yards from us across the station, well near the goods-shed. We got up soon and went close to the wall only to witness the pink orange flames rising high and lighting up the area around. The napalm bombs had completely burnt and destroyed nearly all the military supplies stored in goods-shed which was in fact the enemy target.

FIGHTING THE FLAMES

To our utter surprise and dismay, not a single railway-man, other than Station Master, was to be seen at the station. But it was inspiring to see the citizens of the town with hammers, iron-rods and tongs, who had turned up in large numbers to unhook the undamaged goods wagons and salvage whatever was possible. A large number fought with cans and pails the leaping fiames, so as to put out the fire before another sortie of Pak planes could return and locate in the fire-light the targets of the town, namely two cinema halls across the road and the shopping complex. Surely we knew that once the heart of the town was bombarded, life and property would be diffcult to save. One and all had instantly realised the gravity of the situation and the imminent and immediate danger to their lives and, therefore, acted valiantly, apparently defying death. Their unity of purpose, action and high spirit of patriotism and fervour was to be seen to de believed.

After making an assessment of the siutation, we returned immediately to organize more men and material to be sent for extinguishing the fire. In the stark black-out one could not see clearly the outline of objects beyond 10–15 feet. To our good luck. and by God's grace, the S.P , himself driving the jeep, could swerve its steering wheel in a spilt second to save us both from a head-on collision with a truck which was negotiating the road at a slow and steady pace with bags of sand for putting out the flames. This hair-breadth escape after a near brush with death made us more fearless during the rest of the war. Probably we were filled with an intutitive conviction that God the Benevolent, would certainly save our lives so as to make us serve the people in a period of critical crisis....

I instructed the railway authorities that night to stop all incoming trains from Jodhpur side, asked all magistrates on telephone to report on their respective duties immediately and to keep the control room in touch about further developments. We contacted promi-nent citizens and political leaders and appealed to them to render all possible help to the administration.

(*Continued overleaf*)

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Two Views of A Battle-Front *(Continued)*

Fortunately for us, Pak planes did not come back any more that night—fortunately, because despite all efforts, the blazing flames could not be extinguished till early hours of the morning.

At sunrise, we came to know that two jawans of Sikh Regiment had lost their lives and their charred bodies lay at the site of the bombing. One of them had nothing of his mortal remains left except for the trunk of his body and an arm dangling his wrist watch which displayed its unmoving hands. We shuttled between railway station, the town and our office, beseeching people to keep up their morale and patience. As foam-gas required for extinguishing flames raised by napalm bombs was not available, we had to depend on sand-bags and loose sand which proved an effective substitute.

AN ASSURANCE HONOURED

The people in general displayed extraordinary sense of unity and loyalty. But some members of the business community decided to leave the town, bag and baggage and their families. I came to know of this fact only after two buses carrying their families had already left. I called the representatives of traders and told them that all the officers and their families were stayng back in the town. Besides, if they left, a large majority of people would follow suit. They expressed apprehension that there there was no protection from the air-attack at night, as we had only Gnats at Uttarlai air-base. They were absolutely right. We were constantly in touch with the air-force officers who told us that their HF 24 planes and Gnats were unable to fight the night-fliers of Pakistan. However, they promised that they were immediately taking up the matter for providing MIGs at Uttarlai. When we told the traders about this, they felt relieved a little. To our great relief and satisf-action, the MIGs arrived the next day, and their arrival was announced by the loud bang of their crossing the sound barrier.

THE MUCH AWAITED CEASE-FIRE

On 11 December at about 9.30 a. m., the Pakistani planes made a surprise attack on Uttarlai which resulted in a loss of one HF-24 aircraft and killing of an airman and injury to a pilot. A fire-fighter from town was sent to extinguish the fire. That very day, Pakistani paratroopers were also reported to have been dropped in Barmer, but this again turned out to be a a baseless rumour circulated by someone. However, between 12 and 15 December, a few bombs were dropped in the villages, but no damage was caused. On 14 December, a new Civil Administrator for the Chachro occupied area arrived. Notably, Chachro and Nagar-parkar tehsil headquarters of Tharparkar district of Pakistan had fallen to our troops and the Civil Administrator was required to supply rations and essential goods to people still living in those areas. On 16 December, one MIG 19 and the next day three Pakistan planes were shot down in the district. Eventually, effective 8.00 p. m. of 17 December, the cease-fire was declared. We were all relieved.

In the Barmer sector, the Indian Army had captured 8,000 sq. km. area of Pakistani territory which included, besides tehsil head-quarters and area of Chachor and Nagarparkar, places like Virawa and Parbat Ali. Later, I visited Parbat Ali, the highest sand-dune over-looking Naya Chhor. Along the railway-line stretching deep into Pakistan territory, four railway stations viz, Khokhrapar, Vasarwa, Jaluchora and Parcheji Beri were taken over by the Indian troops and the railway line was commissioned.

During the war, 13 persons including 11 soldiers, one Home Guard volunteer and one civil driver belonging to the district laid down their lives for the country, and 12 others sustained injuries.

A MISTAKEN IDENTITY

I think the narration of my experience as District Officer, Barmer, would be incomplete if I do no mention another interesting episode. It was 15 December 1971. The war was apparently coming to close, though cease-fire had not yet been declared. Immediatly after playing a set of tennis in the Officers' Club (which functioned on almost all days of the war, thereby indirectly helping us in keeping up the people's morale), I had gone to Uttarlai Airfield (11 kms. away from town) to see and assess the damage to the airfield and to discuss other matters. While the Base Commander and I were inspecting the airfield, the siren alert of a possible air attack came whining. We rushed to the Commander's house in a jeep and jumped into a specially dug ditch. An all-clear siren was given a few minutes later as no enemy plane was sighted within our borders on the radar.

On way back with my jeep almost at a creeping pace because of the black-out, I noticed the pick-up wagon of the Telephone Department parked near the B. S. F. headquarters which was on the out-skirts the town. In the pitch darkness under the starry sky, I could identify outlines of two rows of men—five on each side, facing man to man. From one row the army jawans with rifles in a firing position had held up their guns towards un-armed civilians. Instantly, I sensed trouble. I stopped the jeep and asked my gun-man to call the officer who was moving up and down with a glass and a bottle in hand, mumbling and muttering abuses incoherently. He came and shouted in a tirade : "They are traitors, buggers; they had switched on the lights of their wagon during the period of air-alert despite the sound of siren; I am having them lined up to be shot." As I had

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Two Views of A Battle-Front *(Continued)*

seen that vehicle at Uttarlai airfiled where it had gone for telephone duties, I tried to reassure the officer about the bonafides of telephone personnel headed by Inspector Bhatia who was himself aghast and dumb-founded, lined up as he was with others. The army officer was adamant but became inclined to verify facts on my insistence, from the air-force officers. A little relieved, I thought I should phone the air-force officers as a matter of precaution, which I did. But I also sent my P.A. (who followed me like my shadow and displayed an extraordinary loyalty to me and to his duties) and my gun-man again to Captain Satam to come and discuss the matter. When the Captain came I found him dead drunk. I was, therefore, forced to explain to him somewhat harshly my duties as District Magistrate and my rank. This brought him to some sense. I am not quite sure whether he checked up the facts with the Air Force Control Room. But quite surprisingly, he not only released instantly all the telephone department officials, but also gave them some quick booze which sent them on the rocks. Bhatia, the Telephone Inspector, rang me up from his house and thanked me profusely for saving his life.

Next day, Capt. Satam rang up to say that he would like to call on me. He came and left after expressing deep regrets over the previous night's misunderstanding. The same evening, I received a letter from him which ran somewhat like this : "Sir, as the enemy planes are hovering over my unit, I want your permission as District Magistrate to shoot them with my L.M.G. in the civil area." I was amused and surprised. I decided to keep the letter as a souvenir of war Therefore, instead of giving token of its receipt on the office copy brought by the army jawan, I wrote on it : "Returned with the remarks that in my view, enemy planes can't be shot down by L.M.G. Secondly, when the war is on, you don't require my permission to shoot an enemy plane." Captain Satam neither replied nor rang up thereafter. But this little, intersting episode has stuck to my memory.

Arabic & Persian Research Institute, Tonk

By Shaukat Ali Khan

Arabic and Persian Research Institute, Tonk is now second to none among the prestigous and premier oriental institutes of India. Its rare collection once was merely a mass of brittle, tattered, worm-eaten and fragile manuscripts and masterpieces in deplorable and dilapidated premises. It has had a chequered history. Now in crowning glory, the Institute tells many a tale of our cultural and historical heritage through its curious nucleus of raw material and rare sources.

The collection has been in existence for over a century, and passed through many troubles and turmoils, trials and triumphs of a critical and climactical character. Nawab Muhammad Ali Khan, the third ruler of Tonk (1864-1868) a prince pioneer and patron of arts, culture and languages created a rare treasure of Arabic and Persian collections by spending his riches lavishly in the last quarter of 19th century. The Institute started functioning first as **Saeedia Kutub Khana**, then a District Branch Office of the Rajasthan Oriental Research Institute, Jodhpur with headqurters at Tonk (By way of a personal aside, I may add that since assuming charge of the Branch Office in 1961, I began writing about this renowned library and introduced it to the scholarly community by representing it in seminars and attracting scholars and savants form all over. We also set to prepare a bibliography of the rare masterpieces of the collection)

In 1973, the Government of Rajasthan took a historical decision for transferring all Arabic and Persian manuscripts scattered in different government museums and libraries. This led to the scheme of creating an independent directorate. On 4th December, 1978; the State Government decied to re-orient and re-organise the Branch Office as an independent department called the Arabic and Persian Research Institute.

A RARE COLLECTION

At that time, the number of manuscripts in the Institute was only 5, 336. Now the number has reached 89, 715 comprising of rare manuscripts, *Shariat* manuscripts, rare printed works, calligraphic masterpieces, *Katbat* and *Amsila* etc. There is also a pile-up record of historical documents captioned as *Munshi Khani Huzuri* consisting of royal edicts and historical documents related to political and cultural history of Rajasthan with special reference to the old Tonk State.

The **Shariat Record** is another rich repository treating of Muslim polity wth a strong bias of Islamic jurisprudence. Tonk had been the only Muslim State which amassed a mass of invaluable record dealing with social, cultural, economic and religious aspects of the State in the context of Indian cultural heritage.

The Arabic-Persian Collection of Tonk which is perhaps the greatest repository of rare source material second to none in Rajasthan, with its strong nucleus of original sources of advanced studies in every branch of humanities and social sciences of varying interests, can be classified into Quranic sciences (*at-Tajwid, al Qiraat, at-Tafir* and *al-Hadis*), commentaries, holy traditions, Islamic jurisprudence, biographies of prophets, saints and sages, celebrities, writers, poets, classics of sufism, historiography, epistolography, lexi-

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cography, philosophy, theology, dogmatism, dialectics, polemics, medicine, astrology, astronomy, mathematics, etymology and syntax, holy verses, fine arts, topography and geography, ethics and other allied sciences,

Ornate & Rare Itemse

It is not surprising, therefore, that scholars and savants fro them Middle East (West Asia), U.K., U.S. A, Russia, France, Pakistan and Afghanistan have been visiting the Institute in growing numbers.

There are some profusely ornamented and ornate manuscripts, embellished with gold, rubies, emeralds, pearls, sapphire and lapis lazuli, which form an exquisite treasure of a fantastic nature. Antique, unique and solitary codices and autographs or endorsed works of princes, pioneers and pedagogues and emperors, courtiers and celebrities are the other masterpieces. There are scores of manuscripts on cultural variety and harmony, national integration, Hindu philosophy, Indian culture and fascinating fine arts such as decorative calligraphic panels, miniatography, transcribed texts on rice, seeds, sesame, lentil-beans and smallest poppy seed, which invite and attract the research scholars, visitors and tourists.

Among the manuscripts from 5th century A. H./ 11th century A. D. down to the 14th century A. H./ 20th century A. D., there are innumerable masterpieces which are believed to be the only original treatises texts throughout the world.

Following are some manuscripts extremely rare for having been autographed by princes, pioneers and celebrities : *Naqdun Nusus* containing writings of Dara Shikoh, and Maulana Jami; Jahangir and Alamgir seals, *Aghrasus Siyasa*, *Kaffur Ra'a* by Ibnul Hajar 10th/11th century (autograph copy); *Futuhul Islam* by Najaf Ali Khan, *Siyar-i-Gazrauni* 8th century A. H./ 14th century A. D; *Sharh-i-Ibn i-Maja* on traditions and *Sharah-i Masnad-i Imam 'Azam* by Mullah Ali Qari etc.

A good number of treatises invite our absorbing interest as these bear the writings of celebrated scholars from 5th A. H./11th A. D. to 11th/ A H. 17th .A D. century such as *Taqribun Nashr* by Allama Jazari of 9th/15th century; *Fauzul Kabir* by Shah Wali Ullah; *Risala Karamatul Auliya* by Yahya b. Abdir-Rahman 8th/14th century; *Al Hidaya* containing the writings of contemporary scholars; *Majma 'ul Bahrain* of 7th/8th century and *Manzumat i Nasafi* of 8th/ 14th century. Some works are invaluable because they bear the historical writings of kings and courtiers such as *Naqdun Nusus* and *Jalalain* containing the writings of Maulana Jami; *Alamgiri Qur'an Majeed* ascribed to the penmanship of Aurangzeb Alamgir, *Sharha Fusus* bearing the writing of Dara-Shikoh; *Tarikh i Masudi* containing the writing of Abdur-Rahim Khan Khanan and *Kitabul Hadis* bearing the writing of Jahanara Begum

Some Master-Pieces

Some of the masterpieces are being briefly introduced as under:

Si Warqi Qur 'an Sharif is a masterpiece work of calligraphy comprising only thirty folios, with the striking feature of having been calligraphed each line with the letter *ALIF* in red. The whole codex is decorated with gold and illumination. It was written by Shah Jahan's court calligraphist Abd ul Baqi, Yaqut Raqam, who was weighed in the coinage of the period, as a reward for this unparallelled art.

At-Talkhis is a priceless copy of the commentary of holy Qur 'an copied in A. H. 677/1278 A. D., which is the only known copy in the world. Several seals of the royal libraries have been impressed upon its folios. Its author Abul Abbas Ahmad b. Yusuf al-Kawashi who died in A. H. 680/1281 A. D. composed it in A. H. 649/ 1251. A. D. Its calligraphist Abd ul Qahir, an eminent prolific writer, was a devoted pupil of the author.

Ijaz ul Bayan is an extremely rare and unique commentary on the Qur 'an-ul Majid composed by Najmuddin Qazwini (d. A. H. 533/ 1158 A. D.) and copied by 'Abd Ullah b. M. b. M. at Tirmizi in A. H. 658/ 1259. A. D.

Tarikh-i Rajasthan is the sole and the only original manuscript of the author Kali Ram Kayasth who composed it in A. H 1200/ 1796 A. D. in Jaipur. It is the only manuscript which mentions the name of Rajasthan, long before Col. Tod did.

Adab Us Sufia a very rare and authentic codex on *sufism* ostensibly not published and not found elsewhere in the world. It was composed by Abu 'Abd ir Rahman Nishapuri (d 412 A. H. 1021/A. D.) and copied in A. H. 11th/17th A. D. century.

Tarikh-i-Ranthumbore is a rare and unique work in Persian on the history of the historical fort, Ranthumbore, compiled by an anonymous author of A H. 12th/ 18th A. D. century circa. No duplicate copy has been located so far,

Khulasat Ut Tawarikh is a very rare and unique work in original, on the history of India and Iran by an anonymous author compiled and copied in 1626 A. D. in the reign of Emperor Jahangir, extending from the earliest time down to the 21st regnal year of the emperor. Its duplicate copy has not been traced so far.

Apart from the above-mentioned rare codices, there are hundreds of other manuscripts which form basic source material of research in oriental studies. They are not merely manuscripts, codices and

(*Col. 2 opposite page*)

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THE POTHI KHANAS OF ALWAR

By Shail Mayaram

With its liberal state patronage to education and the fine arts, the Alwar state also developed a fine tradition of learning. Artists and men of letters collected here from other parts of the country; they produced prolifically and wrote extensively. It is not surprising, therefore, that over a period, many libraries, both private and public, came into being.

The old Public Library, established by the Resident, Major Campbell, which had a collection of some 100,000 books, became an appendage of the Alwar Museum some time ago. Of the Museum's Library, in turn, the rich collections of manuscripts were sent over partly to the Arabic Institute at Tonk and partly to the Prachya Vidya Pratishthan, Oriental Research Institute.

The ORI now houses a good collection of some 7,000 manuscripts on topics as wide-ranging as astronomy, medicine, history and so on, some of which date as far back as the fourteenth century. They are primarily in Sanskrit, some in Hindi and the remaining are in Urdu and Persian.

In connection with my work on the history of Alwar, a Maulvi has been assisting me in reading some old works like *Arzang Tijara*, *Hal Alwar* and *Yadgar Alwar* in Urdu and *Alwar Tawarikh* in Persian. These are important resource works for the history of Alwar.

On the whole, however, the ORI is an amalgamation of many personal libraries of Alwar owned and donated by persons like Ramesh C. Bhargava, Saras Kripal, Shankar Singh, and so on.

One of the highlights of the Museum's Library is **Thomas H. Hendley's** *Ulwar and its Art Treasures*, a maginficently illustrated work cataloguing the painting, armoury, jewellery and art objects in the collection of the Maharaja a century ago. It also gives a lucid account of Alwar's history and the art and architecture of this area. A translation of **Sheikh Saadi's** *Gulistan* is also one of the Museum's prized possessions. Its illustrations comprise beautifully painted miniatures in the Persian style, each of which took 15 days to make. The total work was produced then at a cost of Rs. 10,000.

Powletts's *Gazetteer of Alwar and Murakke Alwar* are two key works on Alwar which are rumoured to be owned by the present Maharaja of Alwar, Tej Singh. Though not highly qualified himself, the ex-ruler was an active promoter of education, who got the Post-Graduate and Sanskrit Colleges opened, and established a number of hostels for students during his rule. It is, however, surprising that the rich contents of his Library remain locked up in the un-inhabited Vinay Mandir Palace, where it is not easy to get access to them.

Other private libraries are still extant in Alwar with individual or institutions like the **Madrasa Islamia**. The College's collections, housed in the 'Gol' library, with a superbly carved facade, once a part of the former Vinay Vilas Palace, also contains a number of old and interesting works like the *Veer Vinod*, authored by Maharaja Jagat Singh of Amber.

The District Library possesses popular recent works only. And Museum Library's residue comprises works in English and Urdu (which I have been trying to get catalogued) and news-clippings of the Alwar state period. Needless to say, extensive work with regard to translation and cataloguing with summaries, needs to be done here—which, at the present, is making little or no headway. (*Special for IBC Rajasthan nnmber*)

(Mrs.) Shail Mayaram is the Regional Convenor of INTACH at Alwar. She and her husband Arvind, who heads the district, have bronght about a new dynamism in the cultural life of Alwar.

Arabic & Persian Research Institute, Tonk (Contd...)

treatises but represent a rich and varied cultural heritage and an invaluable treasure of intrinsic value represent ative of and read through the ages and valid for long time to come.

Since its very inception, the Institute has made some strides in terms of oriental research, cataloguing, editing, translating and other academic and cultural activities. It has brought out as many as 36 publications, a record achievement.

School of Oriental Studies : Another laudable achievement of the Institute is the establishment of a School of Oriental Studies under which 3 centres of Calligraphy are running, one for boys, the second one for girls and the third one for decorative calligraphy. About 100 stipendiary students are attending these 2-years' courses. Two other centres : one for Arabic teaching and the other for Persian teaching classes, are also functioning on the basis of stipends.

A cell of commercial calligraphy and screen printing has also been running so as to capture market for encouraging the handicraft and art pieces and decoratives on paper, carpet, *Namda*, leather and plastic.

Qasr-i-Ilm : or the Palace of Learning, as the new building of Arabic and Persian Research Institute, Tonk is called, is being built on the oriental architectural design with an elevation imbibing the pattern of Buland Darwaza of Fatehpur Sikri and is unique of its kind, Situated in the idyllic precincts of the historical valleys of Rasiya and Ann Poorna, the building is almost nearing completion at an estimated cost of 40 lacs of rupees. The historical achievement of the Rajasthan Government shows its keenness to preserve, protect and promote the extinct languages of Arabic and Persian through the Institute.

—Janab Shaukat Ali Khan the Director of the Institute, wrote this our for our Spl. Rajasthan number.

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For our Poets' Corner this month, we turn toward the east, to the green golden land of prosperity— **Sonar Bangla**. *But there is a cry of anguish, of pain and sadness, yet eternal hope and courage in the voice of the Bengali poets, young and old. Our associate Dr. I. K. Sharma has made this selection.* (*Editors*)

VOICE

The call has come to me from afar,
in the depth of my being I hear it,
Sweet !
The loves and the longings of mortals are
the chains we strike for the spirit' s feet.
I hear a soft voice calling to me
across the forests, beyond the skies.
In the heart of the Silence I seem to see.
a Beauty that ever eludes these eyes.
The lamps in your house are burning bright,
the music is flooding the festive-hour,
but I must need go into the night
through speechless forests where never a flower
has bloomed and never a sound has stirred.....
I draw me away from the festive mirth
for deep in my being my soul has heard
that heaven is waiting for me on earth.

—**Harindranath Chattopadhyay**

WHEN CIVIL STRIFE STARTS

When civil strife starts
I shut my eyes
like the Buddha.
When civil strife starts
I shut my ears,
all innocence.

EPITAPH

If there must be an epitaph for me
write—
the man was young
to his last breath
to his last gasp
to his last throb
young.
He loved to be gay
and he loved gaily.
Gaily he went about his work.
Pretexts to be gay kept him alive
and such pretexts came his way,
thanks to a favouring chance.
So he had no regrets.

—**Annada Sankar Ray**

THE POET

Some there are
who grasp all we know,
yet doubting, delve down beyond our phrases
to look back and wonder
how snared we are in the hollow spell of words.

Our days are doled
and life's tracks craftily laid.
Smoothly the wheels roll, therefore, on oiled axles.
But sudden loose moments oft slip beneath.
and startling bottomless chasms yawn of puzzle infinite.

Yet arrival beyond the stretch of speech,
the marked one returns to our hearth and heath,
and shoulders the task, self-imposed, of peeling our words,
to search the untampered Absolute.
Glare-blind we are stunned by the revealing flash,

if through his eyes,
we read what we are.

—**Premendra Mitra**

THE WHISTLE

In the solitary whistle of the mail train
my kingdom fragmented and scattered
in the city lights.
Two separate worlds :
yours and mine
collapsed at the bend of the road.
Years lost in twisted ropes
spread their wings.
The train didn't stop :
only a whistle.

THE SEE-OFF

I stood at the door
to see you off.

Poets' Corner

SOME VOICES

The tender gleam of the lamp
kisses the dust of the road.

But am I a small epistle
or a flower ?

The thought found no utterance
and lay silent in my eyes.

—**Pranab Bandyopadhyay**

Translated from Bengali by Ajit Krishna Bose

2020

On Good Friday, 2020,
if these eyes would
still be lingering on
Your matched mural.
for a cathedral,
of the 'Transfiguration'
to shed a few silent tears
marking the quincentenary
of your premature death.
will they still find
the sacred aura you saw
of a visionary Christ
appearing in glowing light
before his pious apostles
and hovering over to soothe
this tormented and suffering earth ?
Or, like your artistry, Raphael
this fleeting abode too
with exploding neutrons and guided projectiles
will be poxed to decompose
with slapdash spots on a cold face ?

—**Arunodaya Bhattachariya**

THE DANCE OF CALCUTTA

Peel the sunlight from the roads of Calcutta.
The dust and chests of women
in skin-colours sarees :
the car-plates with nos. whizzing into a no-land—
look at the watches, the pinlike glare of the sun.
Can't say wherefrom such anger of sex comes.
This is a dancing hall.
The naked woman with babies
like small monkeys
cups her palms in prayers
to the eyes of the dancers,

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Poets' Corner

FROM BENGAL

They mill around the public urinal.
Stare at the Prince's Scherezade
Feel the tomtom in my ribs
when the cute girl unbuttons
my shirt
with her dot pen at the Tourist
Guidance Dept.
Can I relax on the bricks by the side
of the Ritz ?
The sunlight scorches the TB
patients.
Peep between the hips of the
dancers.
I forget the pain in the eye-rims,
the undulation of the nipples.
Cannot shut my eyes—
the technicolour *Ye Gulistan Hamara*
shakes me by the fair armpits
of the boarded belly dancer.
In the sun nobody brings down the
shutter—
some sell by hand,some by mouth
some study the tips of their toes.
Can I count how many people
wear black hearts
under the chandelier of the sun ?

—Subhash Chandra Saha

from: The Ruins of the Morning

THE FLEETING IMAGE

The zig-zig lights
on the railway tracks
intersect.
Rail lines cohere and cohabit
like snakes.
And on the checker-board
of diverse colour and tunes
her fleeting image emerges.

I look into the eyes,
the ocellus-shaped
tinged with collyrium,
shining under a pair of glasses.
I want to know the power of the same.
Plus 2, plus 4
I forget.
I ask again

just to forget the next moment.
I know not what
plus+plus
I try to delve into the depth,
beyond the skin,
beyond the marrow of the bones,
into the essence of the 'thing' :
I know not
the enigma.

—Sachi Raut Roy

EITHER FREEDOM OR DEATH

Whoever among you occupy the
throne
I do not mind
The petty trader does not bother
about shipping
Whoever you may be
Your orders I shall not obey
Your threats I shall not care for,
I shall always like to live
with head aloft
like a man.

If you have thought of a plan
to put a chain round my waist
or to put a 'loop' round the nib of
my Pen.
I shall not submit, I shall never
submit.
Rather I shall rot in the jail for a
thousand years.
It would rather be easier for me
to turn the oil mill in jail.

If not properly fed
even the pet Parrot on the stand,
the dog on the leash
seeks to tear off the chains
You can never tame me, O mighty
ruler.
Do not take so lightly these two
hands of mine
hanging from the shoulder, on both
sides.
These are human hands
not to be trifled with.

—Debi Roy

Trs by : Subhash Chandra Sarkar

ARROGANT FROM BIRTH

Arrogant from birth I know this god
who hides his body behind the sky
I am crumbling slowly under his
feet's pressure
crumbling and mingling dust o dust...
But why I alone ? If he wants to
know
now, yes now, let him look at me

—Debi Roy

Trs by : Sibnarayan Ray

IN MEMORY OF A CONDOLENCE MEETING

One day they will condole my death
write articles on me
And unearth many a story about
my life.
'He was loud and generous.'
And after passing a condolence
resolution
The friends will mutter in a jaded
voice...
'Let us observe silence for two
minutes
For the peace of the departed soul.'
Silence in hospital.
Nobody draws near.
Everyone is aloof. For here is only
Pallid sickness
The body burns like charcoal.
What's in the body ?
Any breast's like a woman's ?

No, nothing to lay bare for a sight
Who, then, will come near ?
None except Ashoke Chatterjee and
a few relatives.
And some friends may be at
month's end just on a formal visit.
Sometimes I think I'll write poems.
But who will print 'em
It is possible I'll be a famous poet
after my death.
They 'll hold a condolence meeting.
I'm sure, will write articles on me
And unearth many a mystery about
my life.
Friends will say kind words although
now they only vilify
Or let them poison this holy
fair place.
Let there be a free-for-all at the
Albert Hall as usual.
But I know
Only a week after my death my
brother-poets
Will weep together in condolence.

—Ashish Sanyal

Translated by

Dr. Jagannath Chakravorty

Poets, Young & Old, in all languages are invited to contribute English translations of their poems for this page.

We also wish to start a section for short stories. (*Editors*)

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A HISTORICAL NOVEL

Amiyo Bhusan Majumdar : RAJNAGAR (in Bengali)

Aruna Prakasani, Calcutta Pp. 404, Price Rs. 40.00

Reviewed by Anima Bose

"*RAJ NAGAR*" delves deep into the life of Bengal in the mid nineteenth century, portraying the character and the life-style of the people rather vividly and with an uncanny understanding, enlivening these characters through some minute details, as they lived their everyday life then.

The author was born in a town in Cooch-Behar in 1918, and started life as a clerk in a post-office. He retired as Deputy Postmaster in 1976, after 40 years of service there. Interestingly, **Amiyo Bhusan Majumdar** pursued a literary career in the midst of all his post office work and produced his first two novels "*Nil Bhuiyan*" (*1955*) and "*Gar Srikhanda*" (*1957*) proving his ability as a novelist.

Generally, Calcutta or Dhaka used to be the central stages for Bengali authors and writers those days – that is, before the partition. Being born in a Cooch Behar town in 1918 and pursuing his literary career out of Calcutta, marks him out as not of the general run of the mill.

He published 8 novels, three collections of short stories and a dramatic piece : "*The God on Mount Sinai*". Many awards such as *Uttar Banga Sambad Puraskar*, *Bankim Puraskar* and *Tribritta Puraskar* were awarded to him before he received the Sahitya Akadami award of 1986.

"*Rajnagar*" is a historical novel. It is really a love story with props from history. The romance of Rajchandra-Nayantara, the secret love of Pietro and Ranima in their youth, the conjugal love of Bagchi and Kate, of Charandass and Bonodurga and even of the elderly couple the Nayab and his wife, are different faces of love with interesting contours providing artistic sketches of absorbing interest. From that angle, one can say the author is a successful artist of a rare quality, as far as the varied portrayals of love are concerned.

The author has been able to reflect through literature the **Anglo-Bengali** way of life and the values that pervaded in the 19th century Bengal with unusual sensitivity and sometimes, through a psychological analysis that bears scrutiny. He has looked at life of the 19th century Bengal from many angles – social, political, economic and human, and probed in depth the nuances, the dilemmas, the advantages and the challenges the times and the people of two cultures faced, often not due to their own seeking, but which were thrust upon them because there were the rulers and the ruled, the British and the Indians (Bengalis here) who met but superficially and remained aliens for ever.

The plot revolves round the prince of Rajnagar, Rajchandra, his mother Ranima, the large so-called royal household and the presence of Nayantara, an educated woman of her time, brought up by a learned Sanskrit *Pandit*, Bagchi who was her father. The tutor of Rajchandra, a true believer in the teachings of Jesus, and his English wife, Kate, provide characters that are human and responsive. This couple had a harmonious life that emerged out of true love belying the oft quoted saying that the East is East and the West is West, (therefore) the Twain shall never meet. Rajchandra's beautiful relationship with Bagchi and Kate is one of the most captivating features of this novel. Rajchandra, in course of time, falls foul of the British collector, Duncan, over a feud in connection with digging a pond in a disputed area.

The novel portrays ably the misuse of power by the ruler, the corruption that the police indulged in under the compulsion : "England expects her every son to do his duty" as Macfarlane held, and the bribes that were easily given and taken by the 19th century Bengali *rajas* and the alien rulers respectively as a matter of course, such as in this case, 10,000 gold mohars with the fascimile of Queen Victoria passed through the former to the latter, in order to save Rajchandra from being arrested, because he had "whipped" the collector for abusing him and Kate in filthy language. The end of the novel springs some surprise : Rajchandra had become a country gentleman : Sir Rajchandra. He had married Haimi. And Nayantara ? She continued to remain elusive – this time as a proprietress of a "chol" (guest house ?) on top of the Himalays.

This novel was not a sudden thought of the author. He had been thinking of writing a novel of the Bengali society around 1857, but he also realised that the novel would have to be a trilogy since the canvas was so vast. The first of the intended trilogy was entitled "*Nil Bhuiyan.*" "*Rajnagar*" is the second one. The author finally decided not to write the third novel.

The author said in an interview with the writer of this review that he has a tenuous connection with Calcutta, the centre stage of Bengal's literary scene, then and now. And he regretted that "one set of the people in Calcutta does not know how the other half lives".

In the beginning, the author faced opposition because the comment was that he had chosen to write about "the decadent feudal set-up". Interestingly, in course of time, that very first novel of the trilogy "*Nil Bhuiyan*" was considered to be "one of the few good historical novels in Bengali".

Amiyo Bhusan has been criticized for his sympathy for the decadent middle class and for not painting it unattractively, with all its ugliness. He admits that he did not run down

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A Historical Novel *(Continued)*

the middle class But he puts down this criticism to the fact that perhaps the readers were not responsive to the characters of his novels, or even short stories on this particular (middle) class, because these were beyond their immediate experience. However, these adverse comments did initially 'prevent' him from finishing the second novel of the trilogy "*Rajnagar*".

After retirement, he took up his unfinished novel and "added chapters every other day" to keep himself occupied.

If he finished "*Rajnagar*", almost rewriting some chapters written earlier, the credit goes to an "intrepid publisher" who was determined to publish his novel because his first publication of a novellete by Amiyo Bhusan had earned him the credit of presenting "an upcoming writer of the eighties". The novel "Rajnagar" was published and the rest is history. The eighties' generation of readers readily accepted him. The novel received two awards in Bengali. (Amiyo Bhusan, however, does not lay much store in the constancy of the readers' taste. He says he would not be surprised if within ten years, he is rejected by the same readers as he had been in the fifties: "All this in just a tide in the affairs of men", says he solemnly.)

He had been accused at one time, for not siding with the poor and the lowly because he did not pose the rich, the aristocrats, the zamindars unsympathetically. He did not portray the upper class as "rapacious and depraved without exception".

This review will remain incomplete without mentioning the following two points that I find absorbing.

First, the author has portrayed women characters in Rajnagar with deftness, understanding and with respect. Ranima stands out as an able administrator, the intelligent planner for her son's future and an unusual woman who did not allow any one to forget who was in charge. But she is not portrayed as a cynical, hardened, pessimistic widow. She stands out as a woman of dignity, beauty and a great deal of empathy. The character of Nayantara-her wit, her intelligence and her knowledge of Sanskrit and Bengali literature, her romantic love for Rajchandra who was younger than her in age - all these make her glow with charm and draw the readers' admiration. The scenario was the mid-19th century, we must not forget.

Secondly, the prose in this book can be said to be the pace-setter in our time. In the use of words, in the structure and in the usage of familiar phrases uniquely, the author does open a new chapter in Bengali prose.

"*Rajnagar*" indeed is a striking novel of the mid-19th century society where the rich and the aristocrats come out as human beings with all their strength and weakness, not as depraved, filthy human beings with nothing to redeem them.

The novel presents the common poor people with their pain and agony not just economically but socially and personally. Yet they are not presented as always in confrontation, always in class struggle. The novel reflects the thinking and the psychology of the society of its time and day. And it is not all fiction; history plays a significant role helping the author reflect realistically on the interplay between events and human beings.

One can almost see the signature of the author to his belief that, not in the very distant future, human beings, the individual will hold the central place in all things and not be submerged in generalisations that pass in the name of society (*samaj*). When that happens, said Amiyo Bhusan in the interview, "Criticism will be informed more by compassion than by morals".

Dr. Anima Bose is Professor of Peace Studies and Director of the Centre for Peace Education, Delhi.

TALES TOLD BY WOMEN

TRUTH—TALES : Contemporary Writing By Indian Women

Publication-Kali for Women, (1986) Pages 201

Comments by Anuradha Marwah

When the jacket of a book is emblazoned with the sub-title **Contemporary Writing by Indian Women** and the publication is **Kali for Women**, the feminist overtones may seem rather shrill. The readers' trepidation may well increase with certain portions of the Publisher's Note' " .....these stories cull the essence of women's experience: the power, the pain the hopelessness, the fury, the joy ...."

The danger of woman-literature becoming a kind of coterie activity is heightened by such sentimentalization. However, all fears dissipate on reading the stories. None of the stories is propagandist or militant. The rebellion of the protagonists - all seven stories have women protagonists - is communicated subtly by questioning the masculine order of the society. It is no coincidence that at a particular point in the stories women suddenly stop to take stock of the situation—either commenting on the fictionality of social structures or berating their own gullibility in falling prey to conventions or merely revealing by their own situation the craftiness of traditions. The femininity of **Truth - Tales** is all in this moment of destruction — blowing gently, quizzically on what seemed to be inviolable social edifices and which by their collapse reveal them-selves to be so many houses of cards. These stories vindicate a point of view that is both dynamic and revolutionary.

SEVEN REGIONS: SEVEN VEILS

Six out of seven stories are translations from regional languages. To quote again from the Publisher's Note: "The seven stories

(*Continued Overleaf*)

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TALES TOLD BY WOMEN (*Continued*)

selected are from seven major languages – Bengali, Gujarati, Marathi, Hindi, Urdu, Tamil and English – each with a vigorous literary tradition, and represent seven distinct sensibilities."

The perceptivity of the editors in making a connection between regional sensibility and the feminist experience is laudable. Women who are the traditional doyens of the home, have their fingers on the pulse of society. The home with its bedroom and kitchen, its situation in a locality, often subsumes the lives of its inmates. It is at this level that the grass root rebellion begins. In fact, the regional weft is so skillfully woven into the text that these stories will not unravel unless one isolates that particular thread.

Mahasveta Devi's '*The Wet-Nurse*' (*Stanadayini* in Bengali) speaks about the caste as well as the class stratification in a village of West Bengal. The ideals of motherhood and wifehood though universal to Hindus have different nuances in different societies. The Bengali ideals – Ma Durga, Ma Jashoda – are pitted against the cancer-ridden body of the *Stanadayini* (literally the Breast—giver). Unfortunately the English title does not capture the sheer utilitarianistic connotation of the original.

Lakshmi Kannan's '*Muniyakka*' originally written in Tamil and exquisitely translated by the author herself, relies on the landscape of Bangalore, for its effect. The sibilant breeze peculiar to that region stirs in Muniyakka strange cosmic cravings. The worship of snakes is built up into a metaphor for the yearnings of that society as a whole that Muniykka sees fit to rail against. This story is remarkable for its easy flow of language.

Vishwapriya Iyengar's '*Midnight Soldiers*' written in English brings home the violence of the sea that has spilled over to the life of the Christian fisherfolk of coastal Kerala. The violence of their poverty is brought out skillfully, but the story relies too much on the stark, and one may occasionally find the effect repugnant.

The other four stories, though not so region-specific, originate from well marked out areas of Indian society—whether economic, social or religious. **Ila Mehta's**, '*Smoke*' translated from Gujarati and **Suniti Aphale's** '*The Dolls*' translated from Marathi are quite cosmopolitan in their settings. However, in both, the self-sacrificing martyr woman that is the Indian ideal, is attacked. The effacement of individuality is dealt with as a weakness in both.

Mrinal Pande's '*Tragedy in a Minor Key*' accurately translated from Hindi to retain its chatty flavour, speaks of a small town sensibility. The teenager-protagonists' mind endearingly confronts a middle class family which is ensconsed in a comfortable home and which is a bit worried about the sea-change of attitude in the rebellious new generation.

Ismat Chughtai's '*Tiny's Granny*' translated from Urdu and relentlessly anthologised since 1959 has a Muslim context. The story relies for its pathos on the hierarchical set-up. In this community, for example, the Deputy Sahib who is a devout muslim and a philanthrophic man and, of course, who is financially better off then most, cannot be questioned even when he takes advantage of the nine year old Tiny.

Besides their unmistakable situation in the Indian set-up, these stories are remarkable as already mentioned above, for the way they transform archetypal images. The first story '*The Wet Nurse*' sets the tone for the following narratives. Jashoda the wife of a poor Brahmin, is compelled to become a '*Kamadhenu*' by financial considerations. Motherhood becomes a profession for her and she keeps her family alive by nursing no less than fifty children – twenty of her own and thirty of her benefactor's — at her voluptuous breasts. The morbid end of Jashoda and the tragic irony of her festered breasts isn't all there is to the story. Jashoda is also the mother archetype, the semi-divine woman who had nurtured Gopal. Tongue in cheek, the author remarks: "However such is the chemistry of the soil of this land, that all women turn into mothers here and all men choose to be eternal sons. All those who ignore the fact that in this country *all men are Balgopals and all women Nandaranis*....." (italics mine)."

At Jashoda's behest, men abdicate responsibilities inherent in the sex act and in marriage. Kangalicharan and Halder's sons make use of her bounty and then abandon her. In Jashoda's character, the ideal of motherhood is stretched to the utmost—so much so that it becomes ridiculous. The story questions the deification of a physical act. The doctors suggest in the end that breast-feeding so many infants could have led to the dread disease. Thus Jashoda's plight becomes the parody of crucifixion. It was not the world's sorrows but the world's nagging responsibilities, that she takes upon herself. Motherhood becomes a crown of thorns for her – she dies alone.

The second story '*Smoke*' speeds away from the village to a city. Shubha, a widowed doctor, stays with her mother-in-law. Ba is guardian of Shubha's past that contains a dead husband and a dead father-in-law. Her husband's memory is militantly kept alive for Shubha by the *aide-memoire* of obeisance and fresh flowers every day. Willy-nilly Shubha becomes an 'incense stick that burns itself to release its fragrance into the world'. The living spirit in Shubha, however, does not allow itself to be burnt. It strives to burn the past instead. Shubha finds expression in smoke. The smoke of her surreptitious cigarettes is juxtaposed with the fresh flowers of obeisance to symbolize her covert rebellion.

Suniti Aphale's '*The Dolls*' is the story of a doll-maker who has spent her life making dolls stand. Shakun has sacrificed her pleasures so rel-

(*Continued*)

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TALES TOLD BY WOMEN (*Continued*)

entlessly that her very ego is eroded. The lives she has shaped and who so cruelly take advantage of her are crutches on which her own life now stands. Painfully conscious of having become a handmaid to her own creativity, she finds partial respite in its continuation. Creativity in this story has the strong connotation of productivity — the prerogative of women. Shakun not only creates dolls but also creates (produces) positive situations for everyone around her. The woman as creator !

Mrinal Pandey 's *'Tragedy in a Minor Key'* is a delightful revelation of a teen-ager's mind. This formless mind necessitates a formless narrative. The story meanders through various experiences questioning the fictions of the adult world. The freshness of perception bares the theatricality of our value system, a system that has beguiled the society for years with the help of perpetrators liks the main-stream Hindi cinema—how children should *obey* and *respect* their elders and how every woman's primary *duty* and *moral obligations* are towards her husband, children and in-laws. The adolescent's eyes finally alight on the culprit—a bureaucrat, K. Chacha. The connection made between social illusions and the petty strife in the bureaucracy—the power-struggle, the unreasonable expenditure, the snobbery—is tenuous, yet brilliant. They are the expressions of the same society, giving birth to each other.

Lakshmi Kannan's *Muniyakka* wages a lone battle on life. Her *worthless* husband is dead, her sons have abandoned her. Juxtaposed with the cosmic *dhvamsha* of Kali that Muniyakka perceives around her, the relationship forged with men becomes ambiguous. The symbolism of the snakes, on the other hand, is not only psychoanalytic in its connotations but laden with religious myth. The hissing snakes around Muniyakka (brought to mind by the sibilant hiss of the wind) could be both creators and destroyers, revered or destroyed. The ambiguity generated by this confusion is the only truth in relationships. Muniyakka approximates this vision, sitting in the darkness, over-whelmed by cosmic ambiguity which is so much in contrast with the foolish, definite plaint of the mortal women who craved sons :

> "Who's a devil ? And who' s not a devil ? Who am I ? And you ? Who the devil are you ? Where am I going ? And when ? For what ? And upto where ?"

Ismat Chughtai's story *'Tiny' s Granny'* tells of the lowest of the low—a beggarwoman who valiantly struggles for survival. Her only wealth is an old patched *burqa* and a pillow in which she stuffs the trophies of her sleight of hand. When a monkey dismembers the pillow revealing to the whole *mohalla*, Granny's doings, the fight goes out of her and she dies. At least an iota of privacy is the pre-requisite for a woman's life. The *burqa* and pillow are symbolic of Granny's distance from the prying eyes of the world. Life loses its force when this distance is abruptly removed. The ridiculousness of the agent needs to be stressed. The dregs of humanity find an inglorious or even a degraded end, but the tears of God at the end of the story vindicate this degra-dation to a large extent.

The last story—Vishwapriya Iyengar's *'Midnight Soldiers'*—tells of the indomitable spirit coursing in the blood-stream of a fisherwoman, Matilda. Matilda refuses to make the Sophie-like choice between her two children even when the doctor tells her that her son is a lost case medically. She refuses to bow to the trawler boats that are filching the fishing community's livelihood. She even refuses to submit to poverty, dreaming of a peaceful life with her husband. Matilda is a direct contrast to her husband who has given up hope prematurely.

The book leaves a favourable taste in the mouth. A few more condiments thrown in could have, however, made it the main course in an Indian banquet. The self-effacing editors could have very well extended the publisher's note into an introduction situating the anthology into their own context.

The sub-title could have been more in keeping with the spirit of the publisher's note that reads: "The aim behind such a volume, however, is not to be representative, but to reflect some of the richness of writing that is available today."

How can the reader expect anything less than a cross-section of literature when the sub-title reads *Contemporary Writing by Indian Women.* As far as the main title is concerned, *Truth - Tales*-they certainly are, but in fiction, why call a spade a spade ?

Anuradha Marwah is Lecturer in English in Sri Ram College of Commerce, Delhi.

Continued from page 190

KIPLING'S INDIA...

forth and supremely desirable, to and for, any and every service or services, craft or crafts, trade or trades, profession or professions, art or mystery covenanted or uncovenanted, special or general, private or public, vested or divested, literary, legal, financial, medical, dramatic, obstetric, veterinary, administrative, technical, *or otherwise*, under the canopy of Heaven."

Kipling's writings on India persist in their popularity, despite the common image of his being an imperialist. The latest book of his unknown sketches is a delightful addition. Promises fun reading it.

Mohinder Singh, retired from the I. A. S. and now settled in New Delhi, is engaged these days in an evaluative study of Indian biographies, especially auto-biographies of prominent men and women.

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Thoma Pinney

Kipling's India : Uncollected Sketches 1884-1888

Comments by Mohinder Singh

Macmillan, London have done a good service in bringing out a fine 300-page book **'Kipling's India : Uncollected Sketches 1884-1888'** edited by Thomas Pinney. This is a selection — some sixty sketches — from Kipling's newspaper articles penned from his nineteenth to his twenty-third year, 1884-1888, all of them previously unknown and none of them reprinted before. **Rudyard Kipling** was then on the staff of CMG (*Civil and Military Gazette*) in Lahore. In November, 1887, he was shifted to the parent paper, the *Pioneer* at Allahabad and left India in 1889. He talks laconically of his editorial grind, 'a daily paper comes out every day though fifty per cent of the staff has fever', but then he had 'almost seventy men to bully and hector as I please.'

Kipling was constrained—more so at CMG—to dwell primarily on topical government matters, and to cover official doings of the day, keeping the Europeans 'in exile' well in focus Normally such writing would be unreadable soon after. Yet, precisely after a lapse of a hundred years, these sketches retain a certain charm and appeal. It speaks volumes for young Kipling's observation and grasp, humanity and judgement, wit and humour. They offer a graphic penetrating picture of those times and persons; particularly his pieces on Indian fairs, municipal affairs, military shows, Simla society, and diverse other subjects.

A few extracts (as shortened as feasible) are reproduced to give an idea of their flavour. Even some relevancy to the present-day conditions can be claimed.

ON INDIAN RAILWAYS

As railway travel was the main travel, Kipling has much to say on Indian railways:

"We seem to be all agreed to praise our Railway management and nobody will deny that, if a Briton wished to swagger – and at times this duty is incumbent upon him—he might challenge the world to match our achivements in this line. But there are spots on the sun, and I humbly venture to submit that the native subordinate staff does not, as as a rule, know its business. Why should a booking clerk take six minutes and a half by a Shrewsbury clock, to get two first-class tickets and a third to Amballa ? Why should he tell passengers to go to distant parts of the station for tickets to Dinanagar on the new Pathankot line, and why, oh why, he makes mistakes with your change? I am perfectly aware that you cannot buy an extensive range of accomplishments for fifteen rupees a month, but, surely, in an important station like Lahore, some pains might be taken to teach Nubbi Bux his business. At the Punjab College, they teach Milton and Chaucer—and if report be true, squabble over these worthies at times—and other branches of learning may be studied at the High Schools, but nobody seems to give any instruction in Railway work. There are a number of decorative persons, mostly of the Eurasian persuasion, in Lahore Railway Station, whose business seems to be to emerge from the recesses of the Station building a few minutes before the arrival of a train, and to exist beautifully until its departure... Native passengers are stupid, troublesome – anything you like – but they ought to be treated more like human beings than they are...The mail-train had left Lahore so crammed and double crammed, that even the compressible native passengers were compelled to admit there was no more room anywhere .."

Everything is 'Kutcha'

On the general inefficiency of working and the otherwise lackadaisical approach all round, Kipling is fairly critical.

"A native clerk, the other day, was set to copy some pages of printed matter for a gentleman in whose house I was staying. Remember that that clerk had had, what they call here, an English education, and could speak English fluently. He missed out, through sheer carelessness, *three* lines in one page, *one* in next, and *two* in the third; thus making the whole stuff nonsense; and he also did not put in a single stop from beginning to end. ..And that same clerk was as vain as a peacock, and talked to me about the 'political nature of India'. He may be an exception to his fellows. I hope he is The slackness and want of straight lines goes all over India. The very keys on the railway lines seem as if they had been hammered in by a man who did not know which end of the hammer he ought to use. Everything here is raw, unfinished, misjointed, slack and wrongly built. The Anglo-Indians have an expressive word for all this – '*kutcha*'. Everything is '*kutcha*'.

HIGH AND MIGHTY OF CIVIL SERVICE

The high and mighty Civil Service comes in for its share of Kipling's barbs. Learning of instances where government had 'remedied' the lack of available positions for their promotion by appointing Civil Servants 'to offices other than those reserved for them by law,' Kipling drafts a mock Government Resolution.

"**Whereas**, it has of late been abundantly made manifest to us that our trusty and well-beloved Civil Servants have suffered from an undue and unnecessary stagnation in regard equally to pay and emolument, and **Whereas** we by our own distinguished exertions have, for the time being circumvented and in diverse manners walked round, underneath, through, and over that difficulty.

Be it, therefore, enacted that, to guard against such stagnation, block or jam in the future immediate or remote, the common or Covenanted Civilian shall be held, *caeteris imparibus, facile princeps, multan in parvo, otium cum dig et alia* as by previous enactments set

(*Contd. column 3 on page 189*)

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ESSAYS ON 'JEWISH' FOLK TALES
–OLD & NEW

Aliza Shenhar : JEWISH AND ISRAELI FOLKLORE

South Asian Publishers Pvt. Ltd., New Delhi (1986) Pp. 114, Rs. 75

Comments by Nissim Ezekiel

The author, Aliza Shenhar, is Professor of Folklore in Haifa University, Israel, and head of the Folklore Division, Israel Folktale Archives. She has published two books in Hebrew on the oral tradition in Israel and edited a few booklet-selections of Israeli folktales. In the Preface, she explains that the essays in her book are united by a search for "the special character" of her material and "the function of the tale in the lives of those who tell and those who listen."

On the whole, it may be said at the outset, the book succeeds in achieving its aims, though within the constraints of its very limited size. Each chapter includes the naration of a folktale in all its fullness. The only exception is the last one, "*Israeli Folklore under Conditions of Stress*", in which the story or rather episode used to illustrate the author's argument is really an explanation of how and why rumours originate.

There is, no doubt, a certain resemblance in this case between the rumour and the generalised nature of a folktale, but a wide gap still remains between the two.

I admit that the example described by Miss Shenhar in the context of contemporary Israeel has a specific political and cultural significance, and that she dafines it sensitively. Her involvement, both in her subject and in the "conditions of stress" in today's Israel led her to trace nine different versions of the invented story (or rumour, as I call it). She relates one of them in an interesting way to a Russian legend. All the same, I have some doubts about the analogy.

The crucial issue, in my opinion, is not about the connections between traditional folklore and the myths of our time. What matters, when the former is being discussed, is its universal imaginative, poetic and ethical-psychological value. Whereas in stories about events and personalities in our time, we may at most say that they have *some* similarity in *appearance* to real myths and legends They perform a similar function. But they don't have the comprehensive metaphorical equations of traditional folklore.

I shall not labour that point but draw attention to some special themes in the book. One is the title of the first section, "*The Judaization of Universal Floktales*". The author explains at length why and how this takes plaee and lists its characteristics. For example, the hero in a Jewish folktale is generally a "religious protagonist", and his power is tested in a conflict between a Jewish minority community and non Jewish majority. The nature of Jewish history is the obvious source of these two radical differences between Jewish and other folktales.

Less surprising is the fact that "even when telling international folktales, the Jewish narrator tends to interweave Jewish precepts, making many allusions to Biblical verses and legends .."

Three major Jewish folktales occupy the other sections of the opening chapter. A number of typical plot variations on each of these is also outlined and analysed. They are all unquestionably enriching for the general reader and could become, given the will and the openness of mind, inspiring in one's everyday life. It is a mistake to see folkales as mere primitive fantasies, poetic and entertaining but not "useful". Brooding over their meaning is the least a serious reader should do, in the hope of making them active in his own conscious and unconscious mind.

The chapter entitled "*How to Teach a Jewish Folktale*" can also be read as "How to Learn from Any Folktale". It is based on a detailed study of a single text. The author claims that the "model" chosen by her "is not characteristic to our story only, but to many folktaless." This is not easy for the reader to accept, but it is still possible to develop, from a study of it, a stronger sense of "folktale Patterns."

Finally, a word about the chapter entitled "*Metafolkoristic Additions to Stories by the Artistic Narrator*". This relates to the circu nstances in which a story is told. The cultural situation of the audience motivates the narrator to make his additions. The author reproduces a whole story as told in a particular setting, and analyses the new elements it. She also points out that while "traditional folklore pretends to be unchangaeable," it actually does undergo important changes though its performer.

This is an aspect of folklore rarely considered, even by scholars and historians. The changes that occur are treated as superficial or overlooked altogether. Aliza Shenhar's book is both scholarly and original.

The well-known poet, editor, teacher and literary critic, Dr. Nissim Ezekiel needs no introductian to the readers of I. B. C With over thirty years of literary effort behind him, he is active and prolific as ever.

Most poems on pp. 184-185 have been seiected from Hundred Indian Poets edited by Pranab Bandyopadhyay and published in 1977 by Oxford & IBH Publishing Company.

—Editors

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INDIAN BOOKS OF KNOWLEDGE

Henry Scholberg

THE ENCYCLOPEDIAS OF INDIA

Promilla & Co., New Delhi (1986) Pp. 109, ill; Price Rs. 120/-

Comments by Prabhakar Machwe

This slender bibliographical work is very useful for all scholars of Indian languages, as well as for reference libraries, documenting objectively detailed information about 45 encyclopedias in 12 'Indian' languages and about two encyclopedias in Urdu planned in Pakistan. As the work has been undertaken by very competent library science scholars from the Calcutta National Library like S.B. Ghosh, S B. Joshi, N. B. Marathe, Harinder Kaur, K. M. Govin and others (whom I know personally), it is very authentic, no doubt. But it is only a 'physical description'. Except for Bengali, Sanskrit, Marathi and Malayalam, there is very little evaluation done. It should have also been mentioned that more than half of these encyclopedias are no more available anywhere, except in old libraries, even in India. Much of the material therein is dated and needs thorough revision.

SOME DISCREPANCIES

As I have contributed personally to eight encyclopedias in India and abroad, I shall point out some descrepancies in this work. There are two mistakes in the blurb itself. Telugu is spelt as Telegu; and it is mentioned that "Urdu is the mother tongue of Pakistan". The 'official' lauguage of Pakistan is Urdu, but it has Punjabi, Sindhi and Pushto as the additional 'mother tongues'.

In the Introduction, Scholberg says that he could not find out a single encyclopedia of Urdu in India. This is wrong. Nizam Hyderabad had launched a very ambitious work before Indian independence; and again, in Hyderabad there was an office of Urdu Encyclopedia, supported by the Central Government, Education Ministry. I know about it because I contributed several entries to it on Sanskrit, Hindi, Marathi and so on; and was paid. It is still in the manuscript form. So is the Pakistan project too.

AN ENCYCLOPEDIA YET TO COME

When I joined the Central Sahitya Akademi in 1954, I had prepared a detailed note for Dr. Siddheshwara Verma, on the state of encyclopedias in India. Later, the Government sanctioned grants to the Tamil, Telugu, Marathi and Hindi encyclopedia projects undertaken after independence. The late Humayun Kabir was also thinking, of an **Encyclopedia India** in English but he could not succeed in it, partly because his term was short and also because regionalism had set in. It is still a necessity. In the last chapter,'*The Encyclopedia that Never was*', Mr Ames's proposal of 1908 is given. (He was a businessman who became the founder of Ames Library of South Asia, University of Minnesota and had a dream project about India Encyclopedia –Eds.)

Even today, excepting Laxmanshastri Joshi's Marathi *Vishwakosha* which is still not complete, there is hardly any encyclopedia in an Indian language which satisfies that thirst for knowledge in an average Indian. It is all the more necessary as education is spreading far and wide and in rapid strides There are some good 'subject' encyclopedias, specialized ones but they are supplementaries, like the *National Biography Volumes* of the Indian Institute of Historical Research, Calcutta, or the **Sthala-Nama-Kosh** in Marathi by the late Chitrava Shastri, or the proposed **Radha-Krishna-Kosh** in Hindi by Prof. Bhagawati Prasad Singh of Gorakhpur and the volumes like **Comparative Literature** edited by K. M. George, and *Encyclopedia of Indian Literature* (Vol. I) edited by Dr. Amaresh Dutta for the Sahitya Akademi etc.

One lacuna in this volume is about classical languages in India. If Sanskrit is taken in such detail *Prakritak* encyclopedia dictionaries like *Abhidhana Rojendara Kosh* by Muni Vijaya Rajendra Suri, a Jain monk, complied after meticulous hard labour of fourteen years from 1890 to 1904, printed from 1912 to 1934 in Ratlam (M. P.), and reprinted this year (9500 pages, seven large volumes, priced Rs. 2500) and released in a meeting of Prakrita scholars at Indore last month (20 June, 1987), ought to have been mentioned. I read a paper in Hindi in this meeting on the Prakrita dictionaries and encyclopedias.

Similarly, attempts were made by old kings and lovers of learning in medieval India to compile such volues in Persian, old Tamil and even Arabic, which should not be left unmentioned. Some of them are quite 'generalised', as *Bhartiya Sanskriti Kosh* in Marathi mentioned in this volume.

WHY NOT INDIA ?

What is needed is a critical revaluation of all this available material and a final compilation of the best entries, revised and made upto-date in English (and Hindi, if necessary) so that all of us would benefit. If Diderot could do in French and *Britannica* could do it in England, or *Colliers* in USA, why not India, with its varied potential of resources (intellectual as well as institutional) ? I think what we lack is the 'collective will'. Only foreigners come and do all such pioneering work. USA has launched an Encyclopedia of Indian Philosophy, but here all our big 'Councils for Research' etc. are just day-dreaming.

Dr. Praqhakar Machwe is a well-known author and critic. Equally at home in English, Hindi and Marathi (with a working knowledge

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INDIAN BOOKS OF KNOWLEDGE (*Continued*)

of 8 languges) he has authored 80 books so far (Hindi-60, English-15 and Marathi-5). For 21 years, from 1954 to 1975, he was connected with the Central Sahitya Akademi during its formative years, first as Assistant Secretary and then Secretary. His other and some earlier assignments have been as OSD (Languages) with the UPSC (1964-66), a Visiting Fellow at the Institute of Advanced Studies, Shimla (1976-77) Director, Bhartiya Bhasha Parishad (1979-86) Professor of Philosophy at Ujjain and visiting Professor at California and Wisconsin (USA). His travels have taken him to 23 countries. He has received the Soviet Land Award (1972) and UP Sahitay Sammelan Award (1985).

II. Comments by Ashim Kumar Roy

In this bibliography of the encyclopedias published in the Indian languages, the author gives short descriptions of 47 encyclopedias in 13 of the 14 languages mentioned in the eighth schedule of the Constitution. No encyclopedia in Kashmiri is mentioned. Presumably none has been published yet.

WHY SO MANY ?

In his introduction, the author says that the reasons why there are so many encyclopedias in India are simple: one, there are so many languages here: and two, Indian people love to publish things. If the second of these reasons is true, then the author, who was born and had his early schooling in India, has been infected with this love. In any case, in his haste to publish this book, he has failed to notice that even in the matter of publishing bibliographies of encyclopedias, he has several predecessors. N. N. Gidwani and K. Navlani in their work "A *Guide Reference Materials On India*" (*Jaipur*, 1974), give an annotated list of encyclopedias published in India. Krishna Dayal Bhargava's "*Bibliograpy of Encyclopedias in Indian Languages*" is a large work of 334 pages and contains 2700 entries, but the work is in Hindi and was thus not accessible to the author. He has, of course, noticed the National Library's "*Bibliography of Dictionary and Encyclopedias in Indian Languages*", but has not mentioned that it contains a list of 102 encyclopedias.

The different sections dealing with encyclopedias in the modern Indian languages are more or less satisfactory. The author has solved the problem of the date of publication of the first volume of Nagendra Nath Basu's *Bishvakosha*. He could have perhaps mentioned the new *Bishwakosha* in about 20 volumes published by the *Pashchim Banga Niraksharata Durikarana Samiti*. This is perhaps the only Bengali encyclopedia in the modern sense. The others are more or less Indocentric.

The Hindi section appears to be more or less complete. The only and a surprising omission perhaps is *Jnana Sarovara* the three volume Children's Encyclopedia publised by the Ministry of Education (1958-64).

In the Gujarati section, the author should have mentioned *Gnan Gangotri* (Humanities, 29 volumes; Sciences, 10 volumes) which the Sardar Patel University, Vallabhanagar, started publishing in 1967. Similarly, the omission of *Bhartiya Sanskriti Kosha* in nine volumes in the Marathi section is not explanable.

MORE ABOUT SANSKRIT WORKS

The weakest part of the book is the first chapter which deals with Sanskrit encyclopedias. The author has named five books of which only one, *Manasollasa*, can be called an encyclopedia. This work is also called *Abhilashitarthachintamani* It was compiled under the orders of the Chalukya king, Someshvara III (AD-1126-1138). In five books of 20 chapters each, the work deals with 100 different subjects. It is particularly strong in music. The compilers devote 2500 verses to music and musical instruments.

The author says that *Vasturatda Kosha* was the first encyclopedia in Sanskrit. Actually, it is a short catalogue in 101 paragraphs of things which can be enumerated. For instance, it says that there are 27 sciences, four types of heroes, 21 signs by which one knows that the woman one loves is indifferent or annoyed (shows annoyance if one tries to kiss her, washes her face if kissed, spits, goes to sleep earlier, gets up later, etc).

In fact, the first Sanskrit encyclopedia is *Brihatsamhita* by Varahamihira (6th century AD). The work deals with astrology, geography, architecture, iconography, laying out of gardens, gems, augury, etc. This work was shortly after followed by *Agni-purana*, a large book containg chapters on myths and legends, geography, medicine, poetics, grammar, management of elephents and horses, archery and other military arts etc.

The author mentions neither *Brihatsamhita* nor *Agni-purana*. Instead, he has three other books in his list, viz,. *Yuktikalpataru*, *Chaturvarga-chintamani* and *Todaranandam*. These three are, what are called, *smriti* digests, that is, compendiums of religious laws and rituals. Some of the ancient kings got such works compiled in commemoration of their reigns. Sometimes rich men wanted to perpetuate their memory by this method. *Yuktikalpataru* was compiled under orders of King Bhoja of Dhara, and Todaranandam under orders of Todarmal, the Revenue Minister of Akbar. Compilation of such works continued even in the 18th century. The one compiled under the orders of Jaya Sinha II (1699-1743) of Jaipur is called *Jayasinha-kalpadruma*.

Since his retirement from goverment service (in the IAS) in 1978, Dr. Ashim Kumar Roy has settled down to his scholarly pursuits in Jaipur. His various publications include : A History of the Jaipur City (1984) A History of the Jains (1984) Brindaban Thake Jaipur (in Bangali) (1985) Indus Valley Civilisation–Bibliographic Essays (1980) and a Dictionary of Indology (1982-1986) (Last two books/series in collaboration with N. N. Gidwani).

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WRITINGS ON WILD - LIFE & CONSERVATION

Introduced by Harsh Vardhan

The big-wigs of English language should take a cue from **B. S. Kulkarni**'s latest book *"Malavarche Pakshi"*. It is among the few attempts made so far to describe birds with their sketches and to educate people on the importance of bird-life and its direct relevance to human beings. It has an effective regional approach and is expected to be a good runner at the countryside or mofussil book-stands. Marathi has generally been in the forefront of cultural and social resurgence in the country and now it is the turn for literature on conservation.

Twenty common birds have been described : Baya, Brahminy Myna, Skylark, Partridge, Demoiselle Crane, Vulture, Courser, Ibis, Parrot, Eagle, Owl, Red Munia, Brain-fever bird, Drongo, Sand Martin, Falcon, Kestrel, Kite, Peacock and Great Indian Bustord. All of them are really common birds. It is quite possible that most people do not know their names and have hardly an idea about their habits and their indirect contribution towards maintaining the eco-system.

Kulkarni deserves congratulations for having done this useful exercise to make people aware of the subject. He is a conscious conservationist and also head-master of a private school : Maharastra Education Society High School, Solapur. I met him first in 1979-80, when he escorted me on a field visit to Solapur scrub-land to re-establish the lost habitat of Bustard in that drought-prone area. He also presented a paper at the International Symposium on Bustards, of which I was the Secretary-General. May be, this association prompted him to put a pair of Great Indian Bustards on the title of this book. I wish more similar attempts were done in all our vernaculars. (*Pages* 112 *Rs. 20/- only*)

* * *

Sally Walker should deserve a special mention for having succeeded in obtaining financial support from the Government of India's Ministry of Environment to bring out a multi-tier series of publications on environment education, especially on the species in cap-tivity. *ZOO'S PRINT* is, by and large, a most effective journal of the Zoo Outreach Organisation, showing a Cheeta on top of the mast-head. Why Cheeta, which India lost for ever at the turn of the fifties ? Perhaps, to remind that extinction is for ever, and a crime.

The March 1987 number of ZOO'S PRINT now belongs to history. It is a treatise on **Dharmakumarsinhji**, a renowned expert on wild life who passed away one and a half years ago. Sally met him a few times, but had sought his views through correspondence on breeding Great Indian Bustard in the Mysore Zoo (which had a female for which a male bird had been obtained from the Jodhpur Zoo). It is a different matter that the bird could not breed to create a world record for captive breeding.

Dharamakumarsinhji was among those giants who were acceptable to the majority with some difficulty. I had the fortune of having been guided by him on Bustards in his capacity as an Advisor to the Tourism and Wildlife Society of India, which pioneered work for this species. I knew the strong points of Dharma who would spurn any populist move. During his last months, he was making an attempt in writing his autobiography which I had named as "MY LIFE WITH WILDLIFE" at a dinner in his honour we had in Jaipur, when he came for being felicitated by the Governor of Rajasthan.

Sally has done her commendable work by inviting noted experts to write on Dharma in the March number. Among these are S. Dillon Ripley, Kailash Sankhala, Ranjitsinhji, Humayu Abduli, Lavkumar Khachar, Paul Goriup, Reuben David, Y. D. Singh and C. D. Krishne Gonda. My name is also there, besides Savita Chandirmani of the *Times of India* who did an article on Dharma by contacting some of us soon after his death in Bombay.

There are very interesting accounts of Dharma's exploits with some endangered species. Like trapping Lesses Florican, a dummy mounted by a male Florican, photograph of Dharma carrying Cheetas in a bullock-cart, a photograph of Small Minivet, the species discovered by Dharma and named after him, and Dharma doing a pastel sketch of Great Indian Bustard (standing with the portrait, which is now in a hotel in Srinagar). The readings are extremely educative. To me it has come as a major satisfaction, as some of us tried to "fetch" some of the glory for Dharma to which he had said good-bye.

I must inform and urge the interested ones that his autobiography needs to be published, as it will throw a lot of light on the critically endangered species. The manuscript is lying with lady Dharma. May be one could write to Shivbhadrasinhji, Maharaja of Bhavnagar, who is a nephew of Dharma. He was one whose talents were underplayed by the then glorious ones. It is a happy experience that Sally Walker has done this job of commemoration. (*Her address : 222, 9th Cross, Kuvempunagar, Mysore 570 023*).

* * *

CHEETAL is another species, in black and white, being kept alive by the Wildlife Preservation Society of India, Dehra Dun. **R. N. Misra** is ageing with this journal and has been able to keep the flag

(*Continued on next page*)

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M. P. Celebrates

The Centenary of a Hindi Poet

Report by S. S. Sharma

The birth centenary of Lochan Prasad Pandey, a veteran poet, author and archaeologist, was celebrated in Madhya Pradesh under the aegis of Madhya Pradesh Hindi Sahitya Sammelan. Born in the year 1886, in village Balpur of Bilaspur district, the late poet and author inherited a rich literary tradition. His younger brother, Mukutdhar Pandey, now nearing 80, is acknowledged as the first poet heralding '*Chhaya -vada*, to which poets like Sumitra Nandan Pant and Smt. Mahadevi Verma later subscribed. That period of Hindi poetry is known as the period of *Chhayavada*.

In May, the Hindi Sahitya Sammelan organised a solemn function at Raigarh in collaboration with the Mahant Ghasidas University, Bilaspur, when rich tributes were paid to Lochan Prasad Pandey for his major contribution to Hindi literature by the poet Shive Mangal Singh Suman, who presided over the function. On the same occasion, Maya Ram Surjan, President of M. P. Hindi Sahitya Sammelan announced a scheme to reprint some of the rare books written by the late author ,and S. C. Behar, Vice-Chancellor of Bilaspur University assured all help in the reprint and collection of such material.

His younger brother, Mukutdhar Pandey, was also honoured with Bhava-Bhuti Award and was given Rs. 5,000 in cash.

A symposium was also held which centred around the writer's literary contributions and his activities in the field of archaeology. Pandey has to his credit nearly 40 books written mostly in Hindi, and also a few books in English and Oriya. His book about the Oriya poet Radhanath – the national Poet of Orissa–was taken note of throughout the country.

Poet Lochan Pandey is evaluated as one of the architects of modern Hindi language after Bhartendu Harishchandra, Pt. Shridhar Pathak, Shri Mahavir Prasad Dwivedi and Babu Sham Sunderdas. He is also remembered as the poet who freed Hindi poetry from the shackles of *Brija Bhasha*. It was he who helped evolve a "pure" Hindi style of its own and gave it a form which suited the genius of Hindi poetry. Many of his early poems were published in important Hindi magazines of his time. In the year 1912, he wrote an epic poem on the river Mahanadi, for which he was awarded the title of Kavya Vinod. He also translated poems from Oriya and English into Hindi.

He had a keen interest in the archaeological tradition of Chhattisgarh, where the ancient capital of the Kalchuris, Ratanpur, has yielded many copper plates and records of ancient history. Pandey wrote various articles and books on the subject. Since many of his books are not available now, the Hindi Sahitya Sammelan is trying to retrieve and publish them again for the benefit of the modern generation.

S. S. Sharma is the Editor of the "Desh-Bandhu" published from Satna (M. P.)

WRITINGS ON WILD-LIFE & CONSERVATION

(Continued)

fluttering at a time when members do not pay subscriptions and such old blood journals are not bought by people. Also almost all book-stalls are shy to keep them in their show - windows. My hats off to this group that provides a variety of old books and also the green neck–tie showing a head of Cheetal in golden colour.

The April '87 number shows a tiger on its title, photographed by Ashish Chandola, an expert photographer and a movie producer only on wildlife conservation. The volume is interesting as ever. Malabar Civet, Red Junglefowl, problems of Dudhwa National Park and other issues have been discussed. It is a serious journal which has sustained for the past 28 years. (*Address : 7, Astley Hall, Dehra Dun.*)

* * *

Ranthambhor has made news again. This time because its Field Director, Fateth Singh Rathore, has been transferred. The Project Tiger saw its birth and emerged into its teens at the hands of Fatji, as he is popularly known. By now, he is co-author of two books, both on tigers of Ranthamhhor. Earlier, he featured it with Valmik Thapar and Tejvir Singh in a book that named the tigers as Hamir, Padmini etc.

The year 1986 saw Valmik as author of "*TIGER –Portrait of a Predator*" (*Rs.200*). Gunter Ziesler and Fateh Singh Rathore provided photographs for it.

What an eye–opener the book is ! In all respects, it is an attempt at excellence. Any bid to briefly ment -ion it would appear to do an injustice to the topic. Its impact is lasting. For example, the tigers mating by the lake–side, and a tiger emerging out of a gate of the fort—arresting photographs. Valmik possesses a third eye and is sensitive to this eco-system. I am much satisfied and happy to see him graduating with tigers and Fatji, for we had all met first in 1976, under the huge banyan tree in front of Jogi Mahal in Ranthambhor itself.

I need not speak about *SANCTUARY* and *CUB* magazines doing so well for conservation. Another scion from the committed group is Bittu Sahgal, the person behind these efforts.

Harsh Vardhan, a keen wild-life enthusiast is Public Relations Officer with the Rajasthan Industrial Investment Corporation, (RIICO) Jaipur.

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Two Seminars on :

Cultural Relativism, African Studies and Literary Value

Report by Dr. Jasbir Jain

The Department of Comparative Literature, Jadavpur University, Calcutta, organised a three-day International Seminar on "**Cultural Relativism and Literary Value**" (*March 19-21, 1987*). Later in the month, the Centre of Linguistics and English, Jawaharlal Nehru University, New Delhi, organised a National Seminar on '**Literature and History : The African Experience**" (*March 31 - April 2, 1987*). Taking off from positions which may appear to be diagonally opposite, the papers and the discussions which followed seemed to raise issues similar in nature. The questions which came up again and again were about (i) the need for cultural contexts, and the relevance of a specific cultural context to the new literatures, and (ii) the need for a new methodology to approach these new literatures. A third question, perhaps more important than any of these but not taken up for any 'frontal" discussion, was the one related to literary value—the value of art autonomous of other considerations and independent of cultural, historical and political factors.

The speakers at the Jadavpur seminar came from different disciplines, countries and areas. **Professor Douwe Fokkema** (*University of Utrecht*), President of the International Comparative Literature Association, discussed the basic questions posed by the seminar. Other speakers included **Professor Ashok Kelkar** (*Poona*), **Jaidev** (*Himachal Pradesh*), **C. T. Indra** (*Madras*), **B. K. Tripathy** (*Berhampur*), **S. V. Pradhan** (*C. I. E. Hyderabad*) **Gurbhagat Singh** (*Panjabi University*), **Jasbir Jain** (*Rajasthan*) and **Swapan Majumdar** from the host department. *JNU* was represented by three language representatives : **Pramod Telgari** (German), **Tan Chung** (Chinese) and **Meenakshi Mukerjee** (English).

The **JNU Seminar** also had an inter-discipilinary gathering. It included people from publishing, writing, politics, linguistics, history, literature, and the world of broadcasting and communications. **Professor C. D. Narasimhaiah** delivered the opening address. Other eminent scholars to participate were **Aniruddha Gupta** (*JNU*), **M. Bandhopadhaya** (*Jadavpur*), **Amiya Deb** (*Jadavpur*), **H. H. Anniah Gowda** (*Mysore*), **N. K. Oberoi** (*Chandigarh*), **Meenakshi Mukerjee** and **H. C. Narang** from the host department, **Jasbir Jain** (*Rajasthan*), **Swati Bhattacharya** (*Calcutta*), **S. K. Desai** (*Kolhapur*). **Veena Sharma** (*AIR*), **Shubanghi Raykar** (*Poona*), **O. P. Joneja** (*Baroda*), **C. S. Jahagirdar** (*Kolhapur*), **Urvashi Butalia** (*Kali for Women*), **Satyanarain Singh** and **Bala Kothandaram** (*both from Osmania*), **Padma Srinivasan** (*Bombay*), **K. C. Belliapa** (*Mysore*), **T. Vijay Kumar, Sonya Ghosh** and **P. Ratnakar** also presented papers.

BEYOND COMMON EXPERIENCE & CURIOSTY

The seminar evoked a great deal of interest and the audience had either to find standing space or join in the overflow from the committee room into the corridor. A common colonial experience but a different historical situation were what attracted Indians to the African exprience. The curiosity was partly because of **Franz Fannon's** exposition of the situation in *The Wretched of the Earth*, partly due to the cultural aggressiveness and sense of identity increasingly being put across in the African world.

The discussions at both these seminars made it quite clear that, as far as the new literatures were concerned, it was increasingly becoming difficult to emphasize the autonomy of literature. It was a linguistic-cultural artefact ; above all it was also a means of self-identity. Several discussants considered it important for the intellectual to have a strong ideological commitment. For instance, Jaidev's paper on Nirmal Verma was titled "*Brilliance sans Significance*". Social utility and social relevance were the new slogans. Also the stress was not as much on communication and affinities as on differences and distinctions. The excitement and the interest (and occasionally heat) these discussions generated, make one think seriously about the dangers of this kind of a myopic pursuit. This kind of a journey was moving in one direction—a journey into the past within the confines of one culture. It was also confined by short-term goals of cultural unity and identification. Further, anything that was indigenous *ipso facto* acqu red respectability and acceptanse.

LIBERALISM OR COMMITMENT ?

At times, during the discussions, I began to question myself—was liberalism obsolete and outdated because of its imperialistic associations ? And were we to throw out the baby with the bath-water ? Is it necessary for intellectual committment to be primarily a political one ? Is there no way of crossing cultural barriers ? The initial premise of cultural relativism is the basic assumption that differences do not lead to superiority or inferiority. Cultures are different but equal. This invloves an attitude of open-mindedness, of a willingness to understand. But the moment a movement is directed towards uni-cultural sense of identity, the premise changes. Some cultures become more equal than others; value-judgements are passed; rejection or acceptance takes place ; a cultural see-saw comes into play and the residue of human universalism is lost.

There is no denying or ignoring the need for a cultural identity, or the exploration of one's own herit-

(*Continued on next page*)

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CULTURAL RELATIVISM, AFRICAN STUDIES AND LITERARY VALUE

age. There can perhaps be no dispute regarding the validity of this pursuit. But what is unnerving is the manifestation of a desire to indulge in historical amnesia, to ignore the historical forces and influences of the intervening years, and to try and separate literary trends according to geographical boundaries. Neither literary genres nor literary modes are limited by geographical boundaries. They travel horizontally, and at times spring up almost simultaneously; and no matter how different the manifestations, there is always an element which defies these differences.

It may be quite true to say that the dominant attitudes in a culture may be analytical or abstract, that the value structure may give importance to the individual or the family, but these are generalisations and many exceptions can be found. Moreover, a large element of cultural influence is a matter of continuity and atmosphere. There is a strong possibility that literary value can exist outside this framework, that an artist at the moment of artistic expression functions at an individual level. It is important to remember that literature, though a language based art, is also one which can cross lingual boundaries. If this had not been the case, then translation would have been a defunct art. The aesthetics which is being evolved in the third world literatures has its own validity, but it should avoid becoming too exclusive. It cannot simply be a recovery of the past, it needs to be something more than that. It needs to reach out.

Dr Jasbir Jain is Head of the English Deptt., University of Rajasthan, Jaipur.

EDITOR'S DAK : A Mixed Bag of Letters

Your kind letter of 14 Jan. reached me here yesterday Thank you so much for your good wishes and invitation to write for IBC. ...

...Now about the IBC, Dr. I K Sharma wom I was glad to meet in Madras, mentioned the subject. But he did not give me a copy of the periodical. Is it the same as the one which was earlier published from Deihi ? Any way, I would like to see a recent issue of IBC for me to have an idea of its format and scope of subjects discussed.

As one closely connected with a literary-cultural periodical in English for many years now, I am not unware of the problems (of survival, let alone progress) of little magazines. But they represent a species of literary journalism that we cannot willingly let die

I am certainly interested in a periodical like the IBC. Let us sort out the problem of advertisement and sales promotion later I will have to face them for TRIVENI very soon, in my own area, though I am not cut out for such things.

I can, of course, help you in writing and reviewing (enclosed Biodata sheet may give you some idea of my interests and background) As suggested, I shall send you a note on the books that had attracted me in 1986. (What will be the number of words—about 2.000 ?). I have been doing a feature "*Books and Authors*" for TRIVENI for many years now. Hoping to recieve a copy of IBC.

D Anjanvelu, President, Madras Press Club (20th Jan. 1987).

I shall send you a brief write-up about the "New Beginnings" by the Ist week of Feb. 1987. Also I shall enclose a short note on the Centre for Peace Education. Do write to Gian Publishing House, 29/6, Shaktinagar, Delhi for my book, if you wish to review it. If you could send me the copy of Sh. A. B. Bhardwaj's *Non-Violence in Action*, I should be glad to review it. I have not seen the book as yet. I have also not seen Dr. Unnithan's book on *Non-violence and Change* which you mention. If no one else has already done the review, I could do so in April, 1987. The Bengali Academi Award book *Rajnagar* by Amuyo Bhusan Majumdar (1987) is a book I would like to review. Sahitya Akadamy could give you the details about the Publisher etc. It might be interesting to review it before any one else does. *Dr. A. Bose, I-Sikandra Road, New Delhi.*

Many thanks for your kind sentiments and New Year's good wishes.

I can visualise how precoccupying a journal can be when you have to perform all the editorial, publishing and a myriad other duties. It is brave of you to do it all and keep it going.

I am going to New York tonight for a meeting of the American Council of Learned Societies which has done me the honour of electing me to its Honorary Panel. I shall be back later this month.

I am sending you under separate cover a copy of *Indian Author* and Authors' Guild Constitution. I would appreciate your exploring the possibility of forming a Jaipur Chapter. *Dr. L. M. Singhvi, B-8, South Extension Part-II, New Delhi (Feb. 19, 1987.)*

We are happy to hear from F. P. B. A. that you have taken over the of publication of *Indian Book Chronicle.*

We have published the following three books recently : Dr. M. L. Bhatia : *Profit Centres*; Dr. N. K. Trikha : *Press Council*; Dr. N. S. Vaidya : *Cancer And You.*

We are sending under separate registered cover, a copy each of the above-mentiond books, which kindly

(*Continued overleaf*)

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EDITOR'S DAK : A Mixed Bag of Letters

accept with the authors' and our compliments.

We would very much appreciate your reviewing these books in in your esteemed columns. *K. S. Hattangadi, Executive, Somaiya Publications Pvt. Ltd. 127, Mumbai Marathi Granthasangrahalaya Marg, Dadar, Bombay (13-2-87).*

(A letter addressed to D. I. K. Sharma)

Unfortunately, both owing to its place of publication and the selection of the contributors, IBC seems to have become a regional venture. Also, it is now more concerned with publications in social sciences. Hence I find it rather difficult to push it among the language/literature circles, who form my area of acquaintance and influence. I find it rather bifficult to write the notes for IBC you have suggested. My health and work commitments do not permit it. May be some younger people can take up the venture, people who are more centrally concerned with literary pursuits. But I will certainly write a review soon of some book. There is a possibility of my visiting Jaipur next month. I look forward to seeing you then. *(Dr. V. D. Singh, Prof. of English, Central Instt. of English & Foreign Langnages, MotiMahal, Lucknow-(16-2-1987)*

Many thanks for your letter dated 7. 2. 87, along with a copy of Indian Book Chronicle. I must compliment you for the mammoth efforts put in to bring out such a Journal in which you have a wide range of topics from literature to political literature to economy. You will appreciate that ours is a purely multi-disciplinary scientific institute dealing with basic and applied research of scientific value, With our slender budget, we can hardly manage the selection of journals which are of direct interest to scientfic readers. However, I am passing on your journal to the Library Purchase Committee which would consider if on its merit.

Thank you very much for your letter dated 23rd March, 1987 asking for a write-up on the Institute. Shortly I will be sending this note to you, as desired. *Dr. K. A. Shankarnarayan, Director, Central Arid Zone Research Institute, Jodhpur (13-2-87 & 28-3-87)*

...As desired, we are sending you, under separate cover. a copy of "*Quit India Movement*" by Dr. P. N. Chopra for your perusal and doing the needful. *V. V. R. Murty, Inter-Print, Mehta House, 16-A, Naraina II, New Delhi (17th February, 87)*

The supplement on Punjab will be welcome provided the pages are devoted to a good angle and exposition. Anything written boldly, even to educate the intellectuals, will be misunderstood. Fous on Chandigarh will be misplaced. But the problems can be dealt with carefully. You are in a better position to be neutral. Comments on a few latest books on Punjab can be collected for your magazine. I shall try if possible. Why not use the university teachers too for this purpose or the book-sellers. Old books should be overlooked if your plan is not to be "aggressive."

These days, you know, the libraries do not spend much on buying books. Hardly a few books on Punjab are purchased. It is difficult to go to the University Library to find out the books. The distance is the handicap. Locally you may have a better situation. Even Delhi may provide a better survey.

Please see that there is a coordination in the reviews of books from different places. Our local artists and intellectual-cum-writers are very costly.

Our friends, Prakash and Banwarilal can make good contributions, politically the former. You can write to both (through us). Prakash had done a good work on the subject and often writes for a Delhi magazine-*Mainstream.* Banwari may hesitate for the reason of "threats". In fact, "anybody" writing from this area will not like to be too frank. Why don't you make a plan to invite one good writer from each big State (and Delhi) to write briefly on the Punjab problem and later on convert the material into book form for which you can make some payment too. The Prime Minister is talking of cultural renaissance. Why not build a case for Punjab in that respect ? The political events can be touched without consuming much space. The books can, of course, deal with other dimensions.

So far as the *Tribune* is concerned, any comment on its views or on its contribution to the solution of the Punjab problem, will not be helpful. If, you can catch somebody in the *Times of India* or the *Express* or the *Hindustan Times* or even the *Hindu* (now appearing from Delhi), it will be a rewarding attempt. *A. C. Bhatia, 600 Sector 18-B, Chandigarh (23 Feb., 1987.)*

Many thanks for your kind letter of 8th January, ...P. C. Mathur had mentioned to me about contribution to the *Indian Book Chronicle*, but there was no further communication. I also find that the list of books pending review has not been enclosed with your letter. My colleagues and I will be happy to contribute reviews from time to time.

I shall appreciate to receive a copy of the recent issue. *Dr. B. L. Maheshwari, Director, Centre for Organization Development, "Nageena", Road No. 3, Banjara Hyderabad (23-2-87)*

Many thanks for your letter of Jan. 14 and a copy of the August 1986 number of *Indian Book Chronicle.* I shall tell about the journal to other people who may be interested in subscribing to it.

We plan our institution's budget for subscribing to journals, magazines and periodicals approximately one year ahead of the financial year. I am sorry, we cannot subscribe to IBC at least before June, 1987. My preoccupations and precommitments allow me a very little time to be able to contribute anything to your journal in near future. I shall, however, keep it in mind for something worthwhile.

Mukund R. Dave, "Vasant" Setubandh Society, behind M. V. Mahila College, Rajkot (Febr. 25, 1987)

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EDITOR'S DAK : A Mixed Bag of Letters (*Continued*)

Thanks for your advice to your circulation office for sending me copies from June, 1986 to Sept./Oct. 1986. My areas of interest are mostly literary criticism, esp. American literature, Psychlogy and Sociology *Dr. Karnail Singh, 736/2, Kot Atma Singh, Amritsar.*

Please refer to your letter of 7th January, addressed to Shri Virender Mohan Trehan. (who) has desired that I should reply to you on his behalf. I am herewith sending a cheque of Rs. 2,100/- towards the sponsarhsip as an institution. We wish you all the luck in your venture. *Maj. Gen. B. S. Bisht (Retd) Executive Vice, President, Foundation for Amity & National Solidarity, C-37, Nizamuddin East, New Delhi 25th Feb. 1987.*

I understand that you are getting books for review in *Indian Book Chronicle* now. I have again asked the Business Manager to send you books. *Dr. S. S. Shashi, Director, Publication Division, Government of India, Ministry of. Information & Brodcasting, Patiala House, New, Delhi. (March 18, 1987)*

I am sending my copy of the book review of *Living Non-Violence* so that even if your office has lost the one I sent by post, you may be able to use this rough copy. *Dr. Anima Bose, 1-Sikandra Road, New Delhi (March 20, 1987).*

I am enclosing a copy of my review of Prof .A. R. Desai's book, '*Agrarian Struggles*'.

I heve gone over Mark Holmstrom's letter/comments a number of times, and cannot work out any meaningful response, other than by writing a longish methodological note. That will hardly be relevant.

I have two sets of essay collections by Kosambi, recently reprinted. Would you like brief responses to them ? *Harsh Sethi, Centre for the Study of Developing Societies, 29, Rajpur Road, Delhi.*

I am enclosing a report on the Srinagr Seminar on **Kashmir Shaivism**, as desired by you.

Mrs. Shail Mayaram, Convenor, Alwar Regional Chapter, Civil Lines, Alwar.

Your letter reached us about a week ago and I was really touched by the whole-hearted interest you are taking in the IBC. The idea of sending an 'officious' note was that some record could be kept, a very nasty habit amongst bureaucrats. In fact, just a few days before I got your letter, I had spoken to Titi and told him that I am yet to receive my subscriber's copy of the IBC though it is now over a month since I sent my subscription. In the meantime, I have sent a couple of old issues to the Director, National Institute of Bank Management, Kandhwa, Pune (Dr. Bandhopodhya) asking him to subscribe to the journal for their library and also send in contri bution from faculty members. I have also contacted Mr. M. S. Heble, an IPS officer who resigned and has now joined the private sector. He regularly reviews the TV/AIR progrmmes for *Indian Express*, (Bombay Edition). He is keen to contribute and has a very lucid way of expressing his views. He would like to review any book on current politcal affairs. *Satish C. Mathur, IPS, Deputy Commissioner, Pune (March 24th, 1987.)*

I am sorry to be such a "late Latif" writing to you. I have been toying with the idea of writing about "Music & Musicians of Jaisalmer". Hope this would meet the bill. If so, please confirm. I can send the article by mid-April. Please let me know the minimum-maximum number of words in the article and if photographs are necessary. *Madhukar Tandon Superintendent of Police, Jaisalmer (March 25th '87).*

I am sending you two publications brought out by the **Twenty-First Century India Society** for review in the *Indian Book Chronicle* The Society is chaired by Dr. Mulk Raj Anand; a list of the members of the society is enclosed. As regards copies of Indian Book Chronicle, in which the report of our seminar has appeared, I would like you to kindly have one copy sent to me. The intellectual life in this part of the country is moving only in one direction and that is to have the maximum advantage of consumerism. If I have any particular suggestion or proposal, I shall try my best to help you. *Dr Rashpal Malhotra, Director, Twenty First Century India Society, 2-A. Sector 19-A, Madhya Marg, Chandigarh (March26. 1987).*

I must inform you at the out-set that I have not been receiving the copy of the IBC and have only occassionally had a glance at it in some library or the other. For instance, I happened to see the latest issue here. I must congratulate you for continuing this good work started by Dr. Amrik Singh. Of course, I like to review for IBC. My major area of concern at present is modern fiction (American, English and Indian). I have also been reviewing critical works. *Dr. Sukrita P. Kumar, Fellow, IIAS, Shimla, (April 14. 87).*

It was a pleasure meeting Raniji and you at Jaipur. Many thanks for giving me the two books by Rakesh, which I look forward to reading.

I am writing to Prof. Kashyap to send you a copy of the note that he had sent you earlier.

If I develop the steam of writing out a review of some material that I have read, I will most certainly send it to you.

Yoginder K. Alagh, Member, Planning Commission, Yojana Bhavan, New Delhi. (April 15, 1987).

I have received your letter of 14th April 1987 and am grateful to you for your suggestions for enlarging the network of sales of NBT publications.

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EDITOR'S DAK : A Mixed Bag of Letters (*Contd ..*)

I will consult my colleagues regarding the sending of books to you for review and also the release of display adverisements from time to time.

I will be very happy if, on one of your visits to Delhi, you could ring me up so that we could possibly get together and discuss the possibility of improving the functioning of the NBT. *Anand Swarup, (IAS retd.) Chairman, National Book Trust, 45 Green Park, New Delhi. (April 20, 1987).*

I have attempted a review of Carrett's" *A Mole in the Crown*". You may perhaps find this of some interest. I once again apololgize for the inordinate delay in carrying out this assignment. *Bhawanimal, Member, RPSC 5 Gokhale Lane, Ajmer. (April 20, 87.)*

Some time back, from Delhi, I wrote about my intention to review *The United Nations—A Saga of 40 Years* by Dr. Asha Hans (*Amar Pakshan Delhi, 1987*) for your Journal. I am sending a script of the review.

Please also send me the copies of the Journal containing my two reviews: (1) Quintessence of Islamic History and Culture and (ii) Information Service for College Librarians. I intend to send the reviews of under-mentioned publications when completed.

Dynamics of Public Enterprise Management-Editor R. K. Mishra and S. Ravishankar-*Ajanta Publications Delhi*, (1985) 2. *Tribes—Their Environment and Culture.* Editor-Dr. Maheshwari Prasad (*Amar Prakashan, Dehli (1987) P. C. Bansal, 16512E. Mcwood Street, Valindan, CA. 91744(USA) (April 2, 1987).*

* * *

Following comments have been received from Dr. S. K. Gupta, Fellow IAAS, Shimla, on the review of his book "The Scheduled Castes in Modern India" by Prof. Purshottam Mehra, who has however opted out of the controversy. —*Editors*

"The review by Prof. Purhottam Mehra of *The Scheduled Castes in Modern Indian Politics: Their Emergence As a Political Power* in Indian Book Chronicle (Vol XI. Nos 9 & 10, September-October, 1986) glosses over a number of facts. In the process, the illustrations used by the reviewer turn out to be factually incorrect. For instance, Prof. Mehra writes: "A few lacunae may, however, be pin-pointed .....A case in point is the Poona Pact (September 1932). In a debate spanning 12 pages of close print (pp. 293–305) there its everything about the circumstances leading to the Pact and the reactions it evoked, but no word of its eventual place in the scheme of things, as the Act of 1935, of which it was an integral part, became operative." The debate actually extends to more than 20 pages (pp. 239-314). And, in fact, on pages 312–14, the Pact is not only discussed in its ramifications, but also placed in the context of the Act of 1935.

"One wonders how the section entitled : "Political Status of the Schuduled Castes Under the Act of 1935" escaped the perceptive eye of the reviewer. Here are a few sentences from the introductory paragraph of this section : "Nothing final, however, emerged out of these suggestions or the demands put forward for the modification of the Poona Pact, because neither the Government of India Bill...made any concrete recommendations for the alteration of the Poona Pact, nor the Government of India Act, 1935, as passed by the Parliament ... embodied any change. The narrative in this context continues on pages 313–14.

After referring to "the question of reservations and the highly controversial Mandal Commission Report", the reviewer has wished for an epilogue. The preface (a sequel which is in progress will cover the developments after the Act of 1935", (p. ix) as also some of the last pages (329, 331–332) make it clear why any such exercise would have been superfluous.

The reviewer complains of "repeated references to Ambedkar's intellectual attainments...he had earned a Ph. D. from Columbia University in New York and and a D. Sc. *not honorary* ..." This comment is misleading. In the first place, there is no repeated mention of the "intellectual attainments" of Ambedkar. Out of 103 pages wherein Ambedkar figures, his intellectual attainments are mentioned only on page 98, and in the context of the socio-economic condition of the scheduled castes in the Bombay Presidency and Central Provinces & Berar. There is no suggestion in the text that Ambedkar obtained a D. Sc. *honorary*.

His next comment, "A word on Gandhi-Ambedkar equation, which for many pages dominates the narrative, would also have been useful...' defies understanding, as on pages 212–20, 273–78, 306–07, 321-31, one can find an ample analysis and critical appraisal of the relationship and the basis of conflict between Gandhi and Ambedkar. The details mentioned in the review do not relate to the period under study, but to the post-independence period.

Another comment by Prof. Mehra relates to such entries as Rai, Lajpat and Singh, Naunihal. These entries are only parts of the book's bibliography; and these have been consistently mentioned in the text as Lajpat Rai or Naunihal Singh. Even though he finds them jarring, there is, in fact, a rationale behind arranging entries according to a method as universally followed as the *MLA Style Sheet.*

* * *

Some time during September last year, I had sent you the review of a book entitled "*Urban Labour in Informal Sector*" by K. Sreeramamurthy. *Dr. Biswaroop Das, Centre for Social Studies, South Gujarat University Campus, Udhna Nagdalla Road, Surat.*

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Book Chronicle

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IN SEARCH OF HEROES

POLITICAL BIOGRAPIHES—OLD & NEW AND ALLIED WRITINGS

Like an individual, every generation has its own hopes and dreams, experiences and nostalgic memories. It has also its own choice of heroes or heroines (and villains). For example, when I (my generation) was young, the country was entering a crucial phase in the struggle for freedom. We wanted to look around us for some hope and inspiration. We not only looked backwards into the country's heroic past (to re-discover King Porus, Chandragupta Maurya, Vikramaditya, Prithviraj, Rana Sanga, Pratap, Akbar, Chand Bibi, Shivaji, Lakshmi Bai, Begum Hazrat Mahal, Tantia Tope and a host of other heroes); but we also looked across the oceans and found the glowing examples of Joan of Arc, King Bruce, Napoleon, Thomas Paine, Franklin, Bolivar, Washington, Garibaldi, De Valera, Kamal Ataturk, Lenin and Trotstky, Sun Yat Sen etc., each one of whom had carved his or her name in the galaxy of mankind's liberation. There were write-ups about them and articles in various magazines of many languages as well as a few books.

Closer to home and to our time, our generation recalled not only heroes of the Middle Ages but also the more recent dedicated band of reformers like Raja Mohan Roy, Swami Dayanand, and other living heroes like Tilak, Lajpat Rai, Bipin Chandra Pal, Aurobindo Ghose and a whole range of young revolutionaries. But about some of the contemporary heroes not enough was known, except through hear-say and news reports, and hardly any literature was then available. Since political struggle was upper-most in our minds, our choice of "heroes" also had a "political" colour. Heroes or great men and women from other fields of human endeavour, except perhaps the literary or scientific endeavours, had a secondary place.

Now, three or four decades after independence, this lacuna or information gap is being gradually filled up. More and more books are gradually becoming available, which cover the life-histories and struggles, the songs and writings and the selected works of many of these heroes, poets and prophets, path-finders and patriots of yester-years. Unfortunately, however, most of the publications are being written, and are available, in the 'minority' language of the elites i.e. English. At least, those studies or books in the preparation of which some research efforts seem to have been put in, are invariably always in English. Though these books have a limited circulation they are most welcome. It is hoped that all the important libraries in the country, specially in the universities and other centres of higher education or research, will manage to get copies of these publications not only to keep or display, but to share. Also, it is hoped that the academic faculty and student community will also take notice of these various publications and refer to them from time to time, both to understand and appreciate what the country went through in the recent past, and what were the hopes and inspirations of the departed heroes and leaders of the nation.

We give below a brief mention of some of the recent publications which have come to our notice, or which have been sent to this journal for purposes of review. They are mostly about political leaders and thinkers. Perhaps our readers or reviewers would like to supplement this list and/or advise us about other similar publications, which may have come to their knowledge. They are also cordially invited to write about these (and other similar) books and share their thoughts with other I.B.C. readers.

GANDHIANA ONCE MORE

Obviously Gandhi is once more the vogue. Collection and publication of his works began soon after his demise. We have the painstaking, gigantic effort by Tendulkar. Where are the books though? In his crowded and active life-time, Gandhi spoke and wrote so much that the series ran into millions of words and scores of volumes. And now, different versions or volumes of selected works, edited according to certain themes, are being published in India and abroad. A significant fact, however, is that Gandhi is more 'popular' abroad than in India. Has he lost his relevance in India ?

In the IBC, we have received two volumes of **Selected Writings of Mahatma Gandhi** on the Moral or Political issues of his time. Editor Raghvan Iyer is at present Professor of Political Science in the University of California. While the first volume focussed on Gandhi's encounters and reactions or views about **Civilization, Politics and Religion,** the second volume concentrates on his pursuit of **Truth and Non-Violence.** We have also had a volume on Gandhi's encounters with the horrors of apartheid in his days, or his experiences in South Africa which went to shape his personality as well as the main philosophy and creed of his actions. The author is D.B. Mathur (*Publishers*

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Aalekh). There has been yet another account of Gandhi's experiences in South Africa entitled **Gandhi and the Non-Conformists** by James D. Hunt (*Printed by Promilla & Co. Ltd.*). S.R. Bakshi has brought out a short volume on **Gandhi and his Techniques of Satyagrah** (*Published by Sterling Publisher Pvt. Ltd.*). The same publisher had earlier brought out a volume by V.T. Patil entitled **Studies on Gandhi** – comprising a scientific and systematic assessment of the theory and practice of Gandhism. Gandhiana is thus fairly popular once again, at least with the scholars and publishers in English. There is, however, a strong case for such publications in various other Indian languages.

ABOUT NEHRU

Perhaps the same can be said about Nehru. The *Oxford University Press* along with co-sponsors, the *Nehru Memorial Fund Committee*, has been gradually releasing volume after volume of the **Selected Works of Jawaharlal Nehru** (5 volumes have been released so far, of which we are in receipt of volumes 4 and 5 recently). There is a parallel series of **Nehru's Letters to the Chief Ministers** (Two volumes have already come out). Obviously, Nehru believed in sharing his thoughts with his colleagues through such letters, as he had earlier enjoyed sharing his knowledge of human history with his daughter. Taken together, these volumes throw a flood of light on the various challenging situations, crises and tensions through which Nehru and his team of colleagues, rather his generation, had to wade carefully and vigilantly, both before and after independence, but in a fairly determined manner, as the sub-continent and its diverse people went through the process of transition, through the last stage of Indian struggle, and while laying down foundations of the two new nations. Our democratic aspirations were embodied in the Constitution as well as in the various development plans and philosophies of peaceful cooperation, co-existence, non-alignment, disarmament, and such like burning topics of recent times.

V. T. Patil has also come out with his edited volume of **Studies on Nehru** (published by *Sterling*) which again is a companion volume to his earlier treatise on Gandhi. Prof. Hiren Mukherjee's study of Nehru entitled "**The Gentle Colossus**" first published in 1964 has now been released as a paperback. It does make a very interesting reading through its critical but refreshing evaluation of Nehru, his life and work, his strong points and achievements and his faults and failures, during the span of time when he indeed dominated the Indian scene as a colossus.

SOME OTHERS IN THE SAME MOULD

More recently, we have received a reassessment of a revolutionary, Lala Lajpat Rai, who had a mixture of both socialistic and Hindu influences on his personality and mind and who, at one time, formed the *Trimurti* (Trinity) of Bal, Pal and Lal of the extremist or non-compromising section of the Indian nationalist movement as against the moderates and the rising generation of Gandhians Shyam Nandan Shahi's treatise on **Lala Lajpat Rai–His Life and Thought** is a scholar's attempt to assess and reflect the political and moral creeds of the late departed leader. (*Published by Chanakya, Delhi*).

Some time ago, a volume on Netaji was also in our hands. "**Netaji : A Realist and Revolutionary**" by Amita Ghosh, (*Published* by *Vijayashree Enterprises, Varanasi*).

We also have an *Oxford University Press* released volume on **M. N. Roy**–the first volume of his **Selected Works** in the first phase of his revolutionary encounters and experiences in India and abroad, with the international revolutionary workers' movement including the newly formed Communist International. In his early youth, Roy came to rub shoulders with the high and mighty of the revolutionary workers and national movements, Lenin among them, with whom he shared or exchanged his well-known thesis on the national question or the role of national struggles in the colonies in the context of the search and striving for international unity of workers. Since then, or since the end of the first world war, "nationalism" and "internationalism" have been interlocked in an endless game of controversy and running battle of creeds. Nationalism has been victorious, what with scores of erstwhile colonies achieving their national (bourgeois) liberation, but the dreams of "one world," of international "peace" and the structure of "UN" are also alive and kicking.

Strangely, Roy had left India as a young rebel when Gandhi returned to the Indian shores in 1915. For the next few years, both continued to mould and guide the battles of men and minds on the Indian scene in their own distinct ways : Gandhi by his *Satyagrah* or non-cooperation movement and other activities of social reform or rural reconstruction, while the pen of Roy continued to guide and inspire the more youthful and exuberant elements amongst revolutionaries. Nehru and Subhash Bose and hundreds of others fell in between and grew to their respective statures between these two divergent poles. Sagas of those crowded days, of search and striving, have yet to be recorded.

Then there are other sets of publications which try to deal with the recent and present

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A Long Life of Struggle !

The Pathan Hero

Perhaps the tallest amongst them all, all the leaders of our freedom movement, was Khan Abdul Ghaffar Khan, popularly known as the Frontier Gandhi, founder and leader of *Khudai Khidmatgars* (or Servants of God). His work through this movement brought about a new awakening and resurgence amongst the Pathans (*Pakhtoons*) of the N. W. F. P. and the tribal areas between India/Pakistan and Afghanistan. Also known as Badshah Khan, the grand old man, now in his nineties, is happily still with us.

Recently when he came to India for medical treatment, he was awarded the greatest honour which Free India can confer on any individual, that of Bharat Ratna. But it is an honour which has been given to him much too late for his invaluable contributions long ago. (Ironically at that time he was lying in a state of coma in a New Delhi hospital). Yet forty years ago, an ungrateful nation had spurned and ignored him, forgot his teachings and turned deaf to his pleadings. He was left an exile in his own land, a prisoner of fate, a victim of cruel destiny.

AN INSPIRED MAN

Inspired by his religious faith and fervour, at a very early age he had decided to devote his life to the service and uplift of his people, the proud but poverty-stricken though divided as well as enslaved Pathans. He could have gone abroad for higher studies or joined the army ranks or taken up some other career. Yet his destiny lay elsewhere, in the service of his people, in a life dedicated and full of hardship and struggle.

He has given a brief and simple account of his life and work in his autobiography "**My Life and Struggle**" *published by Jaico* as a paperback about two decades ago, when he came to India to join Mahatma Gandhi's birth centenary celebrations. It is a simple and plain tale of an honest and fearless man, full of humility, yet reflective of his strong character and his unbroken spirit of humanity.

Starting with his programme of education and establishing numerous schools, he also initiated a movement of social reform. All these activities ultimately led to the creation of the well-organised disciplined and dedicated force of the *Khudai Kidmatgars*. Earlier he had been drawn into political activities, almost at the end of the first world war, when the *Khilafat Movement* and *Hijrat* (or migration of muslims to Kabul and beyond) and Gandhi's first non-cooperation movement burst upon the rugged and turbulent frontier lands. He has known no rest since then. Through all his experiences, through all his sacrifices and struggles, he has stuck to a simple and honourable code of conduct, of peaceful protest and resistance, through the moral force, against all types of oppression or corruption, and for amity and friendship amongst all sections and communities. And in this manner, he became the founder and the leader of a well-organised and popular non-violent force, the *Khudai Khidmatgars* which was his *Shanti Sena*, his army of love and peace !

GLORY WAS THEIRS

Perhaps one of the most glorious chapters of our freedom struggle was written during the year 1930 in the midst of a mass struggle when, amongst others, hundreds of Pathans were bravely facing the police oppression, when thousands of unarmed citizens poured into the streets of Peshawar and when, called upon to do so, units of the Gurkha Armed Forces refused to fire upon them. That was non-violence at its height, the peaceful struggle of non-cooperation and civil disobedience in its noblest form. The Frontier Gandhi and his colleagues and followers also saw to it that peace and harmony was maintained between various communities, tribals and non-tribals; and the minorities (Hindu and Sikhs) were not molested or troubled in any way. All the manipulations and machinations of the British authorities and their lackeys were vigilantly foiled. Through these hectic heroic times, the uncrowned king of the Pathans, Badshah Khan, suffered long incarcerations in various jails in hot and inhospitable lands away from home. But his will remained unbent, unbroken and with it or because of it, the spirit of struggle soared high amongst the Pathans.

Soon he was drawn towards the Indian National Congress; he and his *Khudai Khidmatgars* were there when nationalist India pledged itself to the goal of *Purna Swarajya*.

(Continued)

IN SEARCH OF HEROES

(Continued from opposite page)

political thoughts of various makers and moulders of modern India. Amongst this type of publications, there is a recent compact volume by *Sage*: **Political Thought in Modern India**, edited by Thomas Pantham & Kenneth L. Deutsch which merits serious study. With contributions of various authors, this compilation is a bird's eye-view or a bioscopic peepshow of the thought processes and contents of various personalities who have dominated the Indian political scene from the beginning of the century. What a historic century this has been for India ! And for many other nations waking up to their freedom !!

B.H.

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Rabindranath and the Cultural Ecology of India

(A Paper presented by **Prof. Jagannath Chakravorty** *at the All India Writers' Seminar, Calcutta Centre)*

Just as Nature has its ecology, so has a nation. Nature is productive and verdant only when its ecological frame is intact. Floods and droughts, typhoons and earthquakes, locusts and fires destroy this frame, and Nature then becomes barren, dismal and devastated. Similarly, a nation is inventive and prosperous only when its societal and hence cultural ecology is intact. Riots and skirmishes, poverty and over-population, ignorance and inequality disturb the ecology, and the nation then becomes weak, barren and unsteady, and its future becomes uncertain.

There is something common between Nature and human nature. Both flourish in harmony and bring forth the best results when diversities do not clash with the over-all unity, rather contribute to it. All arts are manifestations of the inherent unity of their components. The sense of unity of a nation, which symbolises its ecological balance, is not a geographical or material entity, but a dream substance that resides more in our imagination than in our dwellings and farm-houses. Every nation has a long list of rulers, and some of them are illustrious rulers having left indelible stamps on the minds of all future generations. But the dream substance which goes into the making of a nation is not easy to rule, not even easy to reach or touch. The jurisdiction of a polity is too shrunken to include within it this treasure, and rulers have hardly any authority over it. Only poets and artists, prophets and martyrs have their sovereign laws operating in this sphere. These laws again can not be imposed from above but evolve from within with a prerogative of their own which is all-embracing. This prerogative acts like a command having the urgency of a desire or aspiration and the self-evidence of an aesthetic experience.

INDIA—A NATION & A NOTION

'India' is both a nation and a notion. The notion 'India' is wider and deeper than the mere geographical boundaries of the country. The sense of 'we' and the sense 'our' of all Indians, calls for a sense of common belonging as well as heritage, an undeclared pledge for sharing of common suffering and sorrow, and enjoyment of common glory and aggrandizement. This commonness is similar to

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A LONG LIFE OF STRUGGLE

GAMES OF BALLOT BOX & BETRAYAL

Next came the phase of the politics of the ballot box. It was due to the ground-work done by Badshah Khan and the *Khudai Khidmatgars* that the Congress Party (with which the *Khudai Khidmatgars* were now associated/almost merged) was able to emerge as a strong, in fact, the leading force in the Frontier politics and later in the Assembly. His elder brother, Khan Saheb, was soon called to lead the Frontier Ministry which (unfortunately) had to resign in September, 1939 as a protest against the British Government having dragged India into the war without consulting the Indian public opinion and without conceding the almost unanimous nationalist demand for immediate freedom.

A decade later when, at the end of the second world war, the new Labour Government in Britain slowly prepared its mind to transfer power to India, but when ultimately after a series of conference and confabulations the Mountbatten Plan for the division of the country was evolved and ultimately accepted, Khan Abdul Ghaffar Khan and his *Khudai Khidmatgars* and the Pathans of the N. W. F. P. felt betrayed. A farce of officially conducted and manipulated referendum in 1946, which was boycotted by the Congress and the *Khudai Khidmatgars*, had already sealed their fate. The Pathans and the N. W. F. P. became parts of the new State of Pakistan. As Badshah Khan protested then and later, while the referendum was uncalled for because of the 1937 clear verdict of the people, they were not given the third choice of "independence."

AN EXILE OR AN ALIEN IN HIS LAND

From 1947 till 1987, the Frontier Gandhi has had further long spells of either exile or house-arrest and imprisonment. What an ordeal it must have been ! Yet he has not lost his humanity, his hope and faith in the future of a multi-ethnic Pakistan society and polity of egalitarian Islamic justice. He has not given up his faith in the power of prayer and peaceful but moral resistance to the forces of political oppression, economic discrimination and social injustice. His has been a long life of humility and dedicated service, struggle and sacrifice, perhaps the longest and the hardest of all freedom-fighters and patriots, amongst whom he has been the bravest and the tallest, A living apostle of peace and of non-violence and of freedom, the living legend of *Shanti*, *Ahinsa* and *Azadi*. May he live long !

—Editors

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Rabindranath and the Cultural Ecology of India

a familial feeling manifest among the millions of men and women whose language and habitat, customs, dresses, and food-habits are so different and diverse but who are nevertheless 'we' and claim all the flora and the fauna in a widely scattered neighbourhood as 'ours'. Through a process of long historical evolution, much of which is unwritten and unrecordable, a kind of mental and visionary adjustment has taken place among the vast human masses living to the south of the Himalayas, who within a given socio-cultural parameter are not only tolerant of one another, but feel themselves very much incomplete and unfulfilled without having to share and adjust with the others. These 'others' are also 'we'—real extensions of ourselves.

The adjustment relates primarily to the spirit, and this is a domain where the conventional 'law' or 'order' has no authority, only spirit or vision has its sway. Here Vikramaditya is ruled and Kalidasa is the ruler. Long before Kalidasa, India had produced her ancient epics. It was Valmiki who in the *Ramayana* made his hero Rama journey through the various regions of India. His '*padayatra*' is symbolic and significant. He was mixing with people of all kinds and befriending them despite their diverse differences. He shared the life of a forester, a hillsman, an aboriginal; and Valmiki focussed this commonness with his audience and thus contributed to the cultural ecology called 'Indian'. Thus the great poet Valmiki through his creation of Rama bound our nation together by giving us the bond or commonness of sharing both weal and woe, and living and dying, within a capsule of common aspiration.

POETS MAKE A NATION

The subtle, seismographic changes that take place in the society among its people and their ways of life can be felt early only by great poets and seers intuitively, and after several centuries, some stalwarts among poets or philosophers who can visualise new terms of adjustment, causing new cultural ecology to prevail for the next few centuries. It is they who recreate and preserve the 'nation' and help us bind it fast with new strings that are necessary. A great poet is a sentinel of the nation only in this sense, and Rabindranath was very much the master of our cultural ecology in the modern period.

It is interesting to note that long before the Indian National Congress could adopt any formal resolution on Indian unity and integrity, Rabindranath sang in one of its earlier sessions his self-composed song "We have assembled today at our Mother's call." He harped on the essential spiritual unity of the 'nation' so that its political corollary could be drawn inevitably, He also put to tune Bankimchandra's "*Bande Mataram,*" singing it prophetically, as if anticipating its adoption as the natural song of free India. While doing so, Tagore was definitely contributing to the all-important cultural ecology which the new political era demanded. Without an eco-system of spirit in which the new political aspiration had a place, there could be no political integration and no political freedom of India, and of course no nationhood at all. The eco-system was under stress and strain in 1905, and Tagore reinforced it then with an abundant supply of song, lyric, speeches and ceremonies so that the fissures could be mended and the partition of Bengal nullified for the time being. The eco-system was again under stress in the forties, but alas Rabindranath, our great sentinel-poet had already passed away, and we suffered a major damage to our cultural eco-system and the country was divided.

As in Nature so in human nature, and so also in the national scenery, the optimal balance in the eco-system is an essential precondition for growth, development and prosperity. The imbalance that the Second World War had created in human ecology all over the world, and the disruption and collapse of most of the earlier value-systems in different countries and societies, which resulted as an aftermath, had its impact upon the Indian scene too. The famine, riot, and last of all division of the country into two separate States, India and Pakistan, badly shook the cultural ecology of India. The lines of demarcation just drawn over the map were not enough for the 'notion' to grow of a new unity or integrated whole. We had to have recourse to Tagore again. But Tagore's song "*Jana Gana*" which the truncated State adopted as its new national anthem—it was Jawaharlal Nehru's special favourite—has in it an ironic reference to the province of Sind which is no longer in India but is in Pakistan now ! It reminds one of the painful fact that the old cultural ecology of India which had been evolved during the days of India's struggle for freedom was no longer operative. The same would be true of "*Bande Mataram*" also, which still records in it the old and backdated figure of India's population size of 20 or 30 crores only ! It is not accidental that both our national anthems are some what inaccurate. They are inaccurate because they do not very accurately reflect the present wobbly situation of the nation's cultural ecology.

SUSTAINING OUR CULTURAL ECOLOGY

The lessons of 1905, when Tagore played a vital role in the preservation of the cultural ecology of the people, were not paid sufficient heed to in 1947, when the Poet was no longer there; and today when neither Rabindranath nor Gandhi is in our midst, it is all the more urgent that we should not neglect the problem of our cultural ecology. The cultural ecology of our nation has also to be adjusted ultimately to the cultural ecology of the whole mankind. *(Continued)*

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Rabindarnath and the Cultural Ecology of India

We are yet to evolve an appropriate dream substance to sustain our new national reality. We should recall that our national leaders, Mahatma Gandhi, Pandit Jawaharlal Nehru, Netaji Subhas Chandra Bose, Abul Kalam Azad and Babu Rajendra Prasad, were greatly concerned about the cultural ecology of free India, long before India attained her freedom. They put their minds to the future education, health, industry, planning, and even the question of transfer of power to the masses through village panchayats in a free and sovereign republic. 'Progress' is a very elusive term. It is not a gift from the blue; the masses have to work hard for it, It is very important that the human masses must have an appropriate and helpful ecological frame of culture within which to work, so that the work can be productive and can contribute to the nations's safe landing on the 21st century's helipead.

UNIVERSAL CONSCIENCE

Rabindranath Tagore was a great poltical voice of the universal conscience of mankind. India has always hitched her wagon to the star of eternal value and time. That has always been the strength of India, and will always remain so. She should play her role in the international assemblies in future, keeping in view her unfailing ideal. Today an acceptable cultural ecology for the whole world will have to be evolved by mankind, if it hopes to survive the threat of total nuclear annihilation.

Within the national frame too, we have to maintain a cultural ecology of high quality. For this Tagore has given us the message of 'Eternal Man'. Wile paying tribute to the memory of Raja Rammhbum Ray, Rabindranath said : "From the early dawn of our history, it has been India's privilege and also its problem, as a host, to harmonize the diverse elements of humanity which have inevitably been brought to our midst, to synthesize contrasing cultures in the light of a comprehensive ideal. The stupendous structure of our social system with its intricate arrangement of caste tesifies to the vigorous attempt made at an early stage of human civilization to deal with the complexity of our problem, to relegate to every class of our peoples between their levels of culture, a place in a cosmopolitan scheme of society. Rammohun's predecessors, Kabir, Nanak, Dadu, and innumerable saints and seers of medieval India carried on India's great attempt to evolve a human adjustment of peoples and races. They broke through barriers of social and religious exclusiveness and brought together India's different communities on the basis of spiritual reality.

Standing on the threshold of a new modern, or shall we say a post modern age, we have to judge out national scene anew and think about evolving a new cultural ecology based on the vision and admonition left with us by Tagore. He said : "The ideal of human civilization does not lie in the isolation of independence, but in the brotherhood of interdependence of individuals as well as of nations in all spheres of thought and activity." We must respect the cultural personality of each nationality or nation within boundaries and allow each to cohere into a well-knit structure, and the structure itself will have to be enlivened with a spirit, a dream-substance borrowed from a poet who himself had borrowed from the poets and sears that had preceded him, The most relevant thing for all creative and innovative preoccupations is the cultural ecology of the nation, and it is important, therefore, that we pay enough heed to our Poet of cultural ecology, Rabindranath.

Dr. Jagannath Chakravarty is Professor of English, a poet, critic and translator of repute at the same time. Actively associated with the Asiatic Society, he also works as its Publications Secretary. A founder member of the Indian Writers' Union, he holds charge of its Calcutta Centre.

MOTHER'S CALL

We take pride in publishing two songs composed by Rabindranath Tagore for the Congress sessions. The translations are by Dr. Jagannath Chakravorty.

WE HAVE ASSEMBLED TODAY

(*amra milechi aj mayer dake*)

We have assembled today at our Mother's call
Belonging together yet behaving like strangers
How long can brother live away from brother ?
In the heart of hearts every now and then
Who is calling 'Oh come, Oh come' ?
The call is deep, the call is saddening,
And who can make us deaf to the call ?
Wherever we are at whatever places
Our souls are bound by a bond of love
The bond of soul is pulling us all
The sorrow at heart is pulling us all,
We have overcome fame and overcome shame
We have wiped all tears in our Mother's name.
A new hope will now in our hearts abide
To see our brother on our brother's side,
After years of toil and years of endeavour
We have assembled all, we have
Let us today all sons of a family assembled here
Move together and meet our Mother.

The song was sung on 27 December 1886, at the second session of the Indian National Congress at Calcutta.

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Tagore–The Sunset Years

(A Tribute by the Editors of IBC)

At mid-day on 7th August 1941, the day of full moon of *Sravana* (the month of rains) the Poet breathed his last at his old Jorasanko house, where he had been born eighty years and a few months earlier. In his own words :

"In front lies the ocean of peace,
launch the boat, Helmsman,
You will be the
comrade ever. . . . . ."

Such were his thoughts and his prayers as he prepared himself for the last journey.

"May the mortal bonds perish—
may the vast universe take him
in its arm, ...
and may he know/in his heart
without fear,
the Great Unknown."

(Translation of a song composed by the Poet to be sung at his death, which is sung at his death anniversary each year).

Until a fortnight before the end, the ailing Poet was spending his days in the precincts of his beloved Shanti Niketan where he loved to watch the trees–the *Shimool*, the *mahua* and the *jamun*; and was deeply concerned with the on-set of drought during the summer. He wanted the trees to be saved at all cost. "Plant a tree, a *mahua* tree, so that when it grows, Santal women may gather under it," Such was his child-like innocent wish and advice ! Apart from his literary pre-occupations, he was then once again nursing his little school for children which had since been over-shadowed by the Visva-Bharati. "The children must catch the *feeling of the sound* from the teachers, voice", he would urge. He wanted them to develop a love for language and literature.

But there were other burdens heavy on his mind—the affairs of his Vishwa Bharati, its need for funds which had taken him out on a fund raising campaign alongwith presentation of his compositions and dance-dramas only a few years earlier. On his mind was not only the future of these institutions which he had nursed carefully and lovingly; but also the future of mankind.

The world was then passing through a "Crisis of Civilisation" *(Sabhyatar Sankat)* –the theme of his speech at Shanti Niketan on 14th April, 1941, the Bengali New Year Day. He was utterly disillusioned because of the cynical disregard by the British rulers in India of the "radical liberal values" which had enthralled him when he had heard a speech of John Bright in the British Parliament as a youngman, and which seemed to be the core and the pride of the western civilisation. That civilisation was now in a crisis not only in India, but also in Europe where a pitiles war was dragging on to the bitter end of death and destruction. As for India's future, he was confident that some day, "The wheels of fate would compel the British to give up their Empire. But what kind of India will they leave behind....?" ....What a waste of mind and filth they will leave behind them ?"

It was good in a way that he was not there to see the "stark misery" when finally his prophesy came true six years later in August 1947. The sensitive poet might have suffered the pain and the agony of those years of resurgence, of India's rebirth and the bitterness which was to come many years later in spite of all the hope and optimism.

Only a few months previously, he had composed (and because of physical handicap, dictated)

(Continued)

ANOTHER TAGORE SONG

OH MOTHER THE DELIGHT OF ALL

(ayi bhubana-mana-mohini)

Oh Mother, the delight of all minds of all men
of the world,
Oh land bright with the purest rays of the sun,
Oh the mother of all our ancestors,
Your feet are washed by the water of the blue sea,
And your skirts are green and swayed by the
gentle breeze,
Your forehead is the sky-kissing Himalaya,
Your diadem the white snow.
The first dawn of mankind burst in your sky,
And the first holy hymn was sung in your hermitage
In your forest-dwelling were first recited words
of knowledge,
Religion and poetic tales.
You are the ever-benign Mother, you are glorious,
You are the distributor of food to all nations,
The rivers Ganga and Jamuna are your flowing
kindness,
Carrying the sacred milk of your holy breasts.

(Selected by Dr. Chakravorty & I.K. Sharma)

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a rather meaningful poem reflective of such moods:

"Sorrow's dark night, again and again,
has come to my door
Its only weapon, I saw
was pain's crooked pretence;
fear's hideous gestures
preluding its deception in darkness,
Whenever I have believed in its mask of dread
fruitless defeat has followed.
This game of defeat and victory is life's delusion,
from childhood, at each step, clings this spectre,
filled with sorrow's mockery."

Perhaps it was the combination of his own physical pains and the anguish of his soul at the sorry state of affairs and the dark shadow of senseless destruction in the wanton game of power between nations that had brought forth such outpourings from his heart. He was also conscious of his inadequacies and perhaps his failing powers. Only a few months earlier in January, 1941 he had confessed,

"How little I know of this mighty world ?
Myriad deeds of men, cities, countries ...
have remained beyond my awareness.
Great is life in this wide Earth
and small the corner where my mind dwells."

Such was his humility !

The year 1940, to be exact 7th August, had been a red-letter day in the sunset years of his life, when at a special convocation at Shanti Niketan, the University of Oxford conferred its Doctorate *(honoris causa)* on Tagore, an honour denied to him decades ago, because of the cynical imperial arrogance of men like Lord Curzon who had observed that there were more distinguished persons in India than Tagore. Indeed, the west, especially England, had begun to neglect him earlier in less than twenty years of his winning the Nobel Prize.

In the words of his biographer, Krishna Kripalani—"By 1934, Tagore had become in the West a memory, then a living void. . . ."His royalties had gone down, yet Shanti Niketan needed more and more funds, and badly—it had grown beyond his limited means. And that is what had set Tagore on exploring new modes and avenues of fund-raising. He began training troupes of actors and dancers to stage his plays and ballets; and that is what he actually did when he took his group on a tour of some large metropolitan cities in Ceylon and India, until Gandhi put a stop to these efforts by mobilising some funds and gifting the same to him. But nonetheless these last years were once again full of creative effort until illness struck him down in the early autumn of 1937.

The last few sunset years of his mortal life were no doubt full of poetical creativity and ever fresh efforts in the sphere of performing arts.

1935 saw two new books of poems, *Sesh Saptak* (Last Octave) and *Bithika* (Avenue). Then *Syamali* (or the dark Santal woman, the name he also gave to his newly built mud cottage at Shanti Niketan). Performance of *Saradotsava* (Autumn festival) in Shanti Niketan and *Arupartan* (Invisible Jewel) and a new version of the King of the Dark Chamber at Calcutta.

1936—three lectures at Calcutta and a musical version of *Chitrangda* Dance-Drama, *Nritya-Natya*, a popular ballet performed at Calcutta and Delhi, followed by scores of public meetings at Calcutta; and then *Parisodha* (Retribution) or *Syama* (as it was renamed after the name of the heroine).

Feburary 1937—Another landmark event, when he was called upon to give the convocation address at the Calcutta University. A rare honour. He was the first private citizen to have this unique honour in 80 years of the University's existence and he spoke in Bengali. Other activities followed—Bengali Literary Conference, Parliament of Religions, the inauguration of *Cheena Bhawan* (Deptt. of Sino-Indian Studies) at Shanti-Niketan; among others, each taking its toll of the Poet's strength.

In 1938 was published *Prantik* (The Borderland). This was his offering or a thanks-giving after recovery from a sudden and serious illness in early September 1937, when he lay unconscious for more than two days. The Borderland described his "experience of suspended consciousness" and various moods of subsequent convalescence jotted down as poems.

In spite of growing age and such setbacks to his health, his literary or creative activities knew no limits. About half-a-dozen books were published during this period (from 1937 to 1939) such as: *Khapchhada* (The Odd) poems in humorous vein and in the style of nursery rhymes, illustrated with his own drawing; *Shey* (That One) prose-poems or phantasies, also illustrated with his drawings; *Visva-Parichaya*, a primer on modern science (introducing the Universe); a treatise on the Bengali language (*Bangla Bhasha Parichaya)* and a collection of essays on socio-political themes: *Kalantar* (Changing Age), a compilation of Rhymes and Pictures—*Chhand Chhabi;* a book of light verse *Prahasini* (The Farcical) besides another volume of poems called *Akash-Pradip* (Sky-lamp).

It seemed that his fertile mind and creative pen would know no rest until he crossed "into the ocean of peace." Because, the next year (1940) he was to publish *Teen Sangi* (The Trio) a collection

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of three stories : *Ravi-var* (On a Sunday); *Sesh Katha* (Last word) and *Laboratorie* (The Laboratory). It was also the year when Mahatma Gandhi and Kasturba visited the Poet of Shanti Niketan (in February 1940). The poet saw to it that they got a simple but grand welcome. Gandhi was to call the visit his "pilgrimage", his "home coming."

September, 1940, a month after he had been honoured by the University of Oxford, while on a holiday to Kalimpong, Tagore had another bout of a serious illness, in which again he lost consciousness. He was brought down to Calcutta and after a couple of months there, he shifted to Shanti-Niketan for his last soujourn or rest there. But before the year end, he had poured forth three books of poems : *Navajatak* (The New Born) *Sanai* (The Flute) *Rogasajyaya* (From Sick-bed) and a book of childhood reminiscences *Chhelbela* (Boyhood Days).

These sunset years of his mortal life also witnessed the emergence of the poet as a universal man, a humanist, a visionary and dreamer of world peace and harmony. But since the world was divided and increasingly at war with itself, and since the human civilization itself was in a state of crisis, he could not shed his voice of protest against forces of tyrrany and in sympathy for the suffering humanity. Thus, while Ethopia was under attack, his outraged soul cried out in protest against this rape and the lot of Africa over the centuries :

> With mantraps stole upon you those hunters
> whose fierceness was keener than the fangs of
> your wolves,
> whose pride was blinder than your blighted
> forests. . .
> You wept and your cry was smothered,
> your forest trails became muddy with tears and
> blood,
> while the nailed boots of the robbers
> left their indelible prints
> along the history of your indignity. . .
> And all the time across the sea,
> church bells were ringing in their towns and
> villages,
> the children were lulled in their mother's arms,
> and poets sang to Beauty.

Japans' aggression on China also gave him great pain. A few years later, when the western world had plunged head-long into a war (professed to end all wars, but in fact to cause uptold misery and misfortune to countless millions) his poem composed on Christmas day of 1939 expressed his pain and agony :

> "Those who struck Him once
> in the name of their rulers
> are born again in the present age.
> They gather in their prayer-halls
> in a pious garb,
> they call their soldiers,
> "Kill, Kill," they shout;
> in their roaring mingles
> the music of their hymns,
> while the Son of Man
> in His agony prays,
> "O God, fling, fling far away
> this cup filled with the bitterest of poisons."

This rather long composition found its place in his 1940 book of poems *Navajatak* (The New Born). Such specimens of his writings in the twilight of his life seem to indicate that the bard of Shanti Niketan, of India in struggle and Humanity in its hour of crisis, was not at peace with himself or with the world at large. His ocean of peace, in fact, lay ahead, in the Great unknown !

(Facts and extracts of poems are gratefully acknowledged to the short biography **"Tagore : A Life"** *by Krishna Kriplani, Malancha, (1961) New Delhi.*

ODE TO HIMALAYA —by Allama Iqbal

While Poet Tagore paid his obeisance and homage to the Motherland in his moving songs (and later singing in the same vein, gave us our National Anthem) another patriot poet in north west India, Allama Iqbal (Dr. Sir Mohammad Iqbal) often recalled the grandeur of the Himalayas and the glories of ancient India through his patriotic compositions.

Most of us are familiar with the *Qaumi Tarana* by Iqbal : *Sare Jahan Se Achha Hindustan Hamara* which has been adopted as a second national song/anthem (and which recalled, among other things, that strange mysterious power of India which has enabled the continuity of her culture and people all through the ages). But few may know that Iqbal wrote scores of other compositions in the same refrain. For example, there is yet another *Hindustani Bachchon ka Qaumi Geet* which hails the contributions of Chishti and Nanak and briefly recounts the coming and absorption of various historical tribes into the main-stream of India. Iqbal also wrote about some of the Epic Heroes of India, and what may be called the wisdom of India.

We reproduce here a free translation of his ODE TO HIMALAYA ! (We have taken this from S.M.H. Burney's recent book —**Iqbal : Poet-Patriot of India** *(Vikas Publishers, New Delhi)* with the kind courtesy of the author.

Editors

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ODE TO HIMALAYA

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O Himalaya !
The bastion of this Kingdom !
The sky bends down to caress your forehead.
You are unmarked
by the passing of many thousand years,
ever youthful in time's diurnal motion.
For Moses, Mount Sinai*was a single radiance.
For the man of vision
you are an infinity of effulgences.
For the superficial eye
you are a simple mountain range.
For the inner eye
you are the rampart,
the palace guard.
The book of your life
opens with a reference to heaven.
Your influence
draws man towards seclusion.
Your crown of snow-capped peaks
outrivals the tiara of the sun.
The human age is a moment.
in the eternity of your time.
The monsoon clouds, like tents,
are pitched along your valleys.
Your highest peaks
confer with constellations.
While astriding the earth
you dwell in the heavens.
The rivulet by your side,
breeze-wafted, is your personal mirror,
Like whips, the lightning bolts
are swung by the clouds to override
the wild west-wind.
O mountain range !
Were you built by nature
as playground for her four elements ?
Swaying clouds like mad elephants
file past in a frenzied dance.
In the cradle of the morning breeze
each lively bud
silently articulates :
"Concealed in this natural retreat
I have never known
the virulent touch of the ravisber.
My story is best narrated
through the language of silence."
From your heights
cascade rippling waters,
surpassing the rivers *Kausar* **and *Tasneem*,**
holding a mirror upto nature,
frolicking around the scattered pebbles.
O wanderer !
Touch this poet's lyre with your music,
for he hears your melody
with inspired genius.
When the night's tresses
darken the world,
and the heart-strings are touched
by the resonant waterfall,
then there is silence.
Silence supended like a thought
over the tree's highest branches.
Flushes of the dying sun tremble
like a cosmetic blush spread over your ranges.
O towering mount !
Relate to us the stories of times past,
when your caverns
became the cradle of civilizations.
Tell us about
simple, artless living
unadorned by social graces.
Infuse into our imagination
those mornings and those nights.
O Time !
wind back and retreat into that Golden Age.

*While grazing the sheep of his father-in-law, Moses (13th century B. C.), the Prophet of Israelits, chanced upon the sacred mountain Sinai, where he experienced the presence of God. The allusion is to this legend.
**Fabled river in Paradise.

Dear Reader,

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Yours truly,
The Editor, Indian Book Chronicle, 11, Uniara Gardens, Jaipur 302004

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Rashtrakavi Maithili Sharan Gupta

By Madan Gopal

There is no tradition of a poet laureate in Republican India. But the spontaneous conferment of *'Rashtrakavi'* at a meeting presided over by Gandhiji makes it clear that Maithili Sharan Gupta was worth the laurels.

Third among five surviving sons and two daughters of Seth Ram Charan Das, a trading merchant of Chirgaon near Jhansi in Bundelkhand, Maithili Sharan Gupta was born in August 1886. His family could trace its association with Chirgaon to the year 1580, when an ancestor accepted the invitation of the chieftain, Rao Mokham Singh of Orchha and shifted from Bhander to the new settlement. The family traded in cereals, *ghee* and *gur*. It prospered and even acquired a *zamindari*.

Seth Ram Charan Das loved poetry and himself composed poetry in *Brajbhasha* under the pen-names of 'Kanaklata', 'Hemlata' and 'Swaranlata.' Maithili Sharan's love for poetry was thus inherited. The name given to him by his father — Maithili adhipanandinisharan—was too long. The teacher of his primary school shortened it to Maithili Sharan. It stuck and earned fame.

Maithili Sharan once confided to the writer that it was his father's keen desire that all his children should make a mark, no matter in which field. (Chuckling, he added in jest, "even if it was in the field of thieving"). Younger brother, Siya Ram Sharan Gupta also made a name, but Maithili Sharan Gupta's name marks a landmark in Hindi literature.

BHARAT BHARATI

Honoured by the President of India with a Padmabhushan and a nomination for two six-year terms to the Rajya Sabha, appointed "Professor" by the Banaras Hindu University, with conferment of doctorates by the Agra and Allahabad Universities, he was honoured on his fiftieth birth anniversary in Kashi at a meeting presided over by Mahatma Gandhi—and all these honours for a person who had no formal education are only an indication of the esteem in which he was held. His *Bharat Bharvti* (1912), written to portray the country's degradation, the shattering of its old value systems, the prevalence of ignorance, disease and superstition of a country enslaved and exploited and going on rudderless, was read by hundreds and thousands of people. Some saw in this shades of Gandhiji's *Hind Swaraj*. Parts incurred the warth of the alien authority and were proscribed. During the freedom struggle, there was seldom a public meeting which did dot begin with a recitation of verses from *Bharat Bharati*. Says poet Harivansh Rai Bachhan, "Me father kept a copy of the *Bharat Bharati* reverently alongside the *Ramayana*, and when he died, he gave me his copy. When I die, I shall also pass it on to my children."

The British Collector of the district is said to have prevailed upon Seth Ram Charan Das to enrol at least one of his sons in the school at Jhansi. Maithili Sharan, on whom the choice fell, was more often seen in the cricket grounds or flying kites or playing truant. The parents felt worried that he was getting spoilt. They recalled him home to study Sanskrit and Bengali. The atmosphere in the home was one of piety. Maithili Sharan became acquainted with *Ramayana*, *Mahabharata*, *Upnaishads* and *Puranas*. He was so deeply immersed in the ancient lore that bulk of his work is inspired by episodes in the *Ramayana*, *Mahabharata* and other ancient works, presented by him, of course, in the modern context of nationalism, the freedom struggle and Gandhian ideals.

POET OF KHARI BOLI

What distinguished Gupta's poetry was that it was written in *Khari Boli*, as opposed to *Brajbhasha*. He had sent his earliest poems to the *Bharata Mitra*, whose editor Balmukund Gupta returned them as worthless. He persevered and got encouragement from the veteran Mahavir Prasad Dwivedi, editor of the most prestigious literary monthly, *Saraswati*, of the time. Dwivedi polished his early poems. This was arocnd 1906. Gupta's poems were included in one of the early anthologies of *Khari Boli* poems, *"Kavita Kalap."* A stage came when Dwivedi sent poems by others to Gupta for being polished and called Gupta the *bindi* (mark on the forehead) of Hindi Poetry.

Madan Gopal, former Chief Editor, Tribune (Hindi) Chandigarh is a veteran journalist and writer of long standing His special labour of love has been his sustained effort to introduce Hind writers to the English reading public. His book on Munshi Prem Chand (1964, Asia Publishing House) was one such commendable work.

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THE ROAD

Mulk Raj Anand's

An Interpretation by Jagdish Shivpuri

In '*Untouchable*', Anand had created a Hero who was a victim of injustice, which society inflicted on his entire class. We see the happenings in the context of the central character—his suffering, endurance and refusal to give up in the most strangulating circumstances. The story is contracted within a day, and the chronological duration of a single day assumes the dimensions of Eternity. As in all the novels of Anand, the chronological time becomes a shadow of metaphysical time. The experience of living becomes the experience of the evolution of subjective moral choice against a blind collective will. The hero is not alone but outside his familial setting. The circumstances provide him no support. Like Hardy's Jude, he has to train his own will to stand up to the severity of injustice, which he is too innocent to understand. '*The Road*' is a novel of what Suzanne Langer would call 'propositional relations', which she defines as 'pictures of structures of states of events'.

ROAD AS A SYMBOL

'*The Road*' is a novel which works out its progress on the basis of the symbol. The symbol is the road. The road to progress, the road out of hell, the road built and evolved by the sufferers themselves. Bhikhu stretches out to his full height as the landlord's son cowers back. 'Then he felt he must withdraw before either hand should strike.' Eliot, not a radical writer in any sense, has this to say about common sense : "The function of humanism is not to provide dogmas or philosophical theories... it is concerned less with 'reason' than 'common sense". It is the common sense and sanity of Bhikhu which makes him realize that 'he must withdraw before either hand should strike'. The dignity of Bhikhu reduces his opponents into contemptible worms. He walks away as a king walks away from his kingdom, but he walks away to fresh fields and pastures new. For he is sure of hand and confident in the heart. He is a man who has seen the dawn from the top of the mountain while the jackals he leaves behind are still in the darkness of the valley of habitual custom.

This is a great victory of the novelist that he transforms a failure into a victory. This is also his humanism. Again to remember what Eliot said, "Humanism makes for breadth, tolerance, equilibrium and sanity. It operates against fantacism." *(Quoted by Robert Liddell in 'A Treatise on the Novel' : Jonathan Cape : 1947 : Page 55).*

When the *Chamars* build a road to carry milk from the village to the town, Bikhu does not understand the anger of the high-caste Hindus. "They had never disallowed him to walk on the village earth even if he could never go into the temple." His soul is unsubdued. Fascinated by Landlord Thakur Singh's daughter Rukmani, he knows he will have to suffer, if the half-conscious affection of his bardic love for her were even to flow over the reins of his eyes. 'And yet at the ultimate point of excitement in him, he asked : "Why not ?"

SOME CHARACTERS

Pandit Suraj Mani, the representative of a cruel religion is comic like all such characters in Anand. If the rich are cruel, the priests have always provoked them to be more cruel. But even Suraj Mani is depicted with tolerance. He can enjoy the sensuous joys of nature in spite of his crude sensual nature. "The alacrity of his gait betokened urgency, and he hurried on his naked nimble feet, feeling the goodness of the dew on the little tufts of grass against the soles of his feet". His desire to be seen naked by the village women after he finishes his bath, epitomizes in a single situation the entire exhibitionism of his character. He does not want to wash his hands after toilet with the earth touched by the untouchables. But he is timid at heart like a "lizard frightened of its own shadow".

Rukmani is awakening into youth. "The fleeting impression of someone forcing himself upon her in the night disturbed her, and she vowed in her heart never to wed at all". If her hand had not already been given away ! It was because there was not enough money for the dowry in the family chest. It is decided that Dhooli Singh's son would be accepted for her, and his sister for her brother. It is Dhooli Singh who is organizing the *chamars* to build the road. Therefore the mother of Rukmani says : "To think that we never bent our heads before the Sarkar, and now we have to demean ourselves before this Dhooli Singh, who is almost an untouchable !"

Dhooli Singh knows that Suraj Mani, the crafty Brahmin dog, was at the root of all trouble. He can face reality–'These young upper caste boys were cowardly—even his own sons ! Otherwise there would have been no difficulty about breaking the stones and building the road. They played about with the untouchable boys when the elders were not looking, but when it came to work they became pure Hindus. As though I am not one....All the cowardly ones, all the physically and morally weak ones will soon be left behind. Only the physically and mentally strong, like Bhikhu, will remain and go forward'. (pp. 19/20).

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THE ROAD *(Continued)*

Even Rukmani admires Bhikhu secretly in her heart. Bhikhu feigns courage, but he is really aware of his aloneness on the very earth which he loved and of which he was a child. 'For he realised that mother earth could not feed him if Sajnu and Mahesh and Ram Niwas were going to carry on their vendetta about wages and swoop down upon him from behind the hedges'.

OF REWARDS & PUNISHMENT

The tragedy of caste has acquired a new meaning in the new democracy. Once Anand quoted Gandhiji and said that the "parliament is a prostitute." Even in '*Apology for Heroism*' he has said this. A democracy which cannot safeguard the economic interests of the outcaste is working under an illusion. Religion has played its role in exploiting the untouchables. Now there is the illusion of 'equality before law' and the outcaste has neither the money nor the time to go to a court of law. How can an outcast be allowed to earn money ? That way the 'have-nots' would one day sit with the privileged class. The landlord Thakur Singh says : "Today they are taking the bread out of our mouths. By breaking the stones with the help of Dhooli Singh, they hope to ingratiate themselves with the Sarkar and earn money so that they can buy the status of the twice-born. Already they are having more money than is good for them. And we have less...."

The road becomes a social symbol. The people who make the road are no more field labourers, grovelling on the earth. The lambardar Dhooli Singh sees the importance of the road : "Ohe fool, the milk of the village will be borne to the city and more cash will come to the folk. After the journeys I have made to Delhi in that hard jeep motor of Diwan Roop Krishan, I say it is only roads and roads and more roads and electricity—that will bring prosperity." One is reminded of what Scott Green says in '*The Logic of Social Inequity*': "Out of the social organization of men (one of their important survival tools), developed the necessity to communicate about past and future and distant events : the use of symbolism allowed co-operation and mutual aid." In this context, the building of the road becomes a ritual, which maximizes reward or opens a door in the wall.

Though Bhikhu cannot change the hell in which the ritual of road-making brings punishment, yet the punishment itself proves to be a reward. He moves from the limited area of the village into the wide arena of town life. Though the road destroys his home, it liberates him also, taking him into areas where the centre of the new activity is—the city. It is in this sense that '*The Road*' is a symbolic novel. Suzanne Langer has called Symbolism—'the latest extension of practical intelligence.' The logical aspect of symbols inheres in social communication among actors who share a given conceptual vocabulary. Lambardar Dhooli Singh says : "The road has to be built....And these boys will do the job....You know : no one can enter a little door seated on a camel ?"

AFTER THE TRAGEDY

'*The Road*' shows the breaking of a small family based on custom in the interest of the bigger family of man. The failure of the familial relations in a society based on exploitation is best expressed by the fact that Lachman condemns his own father under the provocation of the Priest, Suraj Mani. Says Lachman, "Panditji, the old man seems to have gone mad."

Bhikhu finds a confusion in his being and broods thoughtlessly on the memories of the other humiliations he had suffered before they had set fire to the houses. Dhooli Singh tells Bhikhu : "What are you saying 'theirs and ours' as though they don't want the road, and we want it. They wanted to build it also, but they do not want you to work and earn money. And all the other things are lies....I am of them, as much or as little as you. When it comes to money, we have to earn enough to survive against the drought. That is the new *Dharma* as I understand it. Not Prayers ! How much does a peasant with ten acres like me earn, anyhow ?"

Landlord Thakur Singh knows in his heart his own complicity in the crime. Only he would not have turned incendiary. All the same, his son knows that his father wanted to destroy the huts of the *chamars*. He has started feeling that it was not worthy of him. Sajnu, the friend of Lachman, also faces the after-effects of his crime. He feels utterly alone : 'And on the way through the lane, he had felt even the children shrinking away from him, the women drawing their head aprons as though he was an utter stranger, and the mangy dogs edging away as though he was coming to beat them' (p 76). He meets Lachman and Lachman makes him yield to the new view-point. For a time it seems everything would be alright.

Suraj Mani changes like a chameleon. He begins to sanctify the whole phenomena of caste Hindus.... "So have you taken all these boys unto you....And a true Karma-yogi have you proved yourself to be, through your devotion to work". 'His eyes brighten as he takes a basket of mangoes from Dhooli Singh's wife. But Dhooli Singh gives a call to Chamar boys, "Come, fall to boys....Come, come Pandit Suraj Mani; otherwise the boys will take the best mangoes away."

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THE PRIEST AT HIS 'GAME'

The Priest provokes the reactionary elements when a democratic government starts taking progressive measures. "Sarpanch Thakur Singh," began the Priest flatteringly, "as the head of the Panchayat, you have to show good sense. These people are condemned by their Karma to work out their doom among the flies and dust of their huts. The reek of their thatched roofs, and the stifling heat, is punishment enough for them....And, our people were wrong in openly refusing to break the stones touched by the Harijans. It is easier for you to flee out of fire than for them to escape from their bad deeds. Always, they will remain tainted by their past deeds, but you are twice born....Now, a purifactory ceremony is necessary. And the shadow of the evil stars that is on your family can only be cured by a special puja...." 'The Landlord gazed at the face of the Priest, unable to believe that Suraj Mani could adroitly manufacture even a situation like this to his advantage'. (p. 41)

The Priest bribes the son of Lambardar himself—Sajnu, who was a friend of Bhikhu, becomes an enemy when the Priest offers him and his mother shelter in the temple. The interest of Sajnu is in the daughter of Dhooli Singh and he is considered almost an untouchable now. Sajnu says to the Priest : "I suppose you think I am bad, but, as you say, those chamars must be taught the lesson of their lives. Both Lachman and I can go and ask their families to leave, since the land on which these huts stand belongs to both our houses". The Priest talks with the typical hypocrisy of the Brahman : "But the wails of those women may bring curses upon your head. To be sure, if you are convinced of the rightness of your resolve, you can inflict what punishment you like upon them. The God Krishan advised Arjun to fight if the cause be just." (p. 43)

Sajnu is a friend of Lachman, and he and Lachman become instruments in the hands of the priest and the landlord.

They do not control the boys. Landlord Thakur Singh even called out in a half-hearted indulgent voice : "Boys, don't do anything rash...." The huts of the chamars are set on fire. Bhikhu's mother wails for her goat which was left amidst the flames. Bhikhu enters the flames and brings the dead goat out. But Dhooli Singh is liberated from the weight of a dead familial set-up. He invites the outcastes : "That rascal Lachman will not be my son again ! And I shall be an outcast for ever. So the house is yours. Come my sons and daughters". He gives away everything he has to the Chamars.

The Priest was constrained to accept the fruit from the Lambardar, knowing the fruits are polluted by the diving hands of the chamar boys. 'At any rate, the taboo of touching seemed to be broken, in so far as the Brahmin was compromised into accepting mangoes handled by the untouchable woman, Lachmi'.

THE ROAD TO LIBERATION ?

Finally, Laxmi herself comes to explain to her son Bhikhu that Dharma is important. The Landlord sends a message through his mother to come and see him. He goes. 'There was no one in the hall, as he entered through the big carved doorway. He asks for drinking water. Rukmani gives him water in a brass cup. Sajnu kicked the brass cup from Bhikhu's hand and sent it flying'. "Our whole house will have to be purified", mourned Sajnu. He does not pay any attention to the fact that the Landlord keeps on saying that he had called him there....'

"Wait, I shall tell father of what he has done. He will be hounded out of the village like a mad dog—soiling the cup !"

'Bhikhu got up, his hands uplifted....He stretched out to his full height again, till the Landlord's son cowered back. Then he felt he must withdraw before either hand should strike.'

'He wiped the smear of blood from his torn lip, turned round deliberately, swallowed his spittle and walked out of the hall. He did not go towards home. Instinctively he went in the direction of the road he had helped to build. And in his soul he took the direction, out of the village, towards Gurgaon, which was the way to Delhi town, capital of Hindustan, where no one knew who he was and where there would be no caste or outcaste'.

The novel holds a hope which did not quite blossom out. And still the way the symbol of the road is developed, it fulfils a meaning in the consummation of the narrative. Intricate propositional relations provide irony by the actual mathematics of action. The vicissitudes of conditions are entirely the creation of characters. It is a long short story, but Anand has the strength of knowing that though the range of the novel be limited, it provides a symbol for liberation. Christ called himself 'the Path'. And the verse from Tagore quoted in the beginning of the book confirms Anand's humanistic realistic approach :

He will pass by this road
And I wait for him :
Many thorns prick his feet,
He is covered with dust,
And I die of shame
Morn and Eve.

Prof. Jagdish Shivpuri teaches English in Siddharth College, Bombay, with a special interest in Contemporary English Literature. He is also an eminent Hindi poet and critic.

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A Capsuled Tale of a City

R. E. Frykenberg

DELHI THROUGH THE AGES : **Essay in Urban History, Culture and Society**

Comments by Satindra Singh

Oxford University Press, Price Rs. 230.

The origin of Delhi is shrouded in mystery. Though it is generally connected with Indraprastha, the fabled city of the Pandavas, by legend and oral history, no direct evidence is available so far to verify and establish that connection. The bardic, Buddhist and Jain literature also frequently mention an urban habitation at approximately the site occupied by Delhi in its several incarnations. But nothing definite can be deduced. No doubt, archaeelogical evidence and recent artefactual finds are constantly pushing knowledge about it further and further back into the remote past, but the mystery about its origin is far from resolved.

THE CAPITAL OF MUSLIM RULERS

It is only with the reign of Prithvi Raj Chauhan (in the last quarter of the 12th century) that Delhi's history finally emerges from the uncertain mists of folklore into the clear light of recorded history. It achieved its historic and central or imperial status only after its seizure by Shams-ud-Din Iltatumush, governor of Budaon, after his master, Qutb-ud-Din Aibeck's death in 1211 A.D.Until then, Lahore was the capital of muslim India, and for sound administrative and strategic reasons.

One was that several years elapsed before Iltatmush was able to occupy Lahore and western Punjab. The second reason was his conquest of Bangal in 1230–31. It secured him the status of Islam's sole protagonist in the sub-continent. This extension of empire, which also extended much further to the east than all the muslim predecessors, dictated the need for a more central point as its capital.

Lastly, cut off from the central Asian homelands, Turkish and Afghan immigrants, equally with new Punjabi converts, were committed to the def-

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RASHTRAKAVI MAITHILI SHARAN GUPTA

What made him popular was not only the simplicity and clarity of his poetry, but also closeness to the common man, his problems and his aspirations. He was an avid follower of Gandhi. When in jail for *satyagraha*, he, like other prisoners, spun 25,000 yards of yarn for being woven into cloth to be presented to Gandhiji on his following birthday, the poet devoting sometimes six to seven hours a day.

HIS THEMES

His *Saaket* (1932) written at the time of Gandhiji's *satyagraha* movement at its peak, is woven round episodes from *Ramayana*, but in the context of modern times. Like his mentor, he believed in *ahimsa*, so much so that, in *Saaket*, he makes Rama harangue Lakshaman, who is angered by Shurpanakha about the importance of *ahimsa*.

When in prison, he wrote *Ajit*, a portrayal of characters from the prison-mates, some of them hard criminals, but with compassion and not hatred. In fact, he used them to arouse them against British rule. In *Kisan*, he graphically portrayed the picture of the poverty of cultivators at the hands of the *zamindars*, traders and the police. He wept at the plight of indentured labourers who went to Fiji. He even wrote a poem on Marx and Jennie !

While his *Arjan aur Visarjan* reflected his insight into the Christian faith, his *Gurukul* was woven round the Sikh *gurus*; *Yashodhara* was based on Buddhism, and *Karbala* and *Kaaba* the story of the martyrdom of Hussain and the ideology of Islam. It may be mentioned in passing that a Muslim friend, Munshi Ajmeri, who had shifted from Marwar, Rajasthan, to Chirgaon, was so close to the family that Maithili Sharan's father had accepted him as his "sixth son." Later, Maithili Sharan wrote movingly about the Munshi.

AN OPEN HOUSE

It is also significant that his house in Chirgaon was often the meeting place for such eminent writers as Ganesh Shankar Vidyarthi, Makhanlal Chaturvedi, Mahadevi Varma, Sumitranandan Pant, Banarsi Das Chaturvedi, Jainendra Kumar, Rai Krishan Das etc., the last being the first to have called him *Rashtrakavi*. When he was a member of Rajya Sabha for two six years' terms, Gupta's home in Delhi was also a place where the litterateurs of the age gathered together.

Maithili Sharan's life was disciplined. Even though it was not mandatory for him to attend the daily session of Rajya Sabha, and Nehru advised him not to strain himself, he seldom missed making his appearance in the house, *albeit* for a half hour. He spoke generally in verse, even on such subjects as the budget, and drew great applause.

(We regret that this matter was inadvertantly left out at the end of Page 211 —Editor)

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A CAPSULED TALE OF A CITY

ence of the new realms as a matter of self–preservation. With the Mongol surge to the north-west, the Rajput fortress to the south and Hindu discontent within, the ideal centre of the infant Indo–Muslim state could no longer be Lahore but Delhi.

LOCATIONAL ADVANTAGES

There were also other weighty considerations in favour of Delhi. Located below the closing arms of the Yamuna–Sutlej and just next to the north-west turning of the Yamuna–Ganga Doab, the city lay within easy reach of these major sources of agricultural production. Moreover, the Yamuna was navigable the year round as far as Delhi, boats of up to 100 tons could provide goods from the extensive hinterland of the Gangetic plain in the east. Also serving the city, with convenient access to agricultural products, were imporant highways connecting it with Agra, Lahore, Ajmer and Patna.

The lay of the land around Delhi – the Aravalli heights for commanding position, rocks for stone quarries, and the river for water supply, navigations and defence from east – also provided a convenient command post for both a firm internal control and a strong external defence. Between exertions of sufficient control to maintain rulership over the dominion south and eastwards across one of the largest alluvial plains, all the way down to the Sundarbans on the Bay of Bengal, and an extension of force north and north–wards beyond the Khyber to the Kabul gorge, a certain careful balance of resources was required. Delhi provided the crucial fulcrum for such a balance.

Its location was also ideal for defence, with the Ridge on the north, the Yamuna on the east and South. It could not, therefore, be easily outflanked by the enemy, nor its citizens forced to surrender, because of shortage of water and other essential consumer items, the basic pre–requisites for the ruler's sway being the command of human and material resources on the imperial scale.

A site further north gave less access to the south and south–west. Sites further south were liable to be cut off from the north. Delhi was, therefore, both a springboard for north–west for further advance and a link with their power–base in the north–west from where they came. Moreover, its less stable eastern half could be kept under surveillance, and the marshy regions to the south and towards Rajasthan could be patrolled and watched. When Mohammed Shah Tughlaq moved his capital to Daulatabad in 1327, he soon realised that he could not control the north, and returned to Delhi wiser.

DELHI'S MYSTIQUE

The mystique and prestige which grew around it with the passage of time made Delhi the "natural" choice as the capital. Any ruler of Delhi was thought to hold the chance or the right to be the (eventual) ruler of Hindusthan, while another who ruled over its large areas was not considered to hold a secure and true sway until he also held Delhi. It was because of these inbuilt historic compulsions that the mighty Mahrattas and the unabashed British empire–builders were constrained to pay court to the phantom (Later Mughal) emperors and act in their name to bestow a semblance of legitimacy to their otherwise patently predatory and arbitrary acts.

However, according to Percival Spear, the capital, which was moved to Delhi (by the British) from Calcutta to bring it closer to the hinterland of India and for strategic reasons in an earlier historical context, do not hold good since the partition of the Indian sub–continent in August 1947. Although costs and rival claims may militate against any early change, historical forces have a habit of being persistent,, if somewhat slow working. Otherwis, he says, Delhi has no special endowment as a religious, economic or industrial centre.

According to the learned professor, therefore, Delhi is now an artificial capital in a sense that it has never been before. Nearly a 'frontier city', it continues – and grows – partly for reasons of prestige, partly for fear of the expense of removal, partly for a lack of consensus on an alternative site, and partly by the dead–weight of habit. "These considerations," Prof. Spear observes, "are mainly negative. The city's continuance as a capital, therefore, depends on the lack of a strong case and will for another site. Such cases often arise in time of crisis, after being dormant for many years." . . .

This is the story of Delhi (culled in a capsule form) as told by nearly two dozen scholars who participated in an international conference held in honour of Prof. Percival Spear on the campus of the University of Wisconsin–Madison for two days in the fall of 1979. Most of the participants were his former students. Prof. Spear, who died in 1982, it may be recalled, taught modern Indian History at St. Stephen's College, Delhi, for nearly three decades; and was generally regarded as the dean of historians of South Asia.

The papers which they read at or submitted to the conference have now been brought together in this volume. All are, however; not of uniform quality. The papers by A.K. Narain, M. Athar Ali, Bruce B. Lawerence, G.Z. Refai, Samuel V. Noe, Narayani Gupta, Barbara D. Metcalfe and V.N. Datta are pedestrian, if not puerile. But the reader will be more than compensated by Frykenberg's Introduction and Spear's "Delhi – The 'Stop–Go' Capital: A Summation". One wishes, however, that the editor had been more discerning.

S. Satindra Singh, a Delhi based journalist, has been long interested in the history of Delhi. (Note: We did not receive a review copy of the book. Editor)

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Islam : Religious History & its Economic System

Edited by Khurshid Ahmad

FIRST INTERNATIONAL CONFERENCE ON ISLAMIC ECONOMICS : **Selected Papers**

Amar Prakashan, New Delhi, (1984) 390 pages. Price Rs. 175.

Comment by M.S. Agwani

Like other religions, Islam provides a normative code for its adherents. It also lays down rules of conduct concerning social and economic relations. The most notable among the latter are prohibtion of *riba* (usury) and payment of *zakat* (poor tax). While pious Muslims throughout history have zealously tried to live up to these principles, the not-so-pious ones have equally zealously sought ways and means to evade them. When the ruler happened to ba a Muslim, as was often the case in the Muslim world, his legal apparatus took cognizance of these principles. On the other hand, if the ruler also happened to be a strict upholder of Islam, as was rarely the case, he would enforce these norms with an iron hand. However, there is no historical evidence of Muslim scholars applying their mind to *'Islamic Economics'* any more than they wrote on *'Islamic Mathematics'* or *Islamic Physics'*.

Reasons For New Interest

There are at least two reasons why 'Islamic Economics' has, of late, become a subject of interest among a section of Muslim scholars. First, in most of the contemporary Muslim states—as also in other Third World countries—there is a growing trend towards the involvement of masses of people in the political process. This in turn has given rise to public debate on issues of state policies and, more importantly, of political legitimacy. All this inevitably raises the question of values. At opposite poles in this debate are the *Islamists* and the *Modernists*. The extremists among the former take a totalitarian view of Islam encompassing all spheres of human life, including the economic one. The strict modernists, on the other hand, stand for complete separation of religion from politics.

The seco nd reason, bearing more specifically on the current spate of writings on Islamic Economics, is linked with the oil boom of 1970s. The major benefic aries of the oil bonanza in the Arab world were the countries which have been traditionally conservative and paternalistic, and hence anxious to counteract internal as well as external pressures for social and political change. They are also the ones which have invested the most in transforming Islam into a protective shield against change. The entire operation is being led by the Kingdom of Saudi Arabia.

SAUDI ARAB PERCEPTIONS

The book under review, comprising papers presented at the First International Conference on Islamic Economics held at Mecca in February 1976, reflects more the interest of Saudi Arabia in projecting itself as the upholder of Islamic values than a scholarly effort to come to grips with the economic or moral problems afflicting the Muslim world today, not excluding Saudi Arabia. The eleven papers presented here are written by Muslim scholars from different countries, the common thread being the belief that the essentials of an *Islamic Economic System* are clearly laid down in the *Quran* and the Prophet's Traditions. The papers focus on topics such as Islamic approach to human welfare (Anas Zarqa), interest-free banking (Uzair and Abu Saud), *zakat* and fiscal policy (Faridi), and Islam and economic development (Khurshid Ahmad). Najatullah Siddiqi gives a fairly comprehensive survey of contemporary literature on Islamic Economics.

Understandably enough, most contributors have steered clear of empirical evidence from contemporary Muslim practice, taking refuge in theoretical formulations. But the common assumption underlying these formulations, suggesting that Islam offers the blueprint of an economic order free from want, is unwarranted. This point is corroborated by no less a person than Abul A'la Maududi, the founder of Jama'at--Islami, as cited in Najatullah Siddiqi's survey article. Explaining the Islamic standpoint on family planning, Maududi refutes the argument that the small family norm might facilitate better nourishment and education of children by highlighting "the beneficial effects of adversity and want on human character".

Curiously, a major exercise in Islamic Economics such as this makes no mention at all of the institutions of slavery and spoils of war, both of which find ample support in Islamic theory and practice.

H. A. Rose

RELIGIOUS HISTORY OF ISLAM

Amar Prakashan, Delhi (1984) 210 pages. Rs. 95.

The title of this book is rather misleading. In fact, it is part of a three-volume study titled *Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province*, originally published

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in the later years of the last century. The author has admittedly drawn on the Census Reports of 1883 and 1892 prepared respectively by Sir Denzil Ibbetson and Sir Edward Maclagan.

The book is a useful source of detailed information on educational system, sects, *Sufi* orders, shrines, customs and practices of Musim inhabitants of the region.

The uninitiated must, however, be warned to use this book with utmost caution, if only because of its countless printing errors. Even the publisher's one-page Foreword has no less than a dozen mistakes. Elsewhere, 'Muslim' has been spelt variously as Moslim, Moslem and Muslem; 'paternalism' as patranalism, 'whole time' as hole time; 'Adam' as Adom; 'Hanbalites' and Ilambalites; 'patron saint' and so on. The author himself has not escaped the publisher's ravage : in the Foreword, he is introduced as member of the IAS, while the blurb describes him as belonging to the heaven-born ICS. By his careless handling, the publisher has virtually murdered an otherwise informative work. The book carries no index.

Dr. M. S. Agwani, Professor of West Asian Studies (JNU) has recently taken over as Vice-Chancellor of the Jawaharlal Nehru University, New Delhi.

Muslim Education in India : Some Facts and Trends

S. Shamim Shah (Director)

SURVEY REPORT ON MUSLIM MANAGED EDUCATIONAL SCHOOLS AND COLLEGES IN INDIA

Hamdard Educational Society, New Delhi, (1982–83) pp. xxiv+226.

Reviewed by Diwakar Khare

This rather revealing report presents results of an educational survey on schools and colleges *maintained and managed by the muslim communities* in different parts of India. The results of the survey have been divided into two sections. In the first section, the survey results are in respect of muslim-managed **schools** and in the second section, these have been presented for muslim-managed **colleges.**

A SURVEY OF QUALITY AND FACILITIES

It is assumed that the muslim population of India is educationally backward in comparison to other communities or sections of the population. To assess the significance of this assumption, a large-scale survey was conducted to study the education levels of muslim schools and colleges in India. The level of education of various institutions is chiefly evaluated with special emphasis on science education in terms of quality of teaching, educational facilities, performance of students, financial requirements and their availability, standard of curriculum, medium of instruction, library facilities, availability of equipments in laboratories, and so on.

A list of 590 **Muslim Schools** was prepared in 15 States and one Union Territory, partly by the National Council for Education Research and Training (NCERT) and partly through advertisements in the national daily newspapers. In the later approach, the institutions were requested to supply their names and addresses.

A **comprehensive questionnaire of 64 items** was prepared so as to fulfil the objectives of the survey by calling for information from the schools. **Out of 590 schools approached, 468 schools returned the filled-in schedules.** After scrutinizing them, 38 schedules were discarded as they were not filled in properly. Thus the report is based on the **results of 430 schools.**

FINDINGS :

(A) *GENERAL MATTERS & FINANCES*

First, we may highlight some of the survey results for muslim schools.

It is an encouraging development and a hopeful trend that **269 out of 430 schools have been established since after independence,** while 143 were established between 1901 to 1947. The remaining 18 schools were established before 1901. This shows a **greater awareness among the muslims**, since after independence, to participate in the educational process and to manage their own institutions. There is yet another interesting feature. Among these 430 schools, **202** have **co-education**, a fact which may surprise many sections of the community as well as critics; 143 are exclusively for boys and 85 are exclusively for girls.

Many schools are open to non-muslims especially in respect of middle or high school levels. The total enrolment in all the schools is 2,64,674. The number of **muslim boys** in these schools is 1,46,095 (55.2 per cent), of **muslim girls** 75,678 (28.6 per cent) and **others (boys or girls of other communities)** are **42,901 (16.2 per cent)**. This may also be taken as a healthy trend. The comprhensive information regarding the distribution of students by religion, sex and levels of education is provided in table 1.

Library being one of the most important parts of modern education, in the present study, **the adequacy of library facility** was judged by the size of library in terms of space and total number

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of books. Survey data have shown that most schools have their own libraries; but 50 per cent libraries are of small and medium size. Only 18.6 per cent schools do not have a library each, and about 22 per cent schools do not have a separate space for a library. The libraries in these schools usually contain from 1,000 to 5,000 books and above.

If the progress of a school library is to be measured in terms of the number of books purchased per year, then we find that 35.3 per cent schools purchase upto 100 and 18.6 per cent between 101 to 200 books respectively. But 14.3 per cent schools purchase over 200 to 500 books and only 5.6 per cent of them more than 500 books.

Financial resources constitute the most important factor to run the schools smoothly. But we find that **the major source of funds flows from the state governments.** (The data of 4 years information regarding the sources of funds are shown in table 2). The table, however, reveals that the number of schools getting government grants has not improved or changed much. In 1977-78, 65.3 per cent schools were receiving state governments, grants and 15 per cent were un-aided. After three years, these figures were 67.6 per cent and 13.2 per cent respectively. This may show a poor rate of growth of these schools in terms of government finances, but none the less, there is the overall and unavoidable dependence of muslim schools on grants.

(*B*) *TEACHING MEDIUM AND PERFORMANCE*

The teaching of languages and the **medium of instruction** are some of the most important and controversial subjects of educational curriculum. The teaching of languages in the schools varies according to the level of education. Up to the middle school level, 90 per cent schools have adopted the **three language formula.** These schools have included English and the regional language, in addition to Urdu. At the higher secondary level, the burden of three languages has been reduced to only two. The students are left with the decision to choose any two languages. The medium of instruction of these schools is either Hindi or English, Urdu or the regional language.

The performance of students shows the actual functioning qualities of these schools. There are 159 schools with senior secondary level. The data collected show that results have gradually improved in the secondary schools from the year 1977-78 to 1980-81.

Moral and religious education with a secular view is also provided to the students of about 50 per cent schools. About 138 schools have prescribed books for moral and religious education, whereas only 82 have prescribed a syllabus.

(C) SCIENCE EDUCATION

One of the important objectives of this study was to evaluate the status of science education in these schools. At the higher secondary level, science is taught only in 28.4 per cent of all the schools.

Science education is experimental and highly practical. Without the practice of experiments, students cannot understand the fundamentals of science. This practice is possible only in a laboratory. An **adequate laboratory** must have sufficient number of equipments. According to the survey data, 35 per cent schools face deficiency of apparatuses and instruments in the laboratory.

Performance of students at the high school examination in science and mathematics leaves much to be desired. The results of science subjects and mathematics are almost similar. In most of the schools the number of students securing more than 60 per cent marks was up to 10. In 1977–78, nearly 50 per cent schools had no students securing 60 per cent marks in science and mathematics. However, this negative trend was some-what reduced in 1980–81. But overall, students of these muslim schools do not appear to be doing well in these subjects.

Teaching of science also requires **qualified and trained teachers.** As the survey shows, out of 1,622 science teachers, 1,249 (77 per cent) are trained and 373 (23 per cent) are untrained.

A very small number of schools have the advantage of getting **special grants** for science teaching. The amount of the grant varied from Rs. 1,000/–to Rs. 2, 000/–per annum, which may not be considered very high.

(*D*) *WOMEN'S EDUCATION*

The present condition of the education of muslim women is also very important and worth while to study. The data show that out of 430 schools, only 85 (19.8 per cent) schools are exclusively for girls; but surprisingly 202 (47 per cent) are co-educational. **The enrolment** in these schools is 75,678 (28 per cent) of the total enrolment of the schools surveyed). The enrolment is at the peak at the middle school level i. e., 27,536 (36.4 per cent), which drops to 18, 116 (23.9 per cent) at high school and to 4,622 (61 per cent) at higher secondary level. The main reason for the drop-outs is stated to be the early marriage of girls.

The **curriculum** of girls' schools is similar to that of boys. However, home science and some of the crafts are more popular among the girls. Performance of girl students, on the whole, is better than of the boys at all levels, and particularly in the Boards' final examinations.

(*Continued Overleaf*)

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MUSLIM EDUCATION IN INDIA (*Continued*)

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COLLEGE EDUCATION : GENERAL FEATURES

The broad objectives of the muslim (managed) colleges are similar to those concerning schools. Out of 44 colleges (which reported), 22 colleges have secondary sections also with degree classes. whereas the rest of the colleges have only degree sections. Ten colleges are exclusively for boys and 9 are exclusively for girls, while 25 colleges are co-educational. This situation should be an eye-opener for opinion leaders or policy matters.

Only six colleges were established before independence and the rest (as many as 38) have come up after independence. Isn't that creditable ?

MORE NON-MUSLIMS IN MUSLIM COLLEGES

The data show that the number of muslim students nearly equals that of non-muslims at the junior level (i. e. XI, XII standards). The picture at the degree level is different. In fact, it reveals that these muslim (managed) colleges cater more to the needs of non-muslims The enrolment of muslim boys is 11,708 (32.1 per cent), muslim girls 3,045 (8.3 per cent) while students of other communities in these colleges number 21, 755 (59.6 per cent). This fact also admits that fewer number of muslim students manage to continue with their education at higher University levels. This trend also shows that neither the non-muslim students hesitate to join, nor the managements avoid enrolling students of other communities.

English is the main language for instruction in the colleges. English alone is a medium of instruction in 14 colleges. Others use English with Hindi, Urdu or a regional language. Urdu *exclusively* is the medium of instruction in only 3 colleges. (Since we have got used to associating such languages with teachers of different communities, this is also an interesting fact to note).

TEACHERS : Most of the colleges have 20 or more teachers. In 10 colleges, the number of teachers is more than 60 each. About 40 per cent colleges have one to two teachers with doctorate degrees, while 30 per cent colleges have no teachers with a doctorate degree.

Performance and Other Matters

The **performance** of students in final examination of 1980 has revealed that the performance of "arts" students is better than that of science and commerce students.

Libraries are available in all the colleges. The number of titles in libraries varies from 5,000 to 20,000 and above. Magazines and journals of English, Hindi, Urdu and regional languages are subscribed to.

The main **sources of funds** for these colleges include grants from the State Governments concerned and/or the Central Government and the University Grants Commission. Some colleges have other sources also, e. g. aid from **Waqfs** and Trusts etc. The amounts received by these colleges vary from Rs. 50, 000/–to Rs. 3,00,000/–and above.

The percentage of drop–outs from class XI to the final courses among muslim students is very high as compared to others. This information is revealing and worth consideration. The main reason is explained to be **the socio-economic background** of the student's family. Non-availability of job-oriented courses also makes higher education of comparatively little interest to the students.

The survey has brought out some very interesting trends of the advances and problems in the field of muslim education in India.

On one hand, muslim children and young men or women are coming forward to share the benefits of modern education. The state/central governments are not lagging behind in their support to the community's own efforts. What is more important perhaps, these institutions are open to all sections or communties and even cater for co-education.

(*Diwakar Khare is in the Department of Statistics, University of Rajasthan, Jaipur.*)

Table 1

Distribution of Students by Religion, Sex and Levels of Education

Religion and Sex	Level of Education				Total
	Primary	Middle	High School	Higher Secondary	
Muslim Boys	35,699	60,941	38,921	10,534	1,46,095 (55.2)
Muslim Girls	25,404	27,536	18,116	4,622	75,678 (28.6)
Other religions	2,330	15,802	15,965	8,804	42,901 (16.2)
Total	63,433 (24.0)	1,04,279 (39.4)	73,002 (27.5)	23,960 (9.1)	2,64,674 (100.0)

(*Also see Table 2 on next page.*)

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Autobiographies of Some Indian Women

Comments by Mohinder Singh

"If the need ever comes, I would without hesitation bid good-bye to my doting husband and to my sons, only to be allowed to remain what I was, a writer," says Kamala Das *(My Story, 1976)*.

In a similar strain speaks out Amrita Pritam *(Revenue Stamp, 1977–original Punjabi)*: "The pen was the decisive factor in my life. Other interests only served as manure to germinate the seeds that bore fruit in due course."

The two premier women poet—novelists and autobiographers evidently seek identity and fulfillment through their lifetime literary work. Parents, husbands, children, lovers, all other things—persons, possessions—come secondary.

THEIR COMMITMENTS

Fiery freedom–fighters, Durgabai Deshmukh *(Chintaman and I, 1980)* and Kamaladevi Chattopadhyay *(Inner Recesses Outer Spaces, 1986)* are fully immersed in public activities, with no inconsiderable part given over to women welfare and uplift. Durgabai's short account (written under the emotional stress of a loving husband's severe illness) duly dwells, upon her happy home life with Deshmukh. Yet her paramount concern with the poor is apparent all through; a kind of Indian Beatrice Webb. Kamaladevi blanks out much of herself as wife, mother, householder—the feminine part – in favour of public work and such wider interests as arts (dance, drama, music) and crafts (decorative, artistic).

Shudha Mazumdar *(A Pattern of Life, 1977)*, Dhanvanthi Rama Rau *(An Inheritance, 1977)* and Renuka Ray *(My Reminiscences, 1982)*–incidentally all married to civilians–see themselves as combining substantial social, political contribution with what goes under the name of committed housewives. Shudha excels in drawing pen-pictures of the Bengali home life, the well-to-do variety, as lived in the first quarter of the twentieth century. Dhanvanthi's narrative is a felicitous mix of household goings-on with her subsequent pioneering venture in the field of family planning. Renuka's account spells more of her life in political and public spheres.

A PRINCESS & THE MAHARANI

Gayatri Devi's *'A Princess Remembers : Memoirs of the Maharani of Jaipur' (1976)* and Vijayraje Scindia's *'The Autobiography of the Dowager Maharani of Gwalior' (1985)* are a class by themselves. Both acknowledge assistance of professional writers : Santha Rama Rau and Mohan Malgonkar respectively. (Literary collaboration in autobiography has its pitfalls, but seems to have worked to advantage here). Both books are published abroad, enjoying excellent printing and get-up.

The two lives intriguingly share numerous similarities. In fact, it is easier to pick up similarities than spot out significant dissimilarities. Born in the same year, 1919, and rather skinny as girls, they turn out beautiful and charming. Get married (notches 'above', when their mothers had married for love, notches 'below') to dashing, horse-loving, plane-flying, politics-shying rulers of two important north Indian states. Both lovingly idolize their husbands—to the exclusion of all other men, and nostalgically recall their blissful married days. Palaces and retinues, fabulous jewellery and clothes, presents and parties, shoots and shows proliferate. Summering in Europe, wintering in Calcutta,

(Continued overleaf)

(Continued from page 220)

MUSLIM EDUCATION IN INDIA

Table 2

Distribution of Schools by Sources of Funds over Four Years

Year	Sources						
	State Govt.	Central Govt.	Local Self–Govt.	State/ Local Bodies	Un–aided	No information	Total
	(No. of Schools)						
1977–78	281 (65.3)	2 (0.5)	14 (3.3)	6 (1.4)	65 (15.0)	62 (14.5)	430 (100.0)
1978–79	288 (66.9)	2 (0.5)	16 (3.7)	7 (1.6)	63 (14.7)	54 (12.6)	430 (100.0)
1979-80	293 (68.1)	2 (0.5)	15 (3.5)	6 (1.4)	56 (13.0)	58 (13.5)	430 (100.0)
1980–81	291 (67.6)	2 (0.5)	15 (3.5)	5 (1.2)	57 (13.2)	60 (14.0)	430 (100.0)

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Bombay. Purdah-free girlhoods succeeded by public-veiling as maharanis within their states, followed by final purdah-discard under pressure of politics and times.

Both had the misfortune of becoming widows, somewhat prematurely. Both are agitated over the way princes have been divested of their powers and privileges, and that going back on the pledged word over privy purses. Ultimately, both plunge into politics (chalking record election victories in the process) and somehow gravitate to the 'non-power' side. Both undergo physical privation coupled with humiliation during the Emergency. Even share the same ward in Delhi's stuffy Tihar jail; while busying themselves being helpful to their female prison-mates. And as luck would have it, both are currently plagued with property wrangles and legal disputes with their sons, true or step ones. Both are women of uncommon ability and stamina, and their presence has not remained unfelt on the national scene.

AN OLD EXCEPTION

There are hardly any autobiographies (in English, original or translated) written by housewives as such, with the known exception of Lakshmibai Tilak's *'I Follow After' (1950)*. It is a lively, heart-warming account, but then it pertains to a period some hundred years ago.

Autobiography, for women as compared to men, seems a more hazardous undertaking. More so for Indian women, weighed heavier under the cultural mores of feminine self-denial and reserve —in any case, a more shame-oriented society. That possibly partly explains why so few have been written – hardly a dozen significant ones against a couple of hundreds by men—despite Indian women's high-level participation in political and other forums. It may well be that a goodly number is in the pipeline. Perhaps a spurt some day. There is the world-wide movement towards female equality, at least a better understanding. A keener search for feminine identity. Educational advancement, economic openings, and a spreading consciousness of their rights favour such a mode of writing. The urge to unburden oneself, for one's own good; maybe, also for the good of sister-kind.

IN TWO BROAD STREAMS

Women's autobiographies could in a manner be identified as flowing broadly in two streams; possibly the same holds good for autobiographies of other disadvantaged groups. Of course, the world over, there are many women's autobiographies that defy any rough-and-ready categorization; yet the Indian ones can be usefully discussed under two major heads. There are those termed as the writings of protest where the author's relationship with the world—the male dominated at that—forms the prime subject for scrutiny and likely unrest. Femaleness of the writer *vis-a-vis* masculinity of the outside world constitutes the core. And the second stream, where one's feminine existence is, more or less, accepted on the prevailing societal terms. That does not preclude fighting for the betterment of women, more so the needy or distressed, much in the manner a male liberal reformer may also proceed. But that's intrinsically different from one's own life-struggle borne out of being feminine.

KAMLA DAS & AMRITA PRITAM

Autobiographies of Kamala Das and Amrita Pritam, the two premier poet-novelists would fall in the first category. The authors' primary grievance or protest, it seems, is against being grossly misunderstood by the surrounding male-valued world. Kierkegaard's words possible convey it best: "People understand me so little that they do not even understand when I complain of being misunderstood". Our two heroines do flout some ground rules; lovers alongside husbands, or otherwise living in sin. Amrita,a Sikh, is a chain-smoker. Both love 'a drop of drink'. As writers, both are accused of salacious writing. To them, they are entitled to live their private lives as they please, especially when their sex life claims to be informed with higher values of love (love welded to feelings than sensations). They rate themselves as essentially moral, upright beings; and most unjustly taken as lecherous, profligate.

Both women voice their distress at being unfairly harassed; often their worst tormentors are those horny males whom they have rebuffed.

> "I was never a nymphomaniac. Sex had no interest for me except as a gift I could grant to my husband to make him happy. A few of our acquaintances tried to touch me and made indiscreet suggestions. I was horrified. When I showed my disgust at their behaviour, they became my bitterest enemies and started to spread scandals about me. If I was really promiscuous and obliging, I would not have gained the hate and the notoriety that my indifference to sex has earned me."

While Kamala is reasoning like this, Amrita moans. "From the day I started to write, these voices of derision have always been with me. Perhaps they will always be there for ever and ever. When my heart is heavy with such filth and calumny against me, all I simply do is write a poem." She relates how she was denied membership of a writers' delegation to USSR because some fellow-delegates put in a plea "that if Amrita Pritam is included in the delegation, their wives will insist on their withdrawal."

Lillian Hellman, the writer-dramatist, lived a similar unconventional life. Presumably she was lucky to live in the more permissive West. Her autobiographical writings speak of her political persecution of McCarthy era but nowhere of any whispering campaign on matters of sex.

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AUTOBIOGRAPHIES OF SOME INDIAN WOMEN (*Continued*)

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The two books are written in a sort of self-defence, Kamala defending more from a woman's angle, Amrita from writer's. Kamala's account is enlivened with colourful descriptions and dashes of wit; Amrita setting something of a plaintive tone. One is not sure whether they did succeed in their immediate aim. Kamala emerges perhaps with an uglier name, while Amrita's detractors don't seem to have been silenced in any noticeable way. That's the autobiographer's dilemma; not only telling the truth but convincing others, he is telling it, handicapped by the popular impression that autobiographers ordinarily confess to things from the telling of which the sting has already gone.

THE OTHER GROUP

The other group, these autobiogr phers are not much in personal revolt against the surroundiug male—ortented world. Of course, stirred with sensetivity and a public conscience,—they do their best to improv the general lot of women –widows, purdan-ridden, or untouchables; abandoned fallen, or jailed; racked by dowry demands, child marriages, unwanted pregnacies or other horrors, parttcularly visited by men; or plain discrimination in education, health, inheritance. or economic openings on score of sex. Our heroines have emancipated themselves, each in her own specific way, often lucky in an encouraging father or spouse—to satisfying outside presence. Yet, they are essentially operating within the traditional social framework and power structure. And without forsaking (in any case, not challenging) the accepted role—surely enlightened—as daughters, wives, mothers.

Ideals of Indian womanhood, including the exacting ones of a daughter-in-law, are combined with expanding outdoor work. Usually, it begins with participation in the country's freedom struggle or welfare work, or both. More to meet an inner urge for fulfillment than any serious search for a regular career. In due course, this develops into a life-absorbing whole-time mission; as in the case of Durgabai and Kamaladevi, or even Renuka.

Shudha and Dhanvanthi start much late. Some twenty-thirty years of conventional married life elapse. And when the wifely wanderings (accompanying their transferable spouses) almost cease, determinedly take to good causes. Dhanvanthi in a persistent efficient manner led the then controversial but much needed family planning programme. Shudha's forte was women uplift in rural Bengal. (Her autobiography, however, stops midway, just as she is entering the field of public work).

Gayatri Devi and Vijayraje plunge into politics (some charity ventures in between) after years of living as full-blooded maharanis. They were perhaps getting satiated with princeiy living, itself on its historical decline. Possibly, as widows, their individualism increased, no longer overshadowed by their high-profile husbands. Both women presumably conscious that with their personalities and capabilities, they harbour a potential yet untapped.

FROM ALL OVER INDIA

Our women autobiographers aren't bunched in any particular region. They come interestingly, rather equitably, from all over India : Kerala (Kamla Das), Punjab (Amrita Pritam); Andhra (Durgabai Deshmukh), Karnatka (Kamaladevi Chattopadhyay), Bengal (Shudha Mazumdar, Renuka Ray), Kashmir (Dhanvanthi Rama Rau), Baroda/Cooch Behar/Rajasthan (Gayatri Devi), and Nepal/Madhya Pradesh (Vijayraje Scindia). However, the sizeable Muslim community remains unrepresented. A Muslim woman's venture into autobiographical field may well encounter stricter cultural blocks. No one is there from an untouchable, a backward tribal, or any other poor, lowly home.

In USA especially, autobiography has become a democratic genre. Females, black and poor at that, have poured themselves out in autobiographical writings. And these have had no small impact on social awareness all round. Twentieth century tradition of women's autobiography is essentially a protest literature. It is hard to guess whether a similar development someday awaits our women here, 'breaking the million-year silence about themselves.'

All in all, for our women authobiographers, it has been a commendable enterprise. They raise quite a few important questions, even if they don't succeed in answering so many. Contributions of Kamala Das and Amrita Pritam have decided literary value. Rewarding reading, notwithstanding the relative paucity of events of the two lives. Self-reflection and internal tension are displayed in tune with the modern autobiographical concern. Shudha Mazumdar. Lady Rama Rau and Kamaladevi Chattopadhyay throw good light on the social seene of 1920s and 1930s; all the more welcome in these times of rapid social changes. Gayatri Devi and Vijayraje relive the bygone princely era. (One is amazed at what the princes spent on themselves). Renuka Ray, Durgabai Desmukh and Kamala devi Chattopadhyay hark us back to the heady political drama of the pre-independence days. The women of India, with Gandhi's encouraging nod, played in it a memorable, tradition-breaking role: as good as men (some say, twice as good as men). And then we gain some insight into the field of women welfare and uplift. (No society in the world may have presented more social reformers, yet none else perhaps stands in greater need of them).

Mohinder Singh has been making a detailed study of Indian Autobiographies ever since he retired from the I.A.S.

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Perspectives on

A.R. Desai (Editor)

AGRARIAN STRUGGLES IN INDIA AFTER INDEPENDENCE

Oxford University Press, Bombay, 1986, pp. xxvi+666, Rs. 250/-

Comments by Harsh Sethi

It is somewhat surprising that for a country and society so full of the drama of agrarian politics and struggles, overview or anthology attempts are so rare. It is thus a signal service to the academic community that Prof. A. R. Desai the doyen of radical sociology in India, has compiled and edited two volumes on this theme. The book under consideration, '*Agrarian Struggles in India after Independence*' is a companion volume to the earlier (1979) collection, '*Peasant Struggles in India.*'

Prof. Desai has many books to his credit. But more than his own voluminous writings, he has put together many compilations, such that students and researchers do not have to struggle to discover the scattered writings on different questions. This is possibly a good place to mention his other effort, a magnificent **18 volume Anthology on the Indian Labour Movement**—unfortunately as yet unpublished due to the machinations of the Indian Council of Historical Research. We all are, however, fortunate that the current leadership of the ICHR has finally decided to recover this magnum effort and bring it to public light.

The present collection of 25 articles – 8 general and 17 field studies – painstakingly put together from a variety of academic and political sources thus constitutes, along with the earlier volume – a valuable first attempt at introducing the reader to the fascinating history of peasant movements in the country. The kudos having been recorded, it is perhaps time to turn to the understanding that the current selection – in its inclusion and exclusion—manages to convey.

WHY A CHANGE IN THE TITLE ?

The first odd point that strikes this reviewer is the change in the title (from the earlier) of the present collection. Why shift from '**Peasant**' to '**Agrarian**' ? Breaking up the volumes into pre-and post-independence eras has a logic, since one does (as does the editor,and unlike many other analysts) perceive a qualitative change taking place as a result of the transfer of power – the most significant being the transition from a 'colonial' state to an 'independent bourgeois one'. True, that many others have argued that the lot of the peasants — particularly poorer ones – did not dramatically change, but that one feels is stretching a point. Life may not have become '*Ram Rajya*' for the peasant; but even in the limited terrain of revenue extraction by the State, the environment for the peasant has undergone dramatic shifts.

But coming back to the title, the shift from 'peasant' to 'agrarian' to 'rural' does mark a significant transfer in the cognitive realm. The notion of 'peasant struggles' normally gets delimited to the 'lord—peasant' relationship, sometimes, including the tribal. The spatial context is the farm. 'Agrarian' refers to a wider, more complex space bringing in the role of the other rural producer castes linked to farming, as also the antonym industrial. It also clearly indicates that the struggles, now involving the modern market, may conceivably take place in the urban sphere. If this is indeed so, then the two volumes (1979 and 1986) are in fact not referring to the same categories.

But does the actual selection in fact reflect this shift ? In my assessment it does not, and thus the somewhat laboured point that Prof. Desai makes in his general introduction, is not implimented in the book. There is, and this can be argued with reasonable justification, no good reason to quibble over titles, much less on the logical correspondance between the title of a book and its contents. But, the value of 'a collection of articles and reports' lies not only in the valuable material brought together--often with a great deal of trouble – but in the analytical scheme for selection chosen by the author.

A second general point relates to the timing of the collection. A point that has been bothering the reviewer is the less than adequate attention being given currently to this section of Indian society. For a range of reasons, possibly the subject matter of another note, the decade of eighties has seen a significant decline in 'peasant' not agrarian' studies. Is it that large scale, spectacular peasant uprisings have not taken place for long time ? Or is it that given the changing character of our political parties, mass peasant mobilisation is no longer considered the viable route to political power ? Or is it that what is reported about rural areas is a compendium of brutalisation which to the urban intelligentsia only invokes the image of a passive not struggling peasant ?

Agrarian studies, now under the more popular rubric of rural development dynamics, is another matter altogether. These are conducted in plenty, what with new schemes being announced every other day, creating a large demand for impact analysis. May be that is why the editor decided to change the title of his book.

RANGE OF THE BOOK

It is well nigh impossible to adequately comment upon the range of writings in the book. The book opens with eight articles of a general, all-

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Agrarian Struggles

India orientation ranging from Desai's well-known 'Changing Profile of Rural Society in India'; the classic CPI (M-L) position summarised by Sumanta Bannerjee in 'The Rural Scene'; the reaction of the State to agrarian struggles as reflected in the famous (*sic !*) 1978 Ministry of Home Affairs Report; the positions of the CPI (Guru or is it Giri Prasad); the CPI(M) —H. S. Surjeet, and the Socialist Party (from *Mankind*). In addition, we have K. Suresh Singh bringing in the tribal dimension, and Gail Omvedt introducing caste.

In the first 200 odd pages, we are thus treated to an 'all-India landscape'. What still escapes this reviewer is the basis of selection as also the periodicity of the articles. While the current sweep is certainly panoramic, the basis of this rather catholic collection remains unclear. Because barring the Gail Omvedt and Sumanta Bannerjee pieces, the others do not really argue out a distinct 'line'. And why select the pieces written in the late sixties and early seventies only ? While it is true that this period saw the most intense peasant/agrarian struggles are we to assume that the period selected is representative of the thinking and action for the 39 years post-independence that the title refers to ? Thus, either the introductory piece by the editor should have referred to the uniqueness of the 1969–74 phase, explaining thereby the relative lull before and after, or else the selection leaves the reader some what in mid-air).

THE DEBATE DURING SIXTIES

The debates of the late sixties and early seventies were dominated by either sophist nit-picking on the mode of production in Indian agriculture (the great 'semi-feudal' *vs* 'capitalist' debate) or on which issues to organise whom. While one can well understand the editor's rationale in avoiding the former (for after all, for him, India, and thus agriculture, is capitalist), some attention should deservedly have gone to the latter question. Should the focus be on poor tenants or landless labourers ? To what degree is it possible to carry rich peasants along in the agrarian struggle? What does one do with the ubiquitous category of the middle peasant ? These were the great debates in the field (not necessarily in the academic journals) with the activists periodically turning to the academics for substantiation. And these debates, whether Prof. Desai considers them relevant or not, were often decided upon the characterization of 'the mode of production'.

THE 1969–74 PHASE

Focussing for purposes of a theoretical overview on the 1969-74 phase can also pose other dangers. For instance, 'the political nature' of the agrarian struggles was never recognised, particularly outside the CPI (M-L) fold. Similarly, though some tribal struggles were incorporated within the fabric of the general struggles of the poorer peasantry, near zero heed was given to the 'ethnic' assertions in the tribal dominated pockets. Similarly, the caste-class debate, currently so fashionable, did not occupy a central cognitive space in that period. One does begin, I hope, to see the limitation imposed by a reliance on one period of our agrarian history.

PRICE WARS UNTOUCHED

Even more surprising is that the 'price wars' of the late seventies onwards find no place, even at the level of conjectures, in the theoretical writing in the volume. This, notwithstanding the emergence of the Charan Singh phenomenon all over the country. It does, one needs to admit, speak somewhat poorly of the analytical strengths of the different organisations and their captive intellectuals to have so completely missed the integrative features of the New Agriculture Strategy which brought a large segment of the surplus producing peasantry into the modern market spectrum.

It is thus not surprising that the agrarian movements of the last 7–10 years, dominated to a large degree by the Sharad Joshi phenomenon, have so upstaged the earlier organisations of the peasantry. It is not as if I am a great admirer of Sharad Joshi. Hardly. But can one afford to ignore him ?

OTHER MISSING THEMES MORE RELEVANT TODAY

Equally noteworthy, and this is a more serious lacuna in the current collection, is that by not examining either the more recent struggles, the problems being faced by the rural artisan strata, or the writings on common property resources and ecological degradation, there is no indication of the large-scale crisis being faced by millions of rural poor, because of their systematic expropriation from their tenuous resource base (particularly the commons) as a result of the state developmental thrust. The impact of deforestation or mono-cultural afforestation; new crop diseases as a result of mono-cropping; declining soil productivity as a result of over-use of chemical fertilisers and pesticides; the declining water tables as a result of reliance on underground (tube-well) rather than surface water irrigation technology—none of these issues of real existential concern to the rural poor finds any mention (barring by Gail Omvedt) in either the theoretical or empirical writings in the collection. And it is not as if the suffering masses have not been struggling on these issues. One could, with relative ease, list dozens of small and large struggles from all over the country.

Another, and an equally galling, absence is any analysis of the struggles for employment/work.

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PERSPECTIVES ON AGRARIAN STRUGGLES (*Continued*)

Even if one was to limit one's perception of rural society to 'farm society', all statistics demonstrate that, except in a few pockets, 'off-farm' rural employment is as significant as 'on-farm' work, particularly for the poorer sections in rural India. Struggles for employment are thus as important and intense as the fight over wages.

The reason for mentioning the above issues, similar to the issues raised earlier about changing the title of the book, is only to indicate that the selection of theoretical and empirical papers put together in this book, even without going into the wider ramifications for the changing nature of and struggles in rural society—is a somewhat limited one. And dominated as it is by the concerns of the late sixties and the early seventies, the book does not quite help us understand the protests of today.

A WIDE SPECTRUM OF ACTION

None of the above comments should, however, be read as being dismissive about the book. The empirical studies from various parts of the country are indeed valuable and representative of a wide spectrum of political writing and action. We have pieces from Bengal, Andhra, Bihar, Tamil Nadu, Kerala, Maharashtra, Gujarat, U.P., and the North-East. Politically, they represent a wide spectrum of the Left, including a report prepared by a non-party social action group, the *Kashtkari Sanghatana*. This report is particularly noteworthy because it refers to a period (late seventies) when the party-led agrarian struggles were facing a decline, as also because the *Kashtkari* experience brings to light the differences and clashes between organisations purporting to represent the interests of the poorer peasantry.

REGIONAL DIFFERENCES

Detailed reading of the different reports can not only help the reader to discern the variations in political analysis of different organisation, but also highlight the regional/spatial differences in the country, leading to differential degree of success or failure. As such, they can form the basis of building up an all-India framework, quite distinct from ihe theoretical writings presented in the earlier secttion.

As one goes through the assorted writings in the collection, notwithstanding the limited terrain that they cover, one can once again appreciate the reasons why no large scale uprising under the aegis of a single organisation has occurad or possibly can take place in the country. The issues and the differentiations represent too wide a scatter to be meaningfully brought together in a single complex of issues and organisational structures. What it does to the fond hopes of an agrarian revolution—whether of a national democratic kind or a people's democratic kind—is a another matter.

None of this, however, implies that all is lost—that the rural poor are fated to fight only their losing battles. For, the other message that comes through is that the peasant masses are restive, and their political fights against proximate and distanced oppressors take many forms—from avoidance protest, electoral, to mass mobilisational. And it is this scattered but continuing fight which, over the years, creates a different social environment in which some organisation/party may concievably be able to take a major initiative. That at least is the hope we are left with—by no means an insignificant achievement.

Harsh Sethi is associated with the ICSSR, New Delhi, and the Center for Developing Societies.

THE RURAL DISCONTENT IN INDIA

Some Comments by B. Hooja

For many years now, Prof. A. R. Desai has continued to concentrate on his long-term and indepth study of thc changing rural scene in India. In his earlier works such as *Recent Trends in Indian Socialism* or *State and Society in India* and *India's Path of Development—A Marxist Approach*, he tried to describe and delineate the over-all impact of the various approaches and development activities of the government to "modernise" and move the Indian society after independence along what may be called 'capitalist lines'. But gradually, he seems to have shifted his attention more and more to the rural scene, which he has covered in his subsequent works such as *Rural India in Transition*, or *Rural Sociology in India* and the better known *Peasant Struggles in India*. In fact, in an earlier volume viz. *India's Path of Development* also, these problems have been discussed at length. No wonder he has come to be recognised as a prolific and original writer, a scholar-commentator of the changing socio-economic scenario, a social scientist with vision as well as a point of view.

He has now (in this volune) continued with his rural explorations, along with many other contributors, by putting together and editing 666 page of nearly two dozen papers by various scholars, social scientists and social or political activists from all over the country, including some persons who have been closely connected with or involved in some of the recent or contemporary, often long-drawn, peasant struggles.

What has been presented here is authentic and assimilated experience with necessary analysis for clear understanding. However, in giving a title to this compilation, he has used the term *Agrarian* and not *Peasants'* struggle. He has explained this in the

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general introduction by suggesting, among other things, that as against the term "peasants", the term "agrarian" represents a larger category of humanity.

He has also underlined the fact that the volume focusses primarily on the 'agrarian' struggles of the rural poor *against* the properietory classes or the rural rich, and *against* the prevailing unjust and inequitable socio-economic system. These struggles have begun to take various shapes and forms, and relate to (or arise from) diverse issues such as the question of security of employment, the problem of minimum or adequate wages, the distribution of appropriate shares of produce, land grab by the strong and powerful sections resulting in ejection of the poor and weaker sections and so on. Considering the variety and number of "case studies" discussed in this book, even without any commentary or analystical note, it becomes evident that in present-day India, there is a deep socio-economic discontent and widespread ferment in the countryside, which seems to have been aggravated by the manner and the 'process of modernisation', and all official or political efforts have failed to contain it.

He has also stressed the point that, while the current patterns or policies of development both with regard to rural uplift and the so-called 'law and order' measures, are meant to create conditions of security and peaceful growth suitable for the improvement of the lot of the poor, these do not seem to be enough or effective. On the other hand, because of their awakening and the articulation of their new aspirations or expectations, the rural poor or the dispossessed and the exploited cannot now be expected to adjust or reconcile themselves to the harsh and unjust conditions for long. There are strains and tensions which, sooner or later, can and do erupt into organised and often spontaneous protests or struggles.

LACK OF INFORMATION AND APPRECIATION

It is generally admitted that the city-born and city-bred elites or members of the academic, professional or ruling (administrative or political etc) groups and concerned sections of the intelligentsia, including those connected with the information or communication media are not yet fully alive to, or even aware of, what is happening in the rural areas. Detailed and critical accounts are not available of what is really happening at the ground level, whether as a part of these struggles, organised or otherwise, or as isolated and scattered conflicts or sporadic incidents. Little is known or appreciated even about the attitudes or view-points of the various 'political parties' or leaders of public opinion, including the various leftists or communist parties which have been in power in some States, except in the shape of their election manifestoes. Rural India is enveloped in a misty curtain, if not shroud, of ignorance or lack of information. Some useful material is, however, available about these various struggles, mostly in the form of newspaper reports etc. as a part of "investigative" or "social purpose" journalism.

More recently, during the last decade or so some university colleges or research centres, including institutes like the National Labour Institute or the ICSSR and its supported network of institutes, and many voluntary workers or activists (some of whom have been actual participants in these struggles or mass actions) have come out with their reports and views in the political or even academic journals. But there has been no serious attempt to co-ordinate or collate all the diverse sources or versions of information into a comprehensive picture.

DRAWING A COHERENT PICTURE

In the volume under review, there is a note by the Government of India, Ministry of Home Affairs; and the editor has also tried to evolve a coherent picture with his introductory remarks. It is to his credit and patient hard work that Prof. Desai has been able to draw upon much of the available or potential material, which he has put together in two parts.

The **first part** deals with the overall scene in India and describes some movements or patterns of struggles on the wider stage of India. Besides offering to the readers, perhaps for first time, a summarised note by the Ministry of Home Affairs on the causes and nature of agrarian struggles, Prof. Desai has himself made a very interesting and useful contribution on the changing profile of rural society. This piece has been taken from his earlier work, *India's Path for Development*, and is a revised version of the paper presented at an Indo-Soviet Symposium on Social Sciences at Vishwabharati Shanti-Niketan in February, 1977. These are some attempts to place the struggles in the context of the social and economic transformation which has been taking place, largely un-seen. The fact that these and other analyses have become a little dated does not detract from their import or still very much valid interpretation.

For the benefit of his readers, Prof. Desai has also taken pains to lead each part and its various sections with an overview in the form of an explanatory or analytical introduction, which acts as a sort of intelligent index as well as a summary of what follows. The reader can thus be selective or choosy about what he or she can or should read out of the large compact of information.

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WHAT THE STRUGGLES INDICATE

Some specific struggles or agrarian movements have been dealt with in the **second part**, a dozen and a half accounts in all. These are not landmarks, but illustrative or symptomatic. Among these may be mentioned (to give an idea of their variety or reach) :— (i) the agrarian movements in the **Andhra Pradesh ryotwari** area since after independence, (ii) the surveys of the peasant movements in **Bhojpur** and **tribal Bihar**, (iii) the **bataidar** movement in **Bengal**, (iv) the movement of landless labourers in **Gujarat**, (v) a note on the agrarian relations and leftist movement in **Kerala;** (vi) the **Kheda** movement and (vii) **Worli** uprising in Maharashtra; (viii) the struggles in **Mizoram** and **Assam;** (ix) the tensions or peasants' movements in **Punjab;** (x) the struggles in **Tamilnadu,** (xi) the land grab in the **Basti** district in U. P. and (xii) the **Naxalbadi** movement among others, besides (xiii) the peasants' movements in **Sonarpur** and **Kakdwip.**

STATUS QUO AND LAW & ORDER

It is a wide open and rather disturbing canvas, covering almost all regions and climes of the country. Rural India has apparently been in a state of ferment and restless search for a new order of things. The *status quo* or the old order is breaking up. There are forces to challenge it; but whether they can create an alternative system or structure of social relations is a moot point. Apparently not. Yet we should have a sobering thought as to what the scenario would be if somehow, in the near future, these isolated or scattered struggles could be coalesced or occur simultaneously. What would the shape of tomorrow be ? These various accounts of agrarian movements or struggles clearly indicate that, though mostly un-noticed or ignored by the media and the academics, incidents or struggles and acts of stray violence, or economic tensions arising out of the present-day strained social relations are, constantly on the increase. Various "law and order" strategies or measures of control may temporarily bring the violent and disturbed situations under control, they cannot eradicate the social ills. Also, as it is often said, and perhaps with some justification, that, by and large, the 'law and order' machinery and specially its agents at the ground level seem to stand by helplessly and/or try to support the *status quo* or often they seem to act in favour of the local groups of the organised, affluent and power-wielding sections of society.

DEVELOPMENT OR ANTI-POVERTY PLANS

The scenario also seems to indicate that the various types of rural development plans and programmes, including the more recent 'anti-poverty' campaigns or the schemes based on 'benefits and subsidies for the weaker or poorer sections of society' launched and conducted under what are called "beneficiary-targeted" or "relief and loans oriented" schemes, which are being carried out by the various State Governments mainly on the initiative, advice and instructions (as well as finances) of the Government of India, do not seem to be making their "anticipated impact" on the deteriorating situation.

In other words, rural India remains disturbed, economically distressed and socio-politically distraught. What is more, the 'law and order' strategies and the 'development' measures have failed to contain the spectre of poverty and hunger, or to overcome the constraints of lack of resources and lack of opportunities on the one hand, and the growing mass frustration or bitterness on the other. Some-how all these curbing or curative activities and ameliorative programmes have failed to touch the minds and souls of the rural poor, the needy or the weak. Nor have they managed to touch more than the fringe or the surface of the deep-rooted rural problems.

TRICKLE DOWN EFFECT HAS FAILED

It is unfortunate that the rural poor and the needy weaker sections (or the beneficiaries as such) are generally "kept out" of these programmes, except as beneficiaries or recipients or dependents. They have no voice whatsoever about the scope or nature of the welfare programmes, at the various levels of policy-making or programme implementation. The programmes themselves have their political, financial, administrative and organisational and implemental limitations, devised as they are on the so-called (by now disputed and now gradually discarded) theory or policy of "a trickle down effect" of development benefits, and the pious hope of people's (beneficiaries) participation. The story of the last three decades of the multi-facet development strategy has clearly shown that the programmes or their benefits do not get through the complicate administrative machinery or the complex and corroded channels of the distributory process. Some-how the benefits seem to disappear on the way; either they are cornered by the non-deserving middlemen or intermediaries on the way, or they get ultimately lost underground.

Perhaps, one sure way to judge the efficacy of these development projects would be to find out if they have mitigated the prevailing rural discontent and dissensions to some extent.

WHY UNREST IN DEVELOPED STATES ?

However, looking at the various episodes as compiled in this book, one comes across yet ano-

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ther interesting and curious fact or indication of the socio-economic and political reality. For some reasons or the other, which have not yet been properly explored, agrarian conflicts or struggles are not so wide-spread, acute or violent (not yet) in some of the regions or States which, paradoxically, have had a long feudal background or experience or, as may be called, the persistent, semi-feudal bias. While on one hand, the otherwise much more advanced or progressive, prosperous and affluent States like the Punjab, Assam or Tamil Nadu do not appear to be free from rural social unrest or economic tensions, and confrontations, some-how or the other, the social scene in the countryside is comparatively more quiet in the State of Rajasthan, which has only recently emerged out of centuries' old feudalism. Is it because in Rajasthan, due to the early and fairly successful implementation of land reforms, a reasonable measure of quicker and better social justice has been dispensed to the landless workers and tenants of the olden days ? Or is it because in the so-called more developed and prosperous regions, the march of development and growing levels of affluence have sharpened further the social and economic contrasts and visible signs of inequity and inequality in the richer States ? As if the appetites of the rich and the well-to-do have been whetted by the development process !

With so much material put together with so much effort and deep concern about the problems, perhaps it would not be fair to pick out for detailed discussion one or two stories or aspects of the widespread protest movements and social discontent. However, it may be said to the credit of the editor that he himself has tried to sum up not only the contents or these details but also the main points and arguments of the various contributors in his fairly long general introduction and also in short introductory notes to each part. If one can go through these introductory notes, which may perhaps be called points of analysis, one can have a fairly accurate view and instructive deep insight into the changing rural landscape, socio-economic, political and cultural, in various parts of India which, though apparently peaceful and quiet on the surface, except for the few erruptions now and then, is a disturbed world all together of so many big and small social, political and economic struggles.

All in all, this compilation has been a challenging job well done, in a very competent and academic manner. For its editor A. R. Desai, this has been more in the nature of a labour of love, because he cannot be fully rewarded or compensated for all his hard work in presenting some glimpses of the gathering storm

VIEWS OF KALLAR-NAD

Louis Dumont

A SOUTH INDIAN SUB-CASTE : **Social Organization and Religion of the Pramalai Kallar** (Translated from the French by **M. Moffatt, L.** and **A. Morton;** Revised by the author and **A. Stern;** Edited with an introduction by **Michael Moffatt**)

Oxford University Press, Delhi (1986). pp. 502 Rs. 180.

Review Article by M. Kodanda Rao

This book is the first of the series of French studies in South-Asian culture and society, translated into English by the collaboration of Maison des Sciences del' Homme and Oxford University Press in India. The author, Professor Louis Dumont, is well known to South-Asian scholars and readers, mostly as a theoretician through his work *Homo Hierarchicus (1966)*,* and little known as an ethnographer. The work under review fills the void. Dumont describes culture and society of Pramalai Kallars in detail and nothing is missed from his observation, from material culture to the Kallar categories of thought. [**Homo Hierarchicus* : *The Caste System and its Implications* (*English Edition, Mark Saisbury, Louis Dumont and Basia Gulati, translators*) *Chicago University Press, Chicago.*]

A South Indian Sub-Caste is the most extensive and comprehensive description of an Indian caste in ethnographic litercture published after Independence. It is a product of two years field work in South India (1949–50). Completed in 1954, and published originally in French in 1957, it is experimental in nature and more innovative in theory. Though it is a lengthy book, running over 502 pages, the reader gets immersed as he progresses. The depth and quality of ethnography are very impressive. The author analyses his data in terms of structural perspective, and the emphasis has been shifted from function to meaning. He goes beyond an understanding of the relationships of empirical facts; but the arrangement of ideas divulges what is behind these facts. His analysis aims at abstracting the structural pattern of Indian society and culture. The principle of hierarchy, as an ideology and as an ordering structural principle, emerges in his structural analysis. For Levi-Strauss,* it is the binary opposition that plays an important role in his analysis, whereas for Louis Dumont, it is the relative meaning of the opposing elements in the system. The influence of Marcel Mauss, Levi-Strauss and Evans-Pritchard is very

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conspicuous in Dumont's work. [*Claude Levi-Strauss : The Elementary Structure of Kinship (English translation by Rodney Needham) Beacon Press, Boston (1969).]

When he began his research, there was no monograph "which would take into account the Indian conditions seriously to be able to tell something, not about a particular group, but about Indian society as seen through a particular Indian group." He thought that caste does not exist by itself as society and, therefore, such a study is inadequate. To resolve this difficulty, he views that castes are not different social systems by themselves, but they are parts of a great civilisation in which the caste participates.

Far from proposing an independent and definite picture of a particular group, he succeeds in showing through intensive study of a group, some of the shared institutions of Tamil language area. These are the fundamental common institutions that must be discovered under individual diversity along with the caste system or civilization itself.

Dumont has combined the methods of classical ethnographic works which gave complete description, and limiting the framework of single work of the group's life so as to further the analysis. This work is divided into three parts each with its chapters, sections and sub-sections. The first part consists of details on locality, techniques in general, agriculture and economic aspects of the group. Part two contains data of social organization and the analysis based particularly on territory in relation to the group, the village and the lineages, hierarchy and chieftainship, marriage regulation, primary and subsidary marriages, ceremonial exchanges etc. The last part on religion deals with the collective manifestations and includes the analysis of the structure of the religious functions, lineage temples and complex religious festivals.

I shall take up for discussion only the important themes presented in this book.

A CASTE OF THIEVES OR WARRIORS ?

Kallar caste is one of the most numerous in the southern-most part of Tamil-Nadu. Kallar means a thief, and Kallars are considered as thieves. They also regard themselves to some degree as descendents of warriors, and this fact associates them with Marvar and Ambalakkarar 'castes.' Among these related castes, the Pramalai Kallars are the most conservative. In Madurai district, there are only two kinds of Kallars—Ambalakkarar in the east and Pramalai Kallar in the west. The Pramalai Kallars marry only among themselves and claim to be one of the sub-castes of the Kallar caste.

The Pramalai Kallars define their settlement area not by boundaries, but by its internal organization. The area is called Kallarnad (the country or province of the Kallar). However, they are not the only inhabitants of the territory which bears their name. Artisan castes, barbers, washermen and untouchables are present in their territory along with Kallars, like in any other Indian village. However the tendency among the Kallar is toward local segregation and a single caste segment which may be related to the Kallar way of life.

The Kallar is primarily a peasant, perhaps a mediocre farmer. He has two additional sources of revenue—theft and protection against theft—as a watchman. Kallar at home is equal, and dominant as group and independent as individual. Kallar is a criminal caste.

Tengalapatti, the locale of the present study, is a hamlet, dependent on a larger territorial unit called Kokkulam. Tengalapatti has both Kallar and non-Kallar households. Among the non-Kallar castes, the Sakkiliyars (a cobbler caste) are necessary to the Kallar from different points of view. They serve as agricultural labourers and for certain impure tasks like life-cycle ceremonies as well as religious festivals. Sakkiliyars also act as public cryers at weddings. They have more important role at funerals relating to the corpse and cemetry. The other castes include potters, washermen, barbers and carpenters who are "service" castes, but their services are not limited to this cluster only.

The study shows that Tengalapatti appears to be a community mostly in a practical sense, split by three dividing principles—caste, territory and kinship. The author stresses that the territory is not an objective category. It exists somewhat objectively for an outsider, but for an insider, it is subordinated to "caste from without and to kinship within." Dumont says that Indian village is not conceived as a totality by its people, but simply as a fragment. He thus concludes that in India, the local community is a secondary organisation in comparison to the two fundamental principles of kinship and caste. The author's discussion on locality and secondary village makes a significant contribution to the understanding of Indian village. He shows it very clearly that territory and kinship are based on each other. Territory does not become an absolute category; it is never disassociated from its kinship content; so kinship remains the fundamental principle of the social organisation.

DRYLAND SUBSISTENCE AGRICULTURE

The chapter on agriculture deseribes the basic mode of production along with other modes of production. It gives a general view of Kallar agriculture highlighting principal social aspects. The

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basic physical fact associated with agriculture is the scarcity of rain, with the absence of any vast irrigation network, which distinguishes the area from the neighbouring Vaigai valley. The Kallar peasant does not work much. The work involved in dryland cultivation is a matter of one or two days. The only exception is the farming based on a well, where irrigation always requires the presence of two people every day.

This chapter also gives some details of the social aspects of farming i. e., dry-land cultivation, paddy field and "well" farming, as well as dietary calender. The Kallars export ground-nuts and import some paddy. Production exceeds consumption only in exceptional cases. Therefore, cash budget of a typical small farmer ends in a deficit and leaves him in debt. The solution for this deficit lies invarirably in borrowing and more lending. The author does not tell us where this money comes from, for all these small farmers. He also reports frequent land transactions among the Kallars; large number of plots change hands rather often, due to the owner's perpetual lack of cash. One would wish for more detailed discussions and case studies on transfer of land from one Kallar to the other in a situation of scarcity of cash.

SOCIAL ORGANISATION : A HIERARCHY OF RANKS & NADS ETC.

Part two of the book is an important part of the study, which contains the Kallar social organisation. While analysing the data on social organisation, the author tries to go beyond Kallar representations to generalise certain principles. He has relied upon historical documents, memories of informants or a single informant, along with oral information as well as direct observation.

To define the group, the author has used two criteria : endogamy and spatial segregation. Pramalai Kallars are endogamous, as they do not intermarry with others. The Pramalai Kallars consider themselves a junior branch, inferior to the senior branch i. e., Ambalkkarar from which they have broken away. The ideas of contrast between seniority and juniority of wives, first marriage and second marriage, legal wife and concubine, legitimacy and illegitimacy play an important role in determining the status of the Pramalai Kallar as illegitimate descendants of Ambalakkarar with inferior status.

The Pramalai Kallar country has been divided into eight *nads* (provinces). Each *nad* is called with the name of the main locality. The eight *nads* consist of 24 *upagramas* or secondary villages. The author comes out with the concept of "hierarchy" in discussing the relations of the eight *nads* and 24 secondary villages. Hierarchy is a relative concept and consists of the comparison of ranks. This hierarchical definition gives the framework of precedence by classifying the territorial units in categories of different statuses. The precedence which determines rank within status-category is subsequently interposed. The use of hierarchy is to designate, in relation to the group as a whole, both status differences and (within each status) differences of rank based on precedence. Thus the Kallar country defines itself as a sum of territorial units of two different types, some inferior and some superior to the others. But this is an abridged formula.

The different territorial categories are given in order of decreasing status. The main villages followed by secondary villages, then by two unclear categories and last, by the five divisions corresponding to impure people of descendents of irregular unions. The *Kallarnad* is made up of Kallar lineages which are inter-related. There are two types of *nads* : one in which lineages are agnatically related; and another in which the lineages are divided into two groups, one of which is brother-in-law to the other. These have been called homogenous and heterogenous *nads* respectively.

Each lineage has a headman called *Tevar*. The headman of the main lineage is the head of the Kallar caste. In this sense, the Kallar recognise only *one Tevar* for the caste, but they also recognise three other *Tevars* as his assistants in an order of precedence as against all other *Tevars* of the lineages.

Lineage is localised and is always entirely contained within a territorial unit. The unity of lineages is mainly marked in its headman-ship and in its cult. The lineage has its own temple which contains a total of 21 gods (multiple of this total.) The lineage is a part of an area of exogamy and is not the focus of alliance relationships; it is the nad which is an archetypal alliance. Each lineage has its own archetypal affine.

Unlike the anthropologists of yester-years, the author has not confined his analysis of relationships of the facts at the surface level, but he goes beyond these facts to understand the underlying structural principles. In this case, he finds an ordering principle : the **hierachy** order of precedence that structures *Kallarnads* and *upagrammams*. Similarly, the status and rank differences are contrasted between the one *Tevar*-Four *Tevar* and lineage headmen in relation to the Kallarnad and the lineages. He demonstrates that *nads* and lineages are united through the principle of hierarchy and alliance.

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MARRIAGE ALLIANCES

The other main theme that is central to the book is marriage alliance. The Kallar makes a fundamental distinction between a main wife and secondary wife. The secondary wife could be a concubine. Monogamy is general, and divorce and remarriage are permitted. Marriage is forbidden between the descendents of two brothers and sisters. The Kallars also prohibit marriage with one's elder sister's daughter. Though cross-cousins are considered as proper marriage partners, the Kallars consider that father's sister's daughter marriage is bad, and advise against sister exchange without absolutely condemning it. The symmetrical and reciprocal inter-marriage between two men is condemned like other castes in the region, which is universally called confused or muddled marriage in South India.

The preference for matrilateral cross-cousin is very elaborate. This principle can be reduced to the fundamental rule. The sister's son should marry brother's daughter, the exchanging partners exactly reproduce his father's marriage, and the marriage alliance relationship continues through generations. The matrilateral marriage rule is important, because it formulates an ideal and more or less brings it into being. An alliance is maintained generation after generation, and marriage should be perpetuated and at least once in the following generation. In principle, the obligation is to provide a partner for each eldest son of sisters and for each eldest daughter of brothers. This way of looking at marriage as a part of alliance institution, reproducing itself in every generation, is drastically different from the descent group theory perspective.

When the relative age gap of the potential partner is too big, the rule ceases to be obligatory. Then there are two solutions : one is to consider that this particular female cousin did not exist, and the other is that the concerned parties agree to arrange a substitution, or that the obligation simply lapses. In the absence of the prescribed girl, it leads to marriage with a girl of the same group and of the same lineage beyond an immediate cousin of hers. More often people look elsewhere.

Exogamy and alliance function at very different levels. Exogamy operates between units longer than the lineages, while alliance relates to much more limited units which are not actually permanent groups. As a consequence, the resulting system of exchange does not exist at the level of the whole society. It is a sort of extremely ramified network with as many centres as there are individual families. The matrilateral formula is clearly marked on the individual level and it is always imperfect on the collective level. Statistically, one finally marries either an outsider or some one to whom one is related both patrilaterally and matrilaterally. The relationship is unequal, however, and matrilateral relationship is here generally closer. By concluding so, the author is reiterating the observation made by Levi-Strauss (1969) that South India is an example of generalised exchange in a complex of restricted exchange.

GIFTS AND PRESENTATIONS

After his analysis of marriage and alliance, the author gives an exhaustive analytical description of marriage presentations as an important aspect of the same theme. The presentations are seen as the external manifestations of the underlying structural principle of alliance which reinforces and transmits affinity between the groups.

A series of presentations take place between affines which can distinguished into two categories. One consists of the presentations passing from groom's family to the bride's family or the reverse. The other category consists of presentations that take place either within each of the two groupings of relatives which the marriage brings together,or between these groups and other groups, and other castes.

The first gift is a gift mainly from the groom's father to the bride's father, which is usually paid before the marriage ceremony as agreed in the preliminary negotiations, followed by exchange of several gifts (*sir*). The gift exchange is viewed as a whole, as well as for each element. The male gift (*parism*) beings the sequence, and it returns doubled. Then come a series of *sir* in which the female gifts are more prominent as time passes. The last gift is entirely female and has no male counterpart. It is the *sir* of going apart. Thus the author concludes that the gift takes the form of an exchange, an exchange in which the female presentations prevail more and more as the time goes by. More precisely, the marriage presentations are the only beginning of the cycle of what can be called marriage alliance presentations. On the other hand, the non-reversible aspect of presentations is conspicuous with the birth of a child, in which gifts flow from its maternal uncle on various ceremonial occasions.

In the case of death, and funerals, the affine's role is obvious. Gifts are given by affines on one hand, and by cross-relatives on the other. The author would like to group together all the affines and cross relatives under the term 'affines', and says that the gifts are given by affines. He places both the affines and cross-relatives on the same status, as both of them perform similar functions with regard to gift exchange of women. He thus argues that the use of 'affines' permits a more unified view than the other formulation of seperating affines and cross relatives.

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MATERNAL UNCLE'S ROLE

He goes on to say that the Kallar theory stresses the maternal uncle's role in the situation of exchange of gifts between affines. The pre-eminencc of mother's brother in ceremonies among the Kallars can be understood very well from the alliance perspective. In support of his argument, the author cites the following three situations in which maternal uncle's role is self-evident : (i) If the ego has not married, his maternal uncle is his closest affine. He is both the person who gives him presents on other occasions and a potential father-in-law. (ii) If ego has married, according to the rule, the maternal uncle is also his father-in-law. (iii) Finally, if ego has married differently, his father-in-law represents a new individual alliance contrasted to the maternal uncle and to the traditional alliance.

Thus, Dumont concludes, the maternal uncle is essentially an affine. He suggests that the role of maternal uncle is indispensible, but the person himself is not, as the relationship of maternal uncle is actually responsible to classificatory extension. Thus it is easier to account for the role in terms of alliance than in terms of consanguines. However, these conclusions have been chailenged by several anthropologists.

To demonstrate his point once again, the author discusses the exchange of gifts from the maternal uncle to his sister's children. The characterstics specific to the relationship of mother's brother and sister's son can be singled out as against other affinal relationships. It is important because the affinal relationship becomes not only asymmetrical but projective and takes on a diachronic dimension. The ceremonial functions of the maternal uncle which is based on affinity or alliance owes its importance to the fact that it continues alliance in a genealogical from i.e., not only synchronic alliance but also transmitted alliance.

ON KALLAR KINSHIP TERMINOLOGY

The theme of alliance relationship is recurrent in the author's discussion on Kallar kinship terminology. The Kallar terminology is common to most of the groups which speak one of the four written Dravidian languages. It is a classificatory system; and its characteristic feature is the distinction of two categories of kin in each sex. In the father's generation, for example, the father belongs to one side and the maternal uncle falls on the other. This opposition should not be construed as between fathers *vs* maternal uncles, but in the sense of fathers *vs* father's affines.

The Kallar kinship terminology has been divided into two categories of consanguines and affines. The category of consanguines includes father, father's brother and mother, mother's sisters, then spouses and children. The category of affines includes mother's brother, father's sister, their spouses and children. The inclusion of father's sister and mother's brother in the category of affiness has been subjected to severe criticism and it became the centre of controversy between the descent and alliance theorists. The objections have been answered and clarified by the author elsewhere (*Dumont: 1983*). [*Louis Dumont : Affinity as a Value, University of Chicago Press, Chicago.*]

He argues that this way of looking at terminology is preferable for a number reasons, including the fact that the immediate affines (the personal and synchronic-father-in-law, for example) are classed with corresponding cross relatives (mother's brother, for example). They are all affiness, some genealogical and others personal. According to him, this is not because of the combined inter-play of consanguinity and affinity through the whole social organisation. It is because of the affinal relationship inherited from one generation to the next based on the systematic expression of a fundamental principle of kinship in the terminological dichotomy.

The classification into two broad categories which are opposed and exclusive is applied especially to group lineage, villages and so on.

The other important principle which divided kin into those older and those younger than ego (directly or indirectly) is the age distinction which splits the ego's generation into two. At the same time, the generations are distinguished into a continuous series, implying a concept of duration which is lineal and not cyclical. Finally, the sex distinction is paired with alliance distinction, except where alliance ceases to apply, as in the case of grand-father and grand-son generations.

Commenting on linguistic observation of the use of duplicates, i.e., two words whose meaning is often impossible to differentiate, the author suggests that the difference between these words is not semantic but social. One term rather than the other is used to distinguish one self from one group or to immitate another.

In sum, the author says that symmetry of the terminology can be compared to what has been said about 'reversible oriented and alliance relationship', the latter resting, so to speak, on a base formed by the former. The terminology is located at the level of symmetrical relationships. Thus its essentials can be common to a large number of groups with differing institutions and orientations.

Continued

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OF RELIGION : RITUALS & BELIEFS

Part three consists of a study of religion of the Kallars. Dumont begins this discussion by criticizing those who attempted to "explain rituals by the explanations which can be obtained by the actors". For him, a ritual would not be ritual if one knows perfectly well why one performed it. He contends that religion entails a certain 'non-consciousness' by definition, and provides a structural analysis.

The author, however, uses general vocabulary viz., categories like, 'religious', 'cult', 'belief', 'god' only provisionally; though it is not scientific, but at the same time one cannot do without. He is of the opinion that it is not fruitful to study religion by 'individualisation' of the elements of a structure. One should carefully observe the complexities and totalities which are present in the data, and see how they are organised. He also refrains from isolating the 'function' of religion. The author attacks the 'structural-functional' analysis and says that utilitarianism really hides the very essence of religion by positing that the reason for existence of every ritual lies in its contribution to social cohesion. He emphasises that the only sound point of depature in the study of religion lies only in the social aspects of 'the cults of lineage and locality'. Then he analyses his data in terms of opposition between purity and impurity — an opposition which is central to the study of religion.

The author classifies the cults of Kallars by the nature of the groups that celebrate them – the village, lineage and *nad* cults. The village cults or the cult-figures worshipped commonly by all residents of village or cluster are the god of the *Mandai*, Goddess, Aiyanar and Pillear or Ganesh. Aiyanar and the Goddess are both concerned with the prosperity of the village — the goddess by keeping away epidemics and ensuring health of the group, Aiyanar by protecting the tank and the land in general. These cults predate Kallar arrival and are those which the Kallars inherited. Besides the above, there is another important local god, Peykkamen Karuppu.

Each lineage and sub-lineage has a temple with a principal cult. The author analyses the origin of the temples of lineages and the principal cult therein. He shows that the agnates have same temple, whereas affines have different temples. In the event of a schism, agnates can take offshoots from the temple which exactly reproduce it. The introduction of affines into a locality, on the other hand, produces a religious heterogenity.

Nad cults have a dual nature which accounts for their characterstics. On the one hand, they are village cults, local cults and, on the other hand, they express the union or the unity of the lineages of which the *nad* as a human group is made up. Peykkanmen is the god of the *nad* par excellence. He has become symbol of the Kallarnad. However, all the gods who predated Kallar arrival are placed in the category of *nad* cults.

The goddess, Aiyanar and Pillear have non-Kallar priests. In the lineage temples, the religious specialists, both the priests and the persons incarnating the gods, are exclusively Kallar. Each temple is most often duplicated in a holy place in the fields and an intra-mural store-house. Each temple consists of a pantheon of 21 gods or "a multiple thereof" divided into two categories, vegetarian gods on the one hand and meat-eating gods on the other.

RELATIONSHIP BETWEEN THEIR GODS

After describing the cults of village, lineage and nad, the author says that the main object of the research at this point is the gods. First, he tries to place the deities in certain categories. Secondly, he tries to establish the relationship between them. He says, the relationships between the gods are more important than the rituals.

The figure 21 signals a totality. This total is based on the opposition of two categories of gods, the vegetarian or pure gods, and the meat-eating or impure gods. The vegetarian gods are inside the temple, while the meat-eaters are outside in their capacity as guardians. Thus the author goes on to define the temple as a totality, essentially divided into two opposed categories, two unequal and hierarchised halves.

The dichotomy will be considered here as a fundamental principle which constitutes that totality.

Similarly, the dichotomy of the divine is in the opposition of Aiyanar and Karuppu. This is clear not only in the temple's morphology but also in a ritual cycle. The local meat- eating god is not conceived as being as local and independent by nature. Initially he was in a subordinate position to a Brahmanic god. The role of the meat-eating gods in the great temples corresponds with the great exactness to the traditional role of the Kallar as a watchman. Here the author finds some inherent contradictions. On the one hand, the most ancient gods, the indigenous gods, are the meat-eaters, in themselves, identical with the demons who are driven out. On the other hand, the vegetarian gods came later from the west as 'guests'. The author tries to solve the dilemma of considering meat-eating gods as gods. There are only meat-eating demons for Kallar. However, they have achieved the status of gods only through their association with vegetarian gods. In other words, the divine resides in the association of the two. *(Continued)*

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VIEWS OF KALLARNAD

A MULTIPLE UNITY OF GODS

Discussing the religion of Kallars in general, the author concludes that there is neither the idea of a specific god nor the idea of a unique god. There is, instead, the idea of a multiple unity which is a divine, and not *the* god or one god. In the end, it is this multiple unity that the people believe in, and which is present at the level of the temple and ritual cycle.

The author also discusses the cosmology of Kallar. He stresses the meaning of north and south; north is superior where vegetarian gods are located and the south is the country of meat-eaters, more specifically of misalliance. Many of these representations are elements of Brahmanic culture. The Kallar believe demons to the extent that they are a ground for higher gods; they believe in the higher gods to the extent that they ard ground for the lower. The sacrifices of the goats would not be religious if it were not accompanied by a caricature of *pooja*. It is impossible not to see that the temple reflects the opposition of the pure and impure, that is to say, the society of the caste in the abstract elementary form.

Though the author's analysis of the religious ideas and practices of Kallar is remarkably illuminating, there are few questions left unanswerd. For example, the identification of indigenous gods with demons and their transformation into the status of god by their association with the vegetarian gods needs clarification and discussion. However, this comment does not prevent us from recognising the merits of the author's excellent structural analysis of Kallar religion.

This work is the most "significant" single contribution to an understanding of South Asian culture and society. In many ways, it is unique in terms of its contribution to theory and methodology. The approach is novel and penetrating and the argument is forceful, clear and straight forward.

It may be disappointing to those who would like to see culture and society in terms of concrete relationships. Dumont's strategy of analysis is different, and he is pre-eminently concerned with the study of ideological framework. His interest lies in abstracting 'the fundamental structural principles of the society.' It is the study of structural analysis of ideas in terms of 'complementary oppositions' as in the case of principal marriage and secondary marriages, senior and junior, consanguines and affines and vegetarian gods and meat-eating gods, in which the whole is greater than sum of its parts.

Finally, we must acknowledge the commendable English translation of this book under the editorship of Prof. Michael Moffatt, who has provided a useful introduction and references, wherever necessary, in the text. Students of South Asian culture and society will find it stimulating and useful.

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At Stake — OUR COMMON FUTURE — A short comment by R.C. Banerji

This book* is a compilation and a commentary on the reports of the various world bodies on ecology. Starting with the Forewords by the two Prime Ministers of Norway and India, the issues regarding the eco-systems are well brought out. With rapid increase of industries and population and the rapid technological advances, and the greed exceeding our needs, mankind is now facing a crisis, and struggling for survival.

The whole gamut of human activities has been well-documented by the various world bodies with eminent experts giving their opinions. This not only gives adequate and timely warning about the increasing environmental degradation, but we can also see the possibility of new economic growth. If humanity is to survive, we must make the best use of our environmental resources. Whether it is drought, or chemical and nucleur disaster due to wrong management, the growing threat has been well brought out. Even the scene of poverty which is a major issue of the Third World and a deterrent to development has been investigated.

The failings of the international economy, the demands of the industrialised countries and the existing patterns of financial policies only show that in spite of assistance, the Third World still remains under-developed and is faced with destruction of its resources.

The population growth has come under bitter attack, and unless an immediate solution is found, it would jeapordise the future well-being of the country. Though national and international measures are being tried, they are limited in scope.

Forestation, river pollution and their long-term benefits and harms have been thoroughly investigated. The polluted atmosphere, the "green-house effect" and the destruction of ozonosphere and the consequent hazards to living beings have also been highlighted.

It was Alvin Trevor who gave us a shock, but *Our Common Future* gives us the shivers.

Dr. R. C. Banerji is a retired meteorologist of the India Meteorology Deptt. Government of India, now residing in Jaipur. (*Details on next page.*)

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World Commission on Environment and Development

OUR COMMON FUTURE

Forewords by Prime Ministers Gro Harlem Brundtland and Rajiv Gandhi

Oxford University Press, Delhi, (1987) pp xviii + 383 and annexes, Rs. 110/-

A Report prepared by the World Commission on Environment and Development (WCED) chaired by Prime Minister Brundtland.)

Review by M. Hasan

Anyone concerned about global, national or local environment and development matrix must read *Our Common Future* by WCED, *The State of India's Environment 1984–85* (New Delhi : Centre for Science and Environment, 1985) and *Temples or Tombs ?* by Darryl D'Monte (New Delhi : Centre for Science and Environment, 1985), respectively, for understanding and reinforcing of a balanced perspective on environment. These documents should essentially be seen as unavoidable amplification and articulation of environmental anxieties of all—poor or rich—on whom critical environmental variables such as air, water and space impinge upon equally. These books, different in geographical focus, should become paramount guidelines based on views of common man and scientific evidence, published and unpublished, scattered the world over. They transcend polarised world views of environmentalists and World Bank-economist-industrialist-administrators. The environmental controversy can be set at rest if an agreement that **sustainable development** is more important than the so far emphasized sectoral, regional and local development. If this is acceptable, the path shown in *Our Common Future* is a reasonable and futuristic one.

The present review is devoted to this book. Efforts of the Commission and sequence of events before and after publication of the book in world capitals are described to high-light the degree of global concerns superbly synthesized in it. Its title, **Our Common Future,** has been rephrased as "from one earth to one world" becoming its summary. The title is existentially suggestive, encompassing fundamentals of commonalities over time and space. The word **"our"** emphasizes an invitation for a global community, **"common"**-that political boundaries are meaningless for environmental hazards and **"future"** underscores our responsibility to leave the earth as a better place for our children. This philosophical underpinning underlying the title is a pithy pronouncement of common bonds between biospheric constituents and those enveloping this increasingly threatened planet.

In 1972, late Indira Gandhi gave an often quoted phrase that "Poverty is the greatest polluter". A school of scholars and decision-makers usually quotes it to maintain its position on even hazardous industries and ecologically unviable irrigation schemes in the name of employment to the poor. Their articulation is an evidence for a new conclusion that acquired poverty of mind is even the greatest polluter. This needs treatment in a separate thesis.

THE WORLD COMMISSION

Before discussing the contents of the book, essentially a distilled view of many studies and commissioned analyses, some light on the Commission would be relevant. Following the 1972 Stockholm Conference, attended by the late Prime Minister Indira Gandhi, and general concern of world governments about disconcerting trends in environmental degradation, the WCED was created as an independent body by a resolution of the U.N. General Assembly. The Secretary General appointed Mrs. Brundtland, then leader of the Norwegian Labour Party, as Chairman and Dr. Mansour Khalid, the former Minister of Foreign Affairs of the Sudan, as Vice-Chairman. They together appointed a group of twenty Commissioners. They were eminent jurists, scholars, writers, parliamentarians, representatives of international agencies, cabinet ministers in governments, well-known social workers, scientists, planners and senior executives. The distinguished Asian members of the WCED included scientist Ma Shijun of the Peoples Republic of China; eminent Justice Nagendra Singh of India; Saburo Okita of Japan; Minister of State for Population and Environment Emil Salim of Indonesia; and scientist Vladir Sokolov of the USSR. The other members of the Commission were from the United States, Canada, Yugoslavia, Hungary, Colombia, Cote d' Ivoire, Brazil, Zimbabwe, Nigeria, Algeria, Guyana, Saudi Arabia, Mexico and Federal Republic of Germany. The Commission was assisted by distinguished experts to help analyse key issues.

From India, Ashok Khosla of the Development Alternatives, Kamla Choudhary of the National Wastelands Development Board, Anil Agarwal of the Centre for Science and Environment, Prem Shankar Jha, Naval Tata and M.S. Swaminathan contributed significantly in advisory panels.

A galaxy of former and present senior political dignitaries, who had served or are serving governments in five continents as Commissioners.

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gave credence to the conclusions and recommendations of the Commission. A close associate of the late Prime Minister of Sweden, Olaf Palme, Norwegian Prime Minister, Mrs. Brundtland, as Chairman of the WCED gave visibility and credibility to the Commission on the one hand, and core conviction of mission and purposeful direction to its members, on the other. It was appropriately symbolic and convincing that an internationally respected woman liberal leader, well-known for her concern for environment preservation, became the Commission's Chairperson.

A COMMON CONCERN

The 380 page report is the outcome of 900 days of fact-finding and consultation by the, members, conducted in public in different parts of the world : Jakarta, Oslo, Sauo Paulo, Brasilia, Nairobi, Moscow, Geneva, Tokyo, Harare, Berlin and Canadian cities. Massive data and statements were collected with the aid of governments, institutions, ordinary citizens and, notably, with some remarkable contributions by young people from a wide variety of cultural backgrounds. "As we worked, nationalism and the artificial divides between industrialised and developing nations, between East and West, receded. In their place emerged a common concern for the planet and the inter-locking ecological threats with which its people, institutions and governments grapple", said Mrs. Brundtland about the process

Presentation of the report has been received with well-deserved great enthusiasm and respect by world-influencing journals, electronic media, heads of national governments,concerned youth andvoluntary organizations and international agencies such as UNEP, World Bank and OECD, in a number of key world centres--London Washington, Paris, Nairobi, Cairo, New Delhi, Beijing and Montevideo during April-October 1987. The Commission is carrying around the globe a central message that Mrs. Brundtland voiced at the London launch : "Humanity today stands at a crossroads. Vastly increased human numbers and activities", she said, "have resulted in major, unintended changes in the atmosphere, soil, waters, among plants and animals and in the relationships between all these global systems, which are outstripping our ability

The report was presented to the governments and NGO's and scientists on July 6 and 7, 1987 in New Delhi. In an awe inspiring ceremony, the book was released followed by a film presenting a graphic and moving accounts of dynamics of the present environmental degradation and field work undertaken by the Commissioners in different, remote areas of the world. The reviewer was particularly impressed by one memorable spectacle : Mrs. Brundtland sat, as a symbol of great dignity on "environmental" edifice, absorbing and taking copious notes of experiences and observations of participants from 10.00 AM to 5.00 PM.

She opened the dialogue by inviting the participants to show the path to the Commission. She pleaded that scientists, thinkers, academics and social activists having access to analyses and views of people must come forward with their comments, So that the Commission can modify and enlarge its recommendations to concerned governments. Questions raised by participants were answered by Commission members: Mansour Khalid, Nagendra Singh, Jim MacNeill (Canada), Janez Stanovnik (Yugoslovia), Istvan Lang (Hungary) and Sridath S. Ramphal (Guyana). Chairing a session, Anil Agarwal posed the ultimate question whether this earth has enough for everyone's need as said by Mahatama Gandhi, or for everyone's greed, as inserted by printer's devil in a quotation? A woman social worker pointed out the irony of an ecological concern being voiced in an 'all wood-panelled' Vigyan Bhawan!

MANDATE FOR CHANGE

The book is a powerful plea for an unavoidable "mandate for change". Because the U. N. resolution for creation of the WCED was a "clear demonstration of the widespread feeling of frustration and inadequacy in the international community about our own ability to address the vital global issues and deal effectively with them". The book gives the hope that the environment is not destined to remain a 'side issue' in central, political decision-making. Quite logically, after Brandt's *Programme for Survival* and *Common Crisis*, and after Palme's *Common Security*, we have Brundtland's *Our Common Future*. The central message of the book is to pursuade nations for multilateralism to find sustainable development path on which all can move toward a better future blessed with just order and equity.

Within the rubric of **"Environment and Development"**, the book focuses on eight key issues for analysis : perspectives on population; environment and sustainable development; energy; industry; food security; agriculture and forestry; human settlements; international economic relations; decision support systems for environmental management; and international cooperation. These issues are examined from the perspective of the year 2000 and beyond, and from the perspective of their common sources in economic, social and sectoral policies. In addition to a substantive overview, captioned **"From One Earth to One World"**, the book has three parts: common concerns, common challenges and common endeavours. The common

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concerns are, above all, a threatened future due to rapid environmental deterioration (acidification, rising sea level in low-lying coasts, rising concentration of carbon dioxide causing warming of the globe; depletion of the ozone layer which is our shield against solar radiation; soil erosion; deforestation; change in water sources; disappearance of living species; and alarming rate of gas emissions and nuclear accidents); need for a sustainable development; and the role of the international economy.

The second part deals with themes on population, food, ecosystem, energy, industry and urbanization. These concerns and challenges are followed by third part on common endeavours in the fields of 'managing of the commons' such as air and oceans, peace and security, development and the environment. Finally, proposals for institutional and legal change are given for a common, coherent action agenda. In the end the book contains an index of legal principles for environmental protection and sustainable development.

The book is divided into twelve finely integrated and lucidly written chapters.A large number of arguments, questions about our current anti-environmental activities, and required moral and legal stands are convincingly supported by summary tabular information, illuminated by boxed searchlights on case studies. Readers with great demand on their time will also be enlightened if they read only the forewords, the overview chapter and analyses in seventeen boxes.

The book was not written to make it "bland" and "safe". Commissioners argued and took positions. As might be expected from a group of individuls with very different backgrounds, there were heated discussions as the chapters were drafted and redrafted. The most difficult positions to reconcile were those concerning energy, population growth, and reform of national and international institutions. The final text was approved in Tokyo in February 1987.

POSITIVE ACTION POSSIBLE

The book, first makes a broad survey of threatening trends in environment intertwined with current developments. With a serious warning therefore, it maintains that the present development can not continue, at least, of the current type. Because it does not solve the problem of mass poverty. The irreversable regressive trends surpass all our present conceptions. However, a message of hope to the depressing scenario is that positive changes are possible. The premises of such changes are : strong political will, mobilization of human ingenunity, sustainable development need to maintain ecological capital stock, equitable international economy regime, broadening the choice of the poor for upward economic mobility, need to remove protectionism in industrialized countries and stagnation of flows of development to assist low-income countries, fair international distribution of income, and change in the policies of the international organizations responsible for trade, aid and technological & financial assistance to poor nations. There is a need for shift in global agriculture production patterns to where the demand is. Since almost half of the humanity is made of women who face a degraded environment directly for water, food, fodder and shelter, improvement in their living and working conditions. must be a humanistic priority.

Added to it is an important priority of many countries for slow population growth. The problem of numbers is not the only one. It is also of extremes in consumption patterns and lifestyles evident in urban and rural areas. Since one third of global population is urban bound and one-tenth concentrates in cities of one million size, urban managemen skill and resources are urgently needed. Similarly legislative bodies and municipal democratic institution must be supported to implement participative management.

A GLOBAL ETHIC RE : ARMS

Above all, what is required urgently is a new global ethic, a practical ethic. This ethic must guide sustainable development, the industrial policy and expenditure on arms to break grounds for a common future. Money spent on weapons--$ 1 trillion per year--must be seen against the funds required for environment and development programmes. The unfunded Action Plan to combat Desertification would have cost $ 4.5 billion a year during the last twenty years of the century, which is *equivalent* of less than two day's arms spending.

The arms culture is distorting deployment and perceptions of scientific community due to investment of a staggering $ 70-80 billion (1984) on military research and development, growing at twice the rate of military spending as a whole. The arm race in the Third World countries has added fuel to the often errupting fire of boundary disputes.

INDUSTRIAL POLLUTION & WASTE CONTROL

The book convincingly educates also those who believe that industrial growth is synonymous with development and pollution control devices, allegedly being prohibitive in cost, cancel out

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productivity and profits. Take, for instance, chemical industry. According to an informal estimate, as no complete inventory is available, some 70-80,000 chemicals annually enter the market, many without adequate prior testing or evaluation of effects. Many get into the international export market. Third World importers have no way to effectively control trade in chemicals that have been banned or restricted in exporting countries. To dilute this scenario, the book prescribes international principles of safeguards (pp.225-6). Similarly, the book argues that hazardous industrial waste--90 percent of the world total is produced by industrialized countries--can be treated with a margin for profit, potential for employment generation, higher productivity and technological advances (p. 213). All these practices strengthen the principles of sustainable development which, Mrs. Brundtland defined, as : "Paths of human progress which meets the needs and aspirations of the present generation without compromising the ability of future generations to meet their needs".

MANY FACETS OF THE CRISIS

The book pleads that a bold and conscientious stand is required to overcome the period of despair in the Third World countries and universal threat to existence. The book is a beacon of hope in the mids of conflicting interests. The current compartments (environment, economics, social) have begun to, and should, dissolve. This particularly applies to the various global interlocking of 'crises'. As water, air and sky, these are not separate crises, but are parts of an environmental crisis, a development crisis, an energy crisis. "They are all one", is the gospel truth of the book. Mutual interests bind us all together. The interelationships between national actions and their international implications are becoming all the more obvious. Environmental issues and disasters have demonstrated how illusionary the environmental significance of national borders really are. The environment respects no boundaries. Human progress now demands that we realize we are all simply neighbours on a small and fragile planet. It is in our mutual self-interest, and it is a moral obligation that we manage our planet responsibly as a unified ecosystem.

Given the importance of the book for us all, it is a must for institutional and official libraries. It should become an integral part of reading material in all disciplines in colleges and universities. Beautifully produced and lucidly written, the book has a notional price. It offers many fresh insights for all occupational, professional and demographic groups with a plea to protect this fragile planet. It is a book of the decade.

Dr. M. Hasan
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★ ★ ★

WHO CAN SHARE MY THOUGHTS ?

Who can share my thoughts ?
For Africa's young soul,
Where the hopes of teeming millions,
Clash with old values and cultures ?
Such thoughts brighten every heart.

Who can share my thoughts ?
For those sick and hungry and poor,
In their own rich and beautiful lands,
Where broken images merge together ?
Such thoughts bring a vision in every heart.

Who can share my thoughts ?
For the spirit of a resurgent age,
Of a fire that smoulders in every soul,
With truth and nobility in suffering ?
Such thoughts brighten every heart.

Who can share my thoughts ?
Not the ones who live in affluence,
But are shut to vibrant minds,
Their human values lost in wilderness
Such thoughts bring a vision in every heart.

Who can share my thoughts ?
Not the "whites" and the "big" who dominate,
With brutal power and might, human earth,
Yet unable to subdue human aspirations.
Such thoughts brighten every heart.

—Surinder Sehgal *(G.K.I. New Delhi)*

The following lines penned by (late) K.A. Abbas in a moment of deep anguish have been taken from his autobiography "I am Not an Island" (Vikas 1976)

WHO KILLED INDIA ?

Once upon a time there was a man who built a house in a forest, even as his brother had built a house in another part of the same forest.

To make the place secure, he built a high wall around it. To ward off robbers and thieves he kept a squad of dogs, and bought a rifle.

One day he had a feeling that there was a robber in the forest.

He was afraid the robber would surprise him with a sudden attack. So he loaded his gun, and went out to search for the miscreant.

He felt the intruder rustling in the grass. He saw footprints and went after them.

He thought he saw him at last—or at least his substantial shadow.

So he fired at the intruder.

There were two shots fired. Two people lay dead.

The brothers, each of them suspecting a marauder, had killed each other.

I don't know why, whenever I hear of a communal riot, or of Indo-Pak tension, or an Israeli-Arab conflict, this story comes to my mind.

Fear leads to hatred—hatred leads to violence of language and of temper—violence leads to mutual slaughter of the two brothers ! **—K.A. Abbas**

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POETS' CORNER

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A Common Theme — Different Moods

(In this miscellany, we reproduce some stanzas and poems of poets, old and not so old, who have expressed themselves in different moods of love and freedom, even in the midst of darkness and doubt. There are many a gem hidden from public mind – the urges and aspirations of many generations of men of letters and poets gone by. Perhaps some enterprising readers of IBC will help us some day to resurrect and present them afresh to our present generation of poets and lovers of poetic or philosophic thoughts. Most extract are from **"The Golden Treasury of Anglo-Indian Poetry"**. *We open the miscellany with a few stanzas by Henry.L. Derozio.*

(*Editors*)

★

.....We'll Live and Love

Around us now there's but the night,
The heaven alone above;
But soon we'll dwell in cities bright,
Then cheer thee, cheer thee, love !
The heart eternally is blest
Where hope eternal springs;
Then hush thy sorrows all to rest,
We'll treat the courts of kings.
In palace halls our strains we'll raise,
There all our songs shall flow;
Come cheer thee, sweet ! for better days
Shall dawn upon our woe.
Nay weep not, love ! thou shouldst not weep,
The world is all our home;
Life's watch together we shall keep,
We'll love where'er we roam.
Like birds from land to land we'll range,
And with our sweet sitar,
Our hearts the same, though worlds may change,
We'll live, and love, Dildar !

—**Henry L. Derozio**

★

Love's Consecration

Take my life, and let it be consecrated, Lord,to Thee.
Take my heart and let it be fully saturated,
with Thee. Love,
Take my eyes and let them be intoxicated, God,
with Thee.
Take my hands and let them be engaged in
sweating, Truth, for Thee.
Beautiful eyes are those that show
Beautiful thoughts that burn below.
Beautiful lips are those whose words
Leap from the heart like songs of birds.
Beautiful hands are those that do
Work that is earnest, brave and true,
Moment by moment the whole day through.

—**Swami Rama Tirtha**

★

What care I for Lajpat Rai ?

What care I for Lajpat Rai
Or Ajit Singh or Deenanath
What care I for Jaswant Rai
For the Pindi Riot or its aftermath ?
What care I ?
If it please the great Sircar
To deport a man or two,
I can but say 'All right, Sir !'
If they won't deport me too !
If the 'Bengalee' is closed today
And 'Bande Mataram' tomorrow—
If the 'Hindu' is brought to bay
And 'Swadeshamitran' to dire sorrow,
What care I ?
If today the Courts are closed,—
And martial law proclaimed :
If the police are ill-disposed
And all our leaders downright shamed ?
What care I ?
If the press is downright muzzled,
If oppression rule the land—
If the people are sorely puzzled
That they may neither sit nor stand !
What care I ?
If meetings are suppressed tomorrow,
And every leader is blamed—
If the Police bring down sorrow
To Cocanada and towns less famed !—
What care I ?
So long as I am sure to get
My pay or pension duly, Sir !
I do consent to all or any
Peoples' arrest or hanging, Sir !
My life is safe, my income too.—
Nay, I may get a title or two !
If others risk their lives or die
Or get deported, why should I ?
Aye, why should I ?

★ —**Annaji**

Ninth August 1942

Leaping forth like lava from a volcano's burning
heart,
Brave awakened Life has entered the field;
Shall we not share the upward aspiration to Light,
Share the sacrifice and suffering demanded in the
fight,
Relume our spirit at the fiery altar of revived faith,
And cease cheating ourselves with hypocritical
vanities ?
Too long have we trafficked with selfish desires
And lost eternity's inheritings, imperishable things;
Unnumbered visionless years have we wasted
Greeting ineffectual angels and false divinities !
No, no longer shall we be indifferent to the new
sunrise
And taint our souls with unpardonable apathies;
Here and now we vow to follow the Nation's
stirring call
And champion the country's cause of freedom and
peace !

—**V.N. Bhushan**

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AS THE HEART OF PUNJAB SINGS

Kulwant Singh Aulakh

MAJHE DE LOK GEET (*Punjabi*)

Folk Songs of Central Punjab

Literature House, Putlighar, Amritsar (1985) pp. 172. Price Rs. 45/-

Comment by Karnail Singh

Kulwant Singh Aulakh has taken pains to collect folk songs of the 'mid-Punjab' or what is called the Majha area (Majhe-or Madhyama). By editing and anthologising them, he has put Punjabi lovers under considerable debt. Before coming straight away to the folk songs, as these are, I should like to place the concepts and products of mass art, popular art and pop art in their perspective so that the reader may see these folk songs (edited by Aulakh) in their total artistic and socio-cultural context. At the outset, it may be said that all these types of art stand in striking contrast to the courtly-cum-aristocratic art that has descended to us from the middle ages.

On Mass/Popular/Pop Art

To begin with, I may say that the word "mass" has now become a common-place in our vocabulary. Raymond Williams interprets it as "the unstable common people." He assumes that it represents the art which appeals to the democratic average and is least serious, its purport being propaganda. The second sense in which the critic takes the word is Marxian in that the art that relates to the common mass of humanity, in contrast to the high-brow art, is called mass art. Let us say, Williams's sense of art is ideology-bound.

Marshall McLuhan has put a new perpsective on the word "mass". Proceeding with the assumption that, in our day, the written word has gone to replace the spoken word, he points out that once again, the spoken word should be revived, not by recapturing the colloquial idiom that was native to the people inhabiting village life in the past, but by responding to the immediacy of the human situation in our time. He goes on to say that the individual has to keep with the progress of our day. Films, radio and T.V. are the media that can, in a way, replace the printed word and make an appeal to the visual imagination of the reader. Marshall McLuhan tries to replace the art of the village community by T.V., which he designates as "global village". This can serve as a palliative to remedy the sickly culture of our day. Instead of sighing after the vanished glory of the folk art, he comes to terms with the situation in our time, which has necessitated the growth and development of **mass art**. It stands to reason that mass art, whether it is taken in a Marxian sense or McLuhan's, is well-manoeuvred, but it is no substitute for **folk art**.

Popular art, for one, has emerged as a reaction to the boredom and *ennui* of our day. It is a source of recreation for an average semi-educated or un-educated person. It appeals to the sensation -hungry, urbanised, lower-middle and middle classes. By contrast, the peasant does not get bored. When he has nothing to do, he sleeps. No emptiness haunts his mind. It may be said that like mass art, popular art too, lacks what Mathew Arnold calls "high seriousness". It concerns the pleasant or the agreeable, and caters for sentimentality or sensations. Therefore, entertainment tends to become a surrogate for genuine art. It becomes a sort of mendacious idyll, and atrophies the critical sensibility of the reader. It relies largely upon nihilistic passion and survives by rules which constitute the secret of best-sellers, hits and smashes. Yet it is not wholly inartistic. To be sure, the melodramatic element characterising the novels of Charles Dickens does not detract the reader from them.

In this respect, equally important is **pop art**. It is said to be the by-product of cultural confusion of our time. It is not goal-oriented either. It is anti-romantic..... (Arnold Hauser). More than that it is a non-committed emotional youth movement. At a pop performance, we come across many an unemployed young man dressed extravagantly. The pop artist is concerned with amusement, fun or pleasure, but he has no message to convey. He is almost hedonistic. Naturally, therefore, it is an escape mechanism *vis-a-vis* folk art. The latter is deeply rooted in the consciousness of the community. It is naive and unsophisticated, primitive and communal. It rises above consumer-producer nexus, for it combines production, reception and reproduction. In this connexion, Karl Marx points out that a bee builds up its hive spontaneously, but an architect is conscious of his plans. In contrast to him, the folk artist belongs with the child, the primitivist or the psycho-path, because his creativity is spontaneous.

Socio-Cultural Context & Harmony

Kudos for Kulwant Singh Aulakh who has collected, edited and anthologised folk songs which mirror the socio-cultural context of the man at the early stages of his development. At the time there was a close harmony between the individual and society, individual and nature,

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feeling and form, blood consciousness and mental consciousness. It was a moment in history when man had sense of complete identity with himself nature and the universe.....(Collingwood).

It would look arbitrary to categorise the folk songs edited and anthologised by Aulakh. Yet it may be noted that the first sixteen songs are aimed at reconstructing such myths as are related to Draupadi, Ramchandra and Puran—to name only a few. The song entitled "*Draupadi*" reconstructs a myth from the Mahabharata. That the protagonist is engrossed by her helplessness, when she is going to be stripped naked, is evidenced by the line "*bipta ban gai a bhari,*" which is the burden of the song and lends it a sing-song quality. That Ramji has been associated with Draupadi looks anachronistic. '*Sri Ramchandra Ji Baramah*' begins by recapturing the myth of the exile of Sri Ramchandra, but the song descends from the mythical to the realistic plane. The emotion conveyed by the line "*tere bajhon sadian kaun sunne uttran*" reverberates wistful love dressed in gauche idiom. "*Puran*" is in the nature of a dialogue between Puran and Loona. Unlike Shiv Kumar Batalvi's composition, the treatment of the song is conventional The key sentence that reinforces that kind of morality begins in this manner : "*Mavan puttran de kudon ne nehon lagge.*" (There can never be a love-affair between a son and his mother.)

Myths & Love Songs

'*Jogi Aya* (Heer Ranjha)' is deeply rooted in Punjabi culture. The myth of Heer Ranjha seems to have been assimilated into the song, but as such, it is not about Heer Ranjha. That remains an infrastructure, say, the myth has been de-mythologised. The song communicates the story of a charming belle of the Punjab whose whole self quivers with love. She looks forward to the arrival of her lover to assuage the fire of love. Images like "*jogi*" "*katni*" "*choorian*" *et al* evidence that the song has emerged from the collective unconscious of the Punjabi race Without reservation, one may say that all Punjabi young-men are Ranjhas and all Punjabi belles are Heers. The folk-song has about it the shades of love, romance, beauty and melody, which conspire together to raise a painterly vision of an archetypal *jogi*. Certainly it mirrors the salad days of the Punjab.

"*Gujhian Peeran*" reveals the restlessness of a young belle who is passionately in love with a young man. The latter is going to marry elsewhere, despite his commitment with the former. Naturally this will drive a wedge between the lovers. The emotion of love comes into conflict with social sanctions. The lovers are made to suffer silently. That way they become the representative voice of many a lover who goes the same way. Most probably, the lonely singer is a woman. Her predicament is tragic but the treatment of the song is not sentimental.

'*Tad Vee Main Jiuni Han*' is an apostrophe to her father by a young belle. She would much rather that her father had a palace with a garden surrounding it, and a bevy of beautiful young girls had decorated it with their nameless graces The imaginative construct of the song is almost similar to that of Coleridge's "*Kubla Khan.*" The song reconstructs the picture of an earthly paradise par excellence. The image of the palace is archetypal and provides a setting for the young belle to welcome her lover "*Tusin Bolo Singhji*" vibrates with an unconscious yearning of the singer for union with her lover.

'*Maai Ni Main Majhe Jana*' strikes a different chord. The protagonist wants to go to the *Majha* area (mid-Punjab) along with her lover in utter defiance of her father's will. The lover is class conscious and gives a point blank refusal to her by saying "*tera mera jor na banda. ni main nahion kharna*". (You are no match for me. I will not take you along.) Ultimately the protagonist compromises her lot. "*Akheya kran kabool. ni main nahin jana*" (I agree to what you say and will not go along with you). Granted that the song relates to a primitive type of society; but the shades of class society, what is called an open society by Karl Popper, begin to fall on its way of living. At one it is worthy of note that unlike the individual in our day, the characters in the folk song are least nervous or shameful in the presence of the other sex.

SACRIFICE : Why a Woman ?

"*Nooh Da Chak*" is a folk song which holds a mirror up to the culture of a simple organic community. The daughter-in-law of a family is being sacrificed at the altar of Mammon. The protagonist is exceedingly beautiful, but what matters is her sacrifice to save the economy of her in-laws. The song is displacement of the fertility myth, which had in a way been current in Egypt in ancient times. The effigy of Osiris, a god, was prepared, with corns all over it, and buried deep in the earth. When the seeds began to sprout, the Egyptians became hopeful of a rich harvest Similarly, the father-in-law in this song is cock-sure that his economy will flourish at the cost of her daughter-in-law It seems that the female principle is being sacrificed to save a male-oriented economy, no more than it is done in our time. In a way, the song symbolises the ritual of fertility in a waste-land. It is a parable which raises questions without answering them. Why not

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sacrifice one's daughter instead of one's daughter-in-law to feed fat the appetite of Mammon ? And why a woman and not a man ? Anyway, the selfish motives of the father-in-law are unambiguous The brother, mother and sister of the scapegoat cry in wilderness; but nobody bothers about them. Their cries are analogous to the cries of the parents whose children were sacrificed at the altar of Moloch, a pagan god, amid the sounds of drums and timbrels.

Preserving An Enclave of Culture

In sum, it may be said that Kulwant Singh Aulakh has done something big in his own way in the sphere of Punjabi letters by collecting, editing and anthologising the folks songs of the mid-Punjab land, which is ordinarily called the centre of Punjabi art, culture and literature. At first, the songs happened to go astray and passed from one generation to another by means of the spoken word. Of course, in course of time, here and there, some changes have appeared in their texture, but their spirit remains the same. Such an alteration is something natural, if we view the songs in an historical context. For one thing, human beings are not machines, and for another each generation is disposed to modify or change the texture of folk songs according as the rhythm of its own life demands. In a way, the folk songs are a cultural enclave in our time. The 'enclave' survives by itself, but certainly it affects and moulds the total rhythm of our life.

The emotional spectrum presented in the folk songs is as complex, as wide and as varied as human nature itself is The songs displace the myths of Draupadi, Ram, Puran and Heer and Ranjha from ethereal regions to reality These constitute a skein of emotions and sentiments which subsume desire and memory, love and separation, passion and discipline, family and supra-family history and trans-history, the concrete and the universal. These are as fresh today as when these were sung originally, either individually or collectively.

To be sure, these symbolise the collective unconscious of the human race and capture a bliss, an idyllic happiness, an imaginative and cultural matrix that come to alleviate the sound and fury of the man caught in the toils of life in our day. These produce a liberating effect on the mind of the reader and make him think that, after leaving its childhood far behind, humanity has entered an iron age, a darkling plain where there is no joy, no certitude, no love, no help for pain, but where human beings clash by night like ignorant armies knowing not whither they are moving.

With Christopher Caudwell, we may say that the folk songs have in them poetry, music, dance, collectivity of living and transcendence. This is what is foreign to the type of the poetry which is written in our time for elite audience, though few. The folk nature of the songs runs counter to the elitist art or culture which relies largely upon good sense, order and proportion in utter disregard of the emotions that answer the being of the common man.

Certainly, Kulwant Singh Aulakh needs to be congratulated on doing something which is revealing and rewarding for the reader. He has steered clear of the classification of the songs into different genres. Such pigeon-holding would have made his labour sophomoric, raised the songs into formulae and contradicted the spirit which they aim at communicating. Hurrah for the editor ! He can safely be placed in the corpus of modern Punjabi letters, not because the folk songs he has anthologised are in amplitude but because of the intensity which informs them. Certainly these are a treat for the reader.

Prof. Karnail Singh is Head of the Post-Graduate Deptt. of English, Khalsa College, Amritsar.

A SEMINAR REPORT

UNIFORM CIVIL CODE—A SMALL STEP FORWARD

(*A participant's comment on an exercise at drafting a Model Bill by the ILS Law College, Pune, in September, 1986*)

Report by U. I. Vibhute

Article 44 of the Constitution in the form of a Directive Principle says : The State shall endeavour to secure for the citizens a uniform civil code throughout the territory of India" The demand for a uniform civil code (UCC) as enjoined by the Constitution has been there for a long time. However, this has been further provoked by the celebrated *Shah Bano* judgment delivered by the Supreme Court and highlighting, among other things, the need for a uniform code and the passing of the Muslim Women's (Protection of Rights on Divorce) Act, 1986, by the Parliament.

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A perusal of views for and against a uniform code reveals that 'the fundamentalists' feel that the 'Muslim' peronal law is a part of their religion and, therefore, it is out of purview of the Parliament, while 'the reformists' argue that the existing 'Muslim law' is not only divorced from Islam, but is most oppressive towards women in matters relating to marriage, divorce and maintenance.

Though questions about its feasibility, nature and content have been deliberated upon at different levels and forums, the ILS Law College, Pune, took a step forward by preparing the draft of a *Model Uniform Bill* dealing with marriage and matrimonial remedies, and organising a multi-disciplinary seminar to discuss the proposed draft in Sept., 1986 The seminar was organised in collabration with the Indian Secular Society and was sponsored by the ICSSR, Regional Center, Bombay. Similar exercise was later on done by the Bar Council of India Trust, New Delhi in October, 1986.

The draft entitled 'The Indian Marriage and Matrimonial Remedies Act, 1986', was prepared by Ms. Jaya Sagade and M/s. Vaijayanti Joshi under the guidance of Dr. S. P. Sathe. 'The Law of Inheritance and the Adoption Bill, 1980,' were also discussed in the seminar.

In his introductory remarks, Dr. S. P. Sathe, Principal, ILS Law College clarified that the drafters had prepared the model bill after making a comparative survey and study of the existing personal laws. Where necessary, they modified the existing provisions to make them more secular. Justice V. B. Tulzapurkar, retired Judge, Supreme Court of India, while inaugurating the seminar, strongly pleaded for a Uniform Civil Code.

ISSUES DISCUSSED

The major issues which figured in the deliberations of the seminar were : (a) essential conditions of a valid marriage (b) void and voidable marriage ; (c) the child marriages; (d) status of children born out of lawful as well as unlawful wedlocks ; (e) grounds for restitution of conjugal rights (f) judicial separation, and (g) divorce and maintenance.

VALID MARRIAGE

The model Marriage Act stipulates following essential **conditions of a valid marriage** : neither party should have a spouse living; neither party should be incapable of giving consent due to unsoundness of mind, or mental disorder or insanity or epilepsy; the male should have completed 21 years of age and the female be of not less than 18 years and the parties should not be within the range of prohibited relationships. The draft declares a marriage void if it contravenes any of the above conditions. All marriages are required to be registered and parties have to make a declaration before the Marriage Officer in the presence of three witnesses about their marital status, age and relationship.

The particpants approved the above mentioned conditions of a valid marriage, but suggested incorporation of a clause stating that neither party should accept any gift or dowry at the time of marriage. It was also suggested that a false declaration should be made an offence. The suggestions were approved. The participants, while discussing the ground of pregnancy of the respondent at the time of marriage, felt it necessary to incorporate a similar provision about the husband's illicit misconduct prior to the marriage resulting in pregnancy of a woman other than the wife.

CHILD MARRIAGE

Intensive discussion took place on the nature of **child marriages** under different personal laws, the Child Marriage Restraint Act and the proposed model Act. The model Act, on social considerations, made the child marriages voidable. But the participants argued strongly in favour of making them void.

Similarly, the view was expressed to treat children born out of lawful wedlock (i. e. of void and voidable marriages) as legitimate.

SEPARATION & CONJUGAL RIGHTS

Deliberating on the **grounds of restitution of conjugal rights and judicial separation**, the participants expressed their reservation about the retention of the restitution of conjugal rights as a matrimonial remedy. Practising lawyers, on the basis of their experience, advocated for its deletion from the model Act, as it is being generally misused by either party to seek quick divorce. However, the drafters, and a few participants felt that the provision is required to be on the statute to provide a chance for reconciliation, and in turn, to save marriages. However, the consensus was for its deletion. The participants favoured the existing grounds (*mutatis mutandis* applicable for divoce) for judicial separation and suggested for judicial separation by mutual consent as an additional ground.

GROUNDS FOR DIVORCE

The participants, deliberating on the various existing **grounds for seeking divorce**, felt that it is redundant to keep the incidence of leprosy and

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A SEMINAR ON UNIFORM CIVIL CODE

venereal disease as a ground for divorce, as the contemporary medical science reveals that none of them is incurable. However, the consensus was for the retention of these clauses on the ground that these are merely enabling provisions.

A few participants took a strong objection regarding 'conversion' to other religion as a ground for divorce. Their argument was that such ground not merely goes against the spirit, theme and object of the model Act, but contradicts a *secular* law like the one under consideration. It, on one hand, expects secularism in one aspect, and on the other, promotes a religion in another aspect. An apprehension was also expressed that the provision indirectly results in compelling the other spouse either to seek divorce or to convert to another religion. It was argued that the said ground also affects the constitutionally guaranteed 'freedom of religion', which includes a right to change the religion.

Dr. Sathe, a well-known constitutional law expert, opined that the freedom of association includes a freedom of religion, and it is an individual's right to associate with any person of a particular religion. He further asserted that freedom of religion is a part of personal liberty and it cannot be prohibited in a secular law. Ultimately the view was to retain the provision as an enabling ground for divorce.

It was also suggested that an irretrievable breakdown should be incorporated as a ground for divorce.

Another important issue for discussion was *customary divorce*. The model Act provides for such divorce. But it was suggested to delete the provision to avoid its misuse, or alternatively to allow it, provided it is made obligatory to reduce it in writing before two witnesses and to register such dissolution with the Registrar of Marriages.

MAINTENANCE

The proposed Act provides for maintenance *pendente lite*, **maintenance of a spouse, and legitimate/illegitimate children** in cases of valid, void and voidable marriages. Recognising the case for gender equality, it provides for claim of maintenance by the husband from the wife, if circumstances require and justify. The provision dealing with the maintenance *pendente lite* was approved with a rider that it should be made a charge on immovable property in case of its non-payment.

With regard to the provision dealing with the maintenance of spouse and children, legitimate/illegitimate, it was solicited that travelling expenses required to attend the proceedings should be included and its non-payment should be made an offence.

INHERITANCE

A scheme of inheritance of intestate property formulated had done away with the existing distinction between heirs of male and female intestators; coparacenary and separate property. It was proposed by the drafters that the full-blood heirs would perfer those of the half-blood and uterine blood, and half-blood and uterine blood heirs should inherit simultaneously. The proposal that the daughter's widower should get share in inheritance property excluding the blood relatives such as paternal grand-parents, brother, sister, children of the deceased brother and sister, was disapproved by the participants.

ADOPTION

The Adoption of Children Bill, 1980, was also discussed in the seminar. Ms. Dorothi Lobo, and Mrs. Usha Modak, from the Teredes Home highlighted its shortcomings. A number of concrete suggestions were offered to make it a **comprehensive secular law on adoption**. A major suggestion was to delete the section excluding Muslims and Hindus from the purview of the Bill. Other matters deliberated on were feasibility of the age difference between the adoptive parent and the child; the need to process the applications only through recognised and licensed adoption placement agencies ; relevance of financial stabilility ; capacity for parenthood; quality of marital relationship; motivation and attitude towards adoption etc.

Thus, the "ILS Law College proposed Indian Marriage and Matrimonial Remedies Act 1986" has provided a model draft on secular marriage and matrimonial remedies. The effort to prepare such draft Act being the first of its kind in the country, Dr. S. P. Sathe and his team deserve to be complimented for their initiative.

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(Delay in publishing the report is regretted —Editors)

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RAI KRISHNA DAS LECTURE SERIES AT ALWAR

ON THE INDIAN HOME

(July 19-21, 1987)

A Report by Francine E. Krishna

The **Vatsal Nidhi Trust** was founded in 1980 by the well-known Hindi writer, (*late*) *S. H. Vatsyayan*, out of the prize money he had received from the Jnanpath Award. There are four yearly programmes planned, the first being a Writer's Workshop which is attended by both well-established writers and some young people of budding talent. Secondly, there have been a series of *Yatras* including the famous *Rama Bhoomi Yatra* to Ayodhya and the *Krishna Yatra* ending in Gujarat. These have been journeys, both literally and figuratively to the sources, to the roots of the tradition. Also established are the Hiranand Shastri Lecture Series delivered each year in Delhi by a well-known scholar on some area of Indian culture. Fourthly, there is the Rai Krishna Das Lecture Series held each year in a different town of India. So far these have been held at Delhi, Patna, Allahabad, Lucknow, Jaipur and Varanasi, the aim being to explore the literary and aesthetic facets of a subject.

One of the last wishes of Vatsyayan was that this year's Rai Krishna Das Lecture Series should be held at Alwar. In fact, shortly before his death in March of this year, he had planned a visit there; but due to ill health, that was not to be. All of his friends and colleagues felt that his wish should be realized, even though he would not be with us. And so the first function of the Vatsal Nidhi, without the guiding and inspiring presence of Vatsyayanji, took place in Alwar.

THE THEME

The theme of the seminar was "The Indian Home." As Vatsyayan had visualized it, the home in India has a special significance, distinct from any he had encountered in his journeys to other parts of the world. He felt that the subject might be approached from many different points of view. This feeling was indeed borne out by the seminar itself. The participants included not only a number of eminent Hindi writers and scholars, but also architects, folklorists, painters, musicologists, historians, archeologists and philosophers.

The Chairman of the Trust, the eminent jurist, **Dr. L. M. Singhvi,** an old and close associate of Vatsyayan; presided over the function on the first day. **Prof. Vidya Nivas Mishra,** Vice-Chancellor of Kashi Vidyapeeth, Varanasi, Hindi writer and Sanskrit scholar, began by pointing out that what he felt to be central in the 'Indian Home' was the lamp, the *diya*; that it was from the very beginning that *agni*, fire, was a part of the Vedic way of life. He went on to speak of the fact that woman in India had two homes, that of her father and that of her husband. Perhaps because this was the month of *Savan* (though we had no rains) he was reminded that this was the time of the year when tension in the home was more acute, as the women knew they were expected in their father's home.

Professor Daya Krishna urged for the need to know our tradition, and more important, the need to examine it critically. Generally, he pointed out, Indian intellectuals are more at home in the western tradition of scholarship, and when they turn to the Indian tradition, it is like shifting into another gear. When we watch the *Ramayana* on television, we may respond to it emotionally or aesthetically, but we do not feel free enough to be critical of it. Would one, for example, really like a Rama for a husband or a Sita for a wife ? One must, then, respond to the tradition in a more integrated manner.

Dr. Anand Krishna, the famous art critic and historian of Varanasi, felt that the metaphor for understanding 'the Home in India' was the man, that even the various parts of a temple are seen as the parts of a man. He also showed a number of slides from his well-known collection of Indian art, of Mohanjadaro, Sanchi, Udaigiri caves at Vidisha, Mahabalipuram and of Rajput miniatures.

WOMEN & THEIR WORLD

On the second day, women were the three speakers of the morning session, giving their own dimensions to the subject. **Mrs. Prabha Parmar,** an artist from Lucknow, spoke about various kinds of traditional interior decoration, such as those done on the walls of homes and *alpanas* done during different festival occasions in northern India, especially in U. P. She also showed some slides, for example, of wall designs decoration done on the festival of *karva chautha* which she had collected both from Kayasth and Brahmin homes. We were amazed to see the interesting use of space and symbol, as well as the sophisticated use of herbal and organic colours with their infinite variations, as they appeared in the various households This area showed immense possibility for further study, not only from the point of view of art and craft, but for the social scientist. Much more needs to be known about the inconography of this work; not only do the figures have a religious dimension, but they seem to relate something of the history of a household itself.

(*Continued*)

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ON THE INDIAN HOME

Dr. Vidya Bindu Singh, editor of the U. P. Hindi Sansthan, talked of the picture of the home that emerges from Avadhi folk songs, illustrating her lecture by singing some of the songs in her remarkably beautiful voice. She indicated three areas of importance in the traditional home, each with its own ethos and ceremonies. One was the *duar*, not just the door, but an area in front of the door, a partly public place, yet associated with the home, where disputes are settled, where *sannyasis* are fed, where even guests may sometimes sleep. It is a place where the *baratis* enter, where the new bride is received. The second area that she delineated was the *angan*, the courtyard, the most intimate part of the house, the women's area, where one might find a tree, *Tulsi* plant, or where marriages are held. Thirdly, there is the *pichhwar*, the backyard, where the women might receive the bangle-seller or the Kayastha to whom a wife dictates a letter to her absent husband.

WOMEN'S SONGS

The songs are all of these places. She also sang songs expressing women's pain and suffering. They get nothing to eat. Like iron or gold in the fire, they are for-ever burning.

Usha Kiran Khan, an archaeologist, discussed the history of the home and spoke of the world described in Maithili songs, singing some of them herself to illustrate. Mrs. Khan felt that these folk songs were to be found in all the Indian languages, indicating a common ethos.

In the afternoon session, the theme of folk art was continued by **Mr. Vasudev Smarta** of Surat, who had collected designs from all over India, including NEFA.

Mr. Hakhu Shah, the great folklorist of Gujarat, revealed a profound sensitivity to the Indian impulse to design, and spoke of how it was organically related to a total life slyle, not something superimposed externally. He showed slides, many of them of the Pitthore tribe, whose wall decorations reveal a total way of life.

ON ARCHITECTURE

Then **Mr. V. K. Doshi,** Founder Director of the Ahmedabad School of Architecture, pointed out that a house was not a mere building. He related how, after his studies in America, he became more aware of the *Indianness* of the Indian home. The deeper conception of the home, he argued, is a functional quality, both in terms of occuption and ecology. Though different regions use different building materials, yet he found an essential Indian form. All over the country are to be found similarities in decoration, in the arrangement of the houes, the placement of the door, the semi-enclosed area of the door, its communal quality and the way one house is linked to another. He showed slides of his own house, indicating where he has attempted to keep close to tradition, though he pointed out that many of the traditional styles are not suitable for modern life, where, for example, one might like more privacy. But even then, he said, one can still allow for the traditional sense of light and have an area where the whole family can come together. Professor Doshi also told about his designs for Vidyadhar Nagar in Jaipur, in which he had attempted to maintain the ideal of the old Jaipur city. Unfortunately, those plans are collecting dust on some secretariat shelf, and one wonders if such a beautiful conception will ever be realized.

AND IN LITERATURE

On the third mornnig, the topic returned to literature and the well-known writer, **Shri Ramesh Shah** of Bhopal spoke of the image of the house in older Hindi literature, which depicts a more integrated world, with each family member feeling a part of the home. He compared this to the modern images of the room, out of whose windows one can see nothing green, and of the breaking of the relationship between man and the natural world. Now, instead of the home, the room has become not only a symptom but the symbol of urban Indian life.

Prof. Vagesh Shukla talked about how a home is supposed to give a sense of openness. Taking off from this, **Shri Nirmal Verma** spoke about the need not merely for physical space, but for psychic space, that everyone needs a "room of one's own."

Dr. Mukand Lath, a historian and Indologist from the University of Rajasthan, talked at length about the form of a house as it was envisaged in the *Shastras*; that the form of a house and its alignment was always related to auspicious purposes He drew some details of a house plan to show how this was to be done.

Several months before he passed away, I had a long talk with Vatsyayanji on this subject. I had spoken to him on the question of domestic architecture. I felt that so little had been done in this area and that one just doesn't have a sense of what the older interiors were like or what sort of furniture there was, if any. So much has been written on Indian religious architecture, and so little on secular or domestic architcture. Then Vatsyayanji told me about the little boxes for jewellers, the decorated chests in which costly clothes and precious items were kept. When one ate, the *thali* would be placed on a carved *patta;* when one sat with one's legs folded, the one knee seemed to be suspended in air for which there would be a little decorated stand to support it, or a similar item to set an elbow at rest. It was

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AN ODYSSEY INTO THE HIMALAYAS

G.B.K. Hooja

Parbat woh sub se ooncha, Hamsayaa aasman ka
Woh santri hamara, Woh pasbaan hamara.

"Highest amongst the mountains, the neighbour of the skies, it is our sentinel and guardian".

Thus sang poet Iqbal, in the hey-day of his national fervour, about the Himalayas. But this is no longer true. The Himalayas which protected us from foreign intruders and provided us with rivers, fruits and vegetables, timber and fuel-wood, places of pilgrimage and centres of meditiations are now under seige.

Technological advances in the field of aviation and space travel have enabled men and women to fly over the Himalayas, while development of road transport has eroded into the quiet aloofness of the Himalayan centres of refuge and solitude. Pressure of population is having its toll of the Himalayan flora and fauna. The forest contractors and commercial predators have carried their greed and axe far into the Himalayan ranges to denude them of their forest wealth.

WHAT THE UNIVERSITIES CAN DO

Out of this challenge has emerged the *Chipko* movement headed by **Sundarlal Bahuguna** and his lieutenant **Chandi Prasad Bhatt** who has won the Magsaysay Award. The Ministry of Environment also has become alive to the problems of Himalayas and has initiated researches into the eco-social systems of the various ranges and sectors of the Himalayas through the universities spanning the Himalayan ranges from Kashmir, Himachal, Garhwal. Gurukul Kangri, Hardwar, Pantnagar, Etanagar, Shillong and Manipur.

My recent odyssey along the Alaknanda to Gorikund at the base of the Kedarnath (11,500 ft.) and the Mandakini to Badrinath (10,500 ft.) has confirmed my views that the Himalayan universities should come forward in a big way to study the problems confronting the Himalayas in depth, and formulate practical solutions and programmes of action for consideration and adoption by the Government and our voluntary agencies, and the people at large. The universities could also introduce courses in varied subjects like tourism, hoteliering, guiding and mountaineering, transport, forestry and conservation, geology and mining, archaeology and the arts, and architecture, and Ayurvedic pharmacology for the benefit of the local youth.

HIMALAYAN BORDER LANDS

There is also a need for in-depth studies in the social, cultural or political problems of the Himalayas. While a healthy interest has been evoked in Afghanistan following the Russo-Afghan handshake, the intellectuals in India can be faulted for not giving sufficient attention to the sensitive areas of the Himalayas.

Tibet served for many centuries as a 'buffer' between China and India, but Indian scholarship has sadly neglected the study of this sensitive region all along. Same may be said about Nepal and Bhutan. Similarly, Kashmir, Himachal, Uttarakhand, Arunachal, Manipur, Nagaland, Tripura also have not been given the attention they deserve by the Indian scholars, so much so, that generally the rest of us Indians are inclined to treat them with unconcern. *Vice versa*, the prevailing attitude in some of these hill states is of sullen alienation, which is a very dangerous sign, and must be taken note of by the enlightened scholars and opinion-makers. While the Government of India is engaged upon fighting its battle on the Macmohan Line, there is no reason why the universities concerned should not take up the task to unravel such knotty questions and provide feed-back on the basis of history, geography, economics and culture.

THE ABODE OF GODS

Himalayas have attracted Indians from all over the country from ancient times. The legendary heroes of the *Mahabharata* ultimately perished in the snows of the Himalayas. The **Adi Shankar** went to BadriNarain on foot, all the way from Kerala and renovated the temple. Traditionally the service (*pooja*) at the Badri Narain temple is performed by a Namboodiri. **Guru Govind Singh** went and practised austerities at Hem Kund.

To be in the Himalayas is to be in the abode of gods. One sees pilgrims from all over India, speaking different languages, treking along the winding bridle paths, chanting the names of their gods, having dips in icy cold streams or alternately enjoying hot baths in the hot springs which are to be found here and there. The pilgrims move forward, step by step, on slippery,

(*Continued*)

(*Contd from page 247*)

clear that the idea of the home had been on his mind for quite some time. This seminar is only the beginning in the chain begun by Vatsyayanji. It has been a fascinating exploration into a new and complex area.

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snowy and dangerous paths, on to their goal. It is indeed a soul-elevating experience to see the throngs of "God-intoxicated *Yatris*" on their exciting, perilous and triesome march. They seem to forget their mundane worries, and visibly soar beyond, into 'spiritual zones' conscious of the insignificance of man and the grandeur and supremacy of Nature and their Creator.

It would, indeed, be an appropriate matter of socio-spiritual researches, why and how since times immemorial, millions of devotees from all corners of India have been answering the call of the Himalayas, courting unknown hazards and perils.

Village temples dot the scenario, and where two rivers meet, it is a sacred spot, *tritha*. Rudra Prayag, Dev Prayag Karn Prayag and so on. Each temple and each *tirtha* has a hoary history which the locals relate with all the faith and simplicity characteristic of the people born and bred in the *aranyaka* (forest) culture of the Himalayas, unpolluted by gross materialism, but convinced of the supremacy and power of the local gods.

SOME VIGNETTES & VIEWS

The *Pandas* are a unique "institution". They have parcelled out the country among themselves, and the very first question they ask the pilgrim who lands up, is : "Where do you come from ?" And he/she is then taken charge of by the priest in whose territory the district of the pilgrim falls. The *Panda* priest then looks after his *yajman's* comforts, physical and spiritual; arranges night halts, provides clothes and other necessities, assists in arranging transport etc. of course, for a return. He also maintains his *yajman's* geneology and tries to link him up with his ancestors who might have made the pilgrimage in some earlier times. I have heard the *Pandas* offering to make matches, having noted down the particulars of caste, socio-economic status and other details.

Human labour is very cheap and honest in these parts. A *dandi* with four carriers from Gauri Kund to Kedarnath (14 Kms.) may be had for anything between 3 to 4 hundred rupees. A mule would cost from 100 to 150 rupees for the return journey and a *Kandi* (pick-a-back carrier) would cost about Rs. 80/-. The rates fluctuate around this range from day to day, depending upon supply and demand. One must pay homage to the tough labour force which undertakes this arduous task, to make a living. The labourers may be identified by their patchy trousers, torn shirts or country-made shoes. Recently, however, the "Bata" cult/industry has made a welcome entry, and seeks to shod the labour force, thereby making it more comfortable to walk across.

The municipalities would also appear to be reasonably active. Streets are being continuously cleaned by the municipal sweepers. Public latrines and other facilities have been provided. But many other travel comforts could certainly be extended as larger streams of tourists make inroads into these areas, following the communication break-through.

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Over the years, elections have made the local people more enlightened and politically conscious. Even *pakorawalas* (snack vendors) can distinguish between the Congress and the Janata Raj. I found one such pakorawala speaking contemptuously of the Morarji regime, which broke down under the weight of the vaulting and unscrupulous ambitions of its leadership. He said that he would vote for the Congress, as the devil he knew was better than the devil he did not know. At another pakorawala shop, I met a young student activist, who had been deputed by the Communist Party to work on the student as well as the labour front.

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A conspicuous lack which I noticed was the non-existence/or non-deployment of the university faculty or student cadres to undertake social service work in the season. I came across an NCC platoon from the Garhwal University doing map reading at Badrinath; but otherwise one felt a big lack in the absence of organised youth groups or *Seva Samitis*. Boy scouts/rovers, girl-guides and *seva samitis* could certainly provide social services, particularly medical relief to pilgrims in distress. I found that an old man on his way down from Kedarnath became unconscious at Gauri Kund, but immediate medical relief was not available; nor was there any policeman, boy scout, social worker in sight to attend to the patient. His lady companion was at a loss what to do. As she spotted some fellow pilgrims from her native land, she begged them to help her. Surely, university students could be expected to undertake programmes of periodical social or relief work which would inculcate in them the spirit of service.

An irksome system was the levy of tolls and octroi at almost every halt throughout the journey. One wonders why such taxes are not collected at one point and then disbursed amongst the various municipalities, through a central Hill Area Authority.

OVERALL IMPRESSIONS

The overall impression that one gathers as a result of such odysseys is of India's unique

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umbrella of unity. One meets men, women and children from the South, East, West. Tamils, Kannadas, Malayalees, Andhras, Bengalis, Gujaratis, Maharashtrians, Punjabis and of course, Uttar-Pradeshis. One meets Bhahmins, Kshtriyas, Vaishyas; Shaivites, Vaishanvites, Jains, Sikhs; and now an increasing number of "curious" foreigners of various hues, and tourists.

Another lasting impression is not so happy. This is of abject poverty in which the common folk seem to be immersed. Inevitably, I recalled my pregrinations in the hills of Kashmir, Himachal, North Bengal, Assam, Nagaland, Manipur and Arunachal in earlier years, and noted that the contrast between the standard of living of the hill-folk of Uttarakhand and other states demanded concrete social action. *Prima facie*, the cause for the comparative prosperity of the hill-folk of other areas lies, in the first place, in their defence-based economy and the operations mounted by the Border Roads Organisation and other military units, which tend to raise their level of employment and earning capacity.

Another reason may be that Uttarakhand happens to be a peripheral part of the big sprawling state of Uttar Pradesh, with its headquarters at Lucknow, which is not easily accessible to the hill-folk. This reduces their weight in the political counsels of the State Assembly. It may be noted that Himachal Pradesh and Harayana, which were also equally neglected areas until the recent past, now claim to be amongst the richer states of India, with rapidly rising per capita income. The answer to the economic problem of Uttarakhand may, therefore, lie in carving out a separate state which, naturally would develop local political accountability as well as local initiative and entrepreneurship, as in the case of Himachal Pradesh and Harayana.

The third impression which one carries is of the advent of migratory labour from Nepal. This bond must be strengthened.

I would like to take this opportunity to compliment the Border Roads Organisation (BRO which has prominently displayed some statements of Vivekananda, Maithili Sharan Gupta and, of course, from the *Ramayana*, along the route to Kedarnath,

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LEVELS OF HUMAN WELL-BEING

A comment on Prof. Ram Moorti Loomba's Presidential Address at the Psychology Section of the Indian Science Congress, 1987.

by Indra Sen

We have been keen to bring IBC readers close to recent and up-to-date trends in modern science and technology, though we have not been receiving enough books, reviews or reports related to these fields. When the Indian Science Congress met early this year, we sought to take note of the occasion and contacted some participants. The response was poor. All we got was a short comment on the Presidential Address at the Psychology Section and a paper read out there. We take this opportunity to project the same.

—Editors

A Presidential Address is always the most important thing at a session of the Science Congress. The *General President* and *Sectional* Presidents present the progress of science as a whole or of a particular science. They raise important issues and seek to give some direction to the scientific work as whole or in a particular branch.

Since many years, the Indian Science Congress has been choosing a focal theme for a collective concentration on a subject of general national interest. This year's focal theme was : "*Resources of Human Well-Being, Inputs from Science and Technology*", on which there was a joint discussion by all the sections together.

In the Psychology Section, Prof. Ram Murti's address was on "*Levels of Human Well-Being*". Science today has a general bias in favour of environment. All improvement of life is considered to be an improvement of environment—an increasing mastery over the forces of land, sea and air. That is the secret of 'European progress" during the last 400 years. But the question is : Does that material progress give more happiness to man ? More comforts it does give, of course. Psychology, in recent times, has more and more studied "the inner conditions of happiness". Thus the emphasis shifts a little from *environment* to *man* and we ask: What is "well-being" and how can it be promoted ?

Prof Ram Murti took an original and bold step in considering "well-being" at several levels. Referring to the present state of psychological knowledge, he said : "Of late, the field of psychology has been dominated by clinical, social, industrial and general experimental studies. Explicitly or implicitly, their focus has been on

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The Making of a Mahatma

Raghvan Iyer (Editor)

THE MORAL AND POLITICAL OF WRITINGS OF MAHATMA GANDHI *Vol. I*
CIVILISATION, POLITICS AND RELIGION *pp 625 Rs. 200/- Vol. II* TRUTH & NON-VIOLENCE *pp 628 Rs. 225/- Clarendon Press Oxford (1986) Oxford University Press*

A Review Article by G. B. K. Hooja

Was Gandhi a venerable saint or a crafty politician ? This is the question that many Gandhi researchers in the West are asking themselves.

The liquidation of the British Empire by India and Gandhi's role in it is no doubt a fascinating study. But more important is the question whether Gandhi can offer a solution to the materially affluent, but spiritually perplexed advanced nations of the world in seeking solutions to their numerous social, political, national and international problems.

Raghvan Iyer has done a yeoman's service to the students of Gandhi by putting together in these two volumes, Gandhi's letters and writings under various heads : Civilization, Politics, Religion, Truth and Non-violence.

Gandhi was a prolific and compulsive writer, and had a flair for self-expression and advocacy. Throughout his political career, he had, at his hand, one journal or the other to enable him to convey his message to his country's followers and to enter disputations with his numerous correspondents, besides the letters that he scrupulously wrote in reply to his massive fan mail.

A study of these is a rewarding experience and tends to resolve many a doubt. At the same time, it shows the path Jawaharlal did not lament merely in an emotional mood when he said at the passing away of the Mahatma that a light had gone out of our lives; vanished. He was speaking for millions of his countrymen. Gandhi was indeed a beacon light, a light which continues to shine through his writings.

FROM DISCOVERY OF SELF TO SELF-IMPROVEMENT

The governing passion of Gandhi's life was self-improvement. He was a weakling at school. He was a shy and reticent boy. But somewhere at the back of his mind was the will to struggle, the will to wipe out this shame of being weak, of being scoffed at, the desire to earn respect and an honourable place under the sun; and he was prepared to pay the required price for it, of course, within the parameters of his culture and deep-rooted value system.

He was willing to make experiments, unorthodox and bold, esoteric and clumsy, but they were always in search of Truth. That is why he titled his autobiography as such. And though Truth as discovered by him may not be compatible with the Truth as perceived by you and me, he had the courage of conviction to tread the path as seen by him, even though alone. Many differed with him, but they did not doubt the sincerity of his motives. He never claimed to be venerable saint, but he did claim to be a striver, a constant experimenter, a researcher.

When he had discovered the weapon of non-violent non-cooperation and had practised it with some effect and success, he called upon its practitioners to carry on continuous researches in this field, even as the practitioners of violence do in the field of weaponery and armaments. In fact, researches in the area of non-violence are the crying and most relevant need at this juncture of human history, when nuclear winter is round the corner.

ETHICS AND POLITICS

As for the charge of being a crafty politician, the intelligentsia seems to be suffering under the spell of the dictum that the last resort of a scoundrel is politics. Viewed scientifically and objectively, it shall have to be conceded that politics is as inescapable in social life as economics. In all social activities, politics, as well as economics, must inevitably enter. They lubricate the social wheel; they may turn out to be the source of evil and un-happiness; nevertheless they are necessary evils. And it remains for the social scientists and activists to find ways and means of eliminating their evil effects, of curbing them, of guiding them in healthy channels, for otherwise, what is all this religious and ethical cant about ?

This is what the political guru of Gandhiji, whom he chose to address as Mahatma before he himself received the sobriquet, namely Professor Gokhale, meant by saying that politics should be spiritualised. Is it not this what modern thinkers are demanding when they say that Science should be spiritualized ?

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THE MAKING OF A MAHATMA

Left to primitive impulses, there is a tendency in human affairs to go berserk. Like all fast-moving machines, human mind, that is human emotions too need to be controlled or braked when they tend to run amok. That is why the ancient sages of India prayed : *may manah shiva samkalpamastu*—let my mind be of good intentions.

EARLY BUT DEEP INFLUENCES

This is what Gandhiji learnt early from the examples of his father, who was a staunch Vaishnavite and his mother, who following the Jaina cult, observed fasts and believed in self-control. This is what he learnt from the study of the *Gita* and Edwin Arnold's *Light of Asia*. Ruskin's *Unto This Last* and Tolstoy also moulded his thinking apparatus and life pattern; and so did the Sermon on the Mount. Vegetarianism followed. When this self-seeking individual, as ordinary as any one of us, came to be confronted with the brute arrogance of the Empire, his 'Barrister-at Law's status notwithstanding, he stood up to reconsider his situation and to analyse the causes of the shame and degradation of his people. Here was a challenge which Providence placed before him; and he felt called upon to enter politics.

Having done so, he would not let go the reins of conscience, the Inner Voice. Like Jesus Christ, he chose self-suffering as his strategy, and tried to convert his persecutors. He made it clear that while he hated the sin, he would not hate the sinner. It was the result of this training that when the British Raj came to roll up its carpet in India, there was no ill-will against the erstwhile British rulers in the sub-continent. It was this religious or spiritual instinct which led him to evolve his theory of ends and means. He had the courage of conviction to cross swords with the great Lokmanya Tilak, who advocated the policy of *shatham prati shathyam samachareta*, tit for tat. Gandhiji held to the last that good ends never justify evil means. In other words, good never comes out of evil. 'As you sow, so shall you reap' was his formula. Following this conviction, he was able to wean off the revolutionaries from the cult of violence.

RELIGION & POLITICS

Let Gandhi speak : "If I seem to take part in politics, it is because politics encircles us today like the coil of a snake from which one cannot get out, no matter how much one tries. I wish, therefore, to wrestle with the snake, as I have been doing, more or less with success, consciously since 1894, unconsciously, as I have now discovered, ever since reaching the years of discretion".

He continues : "Quite selfishly, as I wish to live in peace in the midst of a bellowing storm howling round me, I have been experimenting with myself and my friends by introducing religion into politics. Let me explain what I mean by religion. It is not the Hindu religion, which I certainly prize above all other religions, but the religion which transcends Hinduism, which changes one's very nature, which binds one indissolubly to the truth within, and which purifies".

Gandhi's concept of religion was cosmopolitan, universal, cosmic. According to him, religion constituted the permanent element in human nature, which counted no cost too great in order to find full expression and which left the soul utterly restless until it had found itself, known its Maker and appreciated the true correspondence between the Maker and itself.

Narrow dogmatism or formal ritualism was not his cup of religion. *Ahimsa* and Truth were its corner-stones. He considered not without reason, *Ahimsa* to be one of the most active forces in the world. "It is like the sun that rises upon us unfailingly from day to day. It radiates life and light and peace and happiness. Why do we not see that light, that life, that peace and that happiness in a land that professes the law of *Ahimsa* ?" He lamented.

Like all other virtues, these too had to be inculcated by assiduous discipline. That is why, he had enjoined eleven vows for observance by the inmates of his *Ashram*, hermitage. These were besides *Ahimsa* and Truth, *brahamcharya* (celibacy), non-stealing, non-possession, body-labour, control of the palate, fearlessness, equal respect for all religions, *swadeshi* (use of country made goods) and refusal to treat any-body as untouchable. The object was to mould strong, stout *satyagrahis* (defenders of truth), to convert easy-going, soft people into soldiers of steel. fit to wage a war not only against the imperial forces, but also against the forces of Evil within and without.

Glimpses of all this search and struggle are available in these volumes, and more. There are chapters on Gandhi and his Mission, the books that he read, the men who influenced him, his *Hind Swaraj* or Indian Home Rule, which stood proscribed for a long time and contains his highly critical thesis on modern civilization (as examplified by railways, lawyers and doctors), his views on God, human nature, perfectibility, conscience, heroism and humility, truth, absolute and relative, scope and power of non-violence, and so on. The selections drawn from the writings of Gandhi portray the development of his thought process over the years and project the essentials of Gandhism in a concise form. Both volumes can and should play a catalytic role in agitating the minds of those who wield the levers of socio-economic or political power in their hands.

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DISCOVERING THE ROOTS

Susanne Hoeber Rudolph & Llyod I. Rudolph

GANDHI : THE TRADITIONAL ROOTS OF A CHARISMA (Part two of **THE MODERNITY OF TRADITION :** POLITICAL DEVELOPMENT OF INDIA)
Published by Orient Longman Limited, (1987) pp. 95 Price Rs. 20/- (paperback),

The third book by *Susanne Hoeber Rudolph & Llyod I. Rudolph* seeks to discover the traditional roots of Gandhi's mental make-up. This book originally appeared as Part-II of *The Modernity of Tradition* by the same authors and illustrates their thesis, that social and political change in India involves adaptation of past inheritance as much as displacement of that inheritance. Gandhi's leadership is seen here as historically determined, rooted in aspects of tradition which he interpreted for his time—an interpretation involving breaks with the past, but also using traditional language, symbols and ideas to convey new meanings and to reconstitute social action.

Though originally forming part of another book, this study of the traditional roots of Gandhi's charisma is an important work in itself for both scholars of Gandhian studies and for its contribution to sociological and political theory.

Susanne Hoeber Rudolph is Professor in the Department of Political Science and Director of the South Asian Language and Area Centre at the University of Chicago. Llyod I. Rudolph is Professor in the Department of Political Science and Chairman of the Public Affairs Programme at the University of Chicago.

The learned team has examined in various chapters, Gandhi's fear of cowardice, his attainment of new courage, his philosophy of self-control and political potency, his wordly asceticism and political modernization and private origins of public obligations as understood by Gandhi.

It is an in-depth study of Gandhi's mental growth, recording the challenges which he had to face from time to time, and the responses made by him. It takes the readers through Gandhi's earlier attempts to shake off his shyness, fears and cowardice. As a young lad, Gandhi avoided company, and literally ran back home as soon as the school was closed, because he could not dare to talk to anybody. He was even afraid lest any one should poke fun at him. He shunned the actively virile and competitive sports.

In order to overcome his deficiencies, he almost staged a massive revolt against his family, caste and religious ethic when he came under the counsel of a muslim friend, Sheikh Mehtab, who in Gandhi's eyes represented the ethic of one of the "martial races." Similarly, when later Gandhi went to England, he dedicated himself to a system to fully become an "English Gentleman", but eventually these attempts came to be discarded along the route. When two theosophists presented to him a copy of the *Gita* by Edwin Arnold, this evoked in him a sense of challenge as well as a sense of pride as regards his own culture.

Back home, he did not find the prospects too rosy and welcomed an opportunity to go to South Africa when he was engaged by a Muslim firm. Here, he was faced with a different kind of challenge, since he could not change the colour of his skin and suffered humiliation at the hands of the dominant white classes. The South African experience made him recognise that his salvation lay in devoting himself to the problems of those more helpless than he. As he did so, he discovered himself, and his capacity to act effectively and courageously grew.

In the process, Gandhi gained self-confidence, self-esteem and was in a position to impart the same to his co-workers.

COURAGE OF SPIRIT NOT PHYSICAL POWER

The prevailing western definition of courage stresses masterly aggressiveness. On the other hand, Gandhi found and was able to show to his followers that true courage lay in control and restraint of the impulse to retaliate. This was examplified in the traditional weapon of the Brahmans whose protest against oppressive rule was often fasting, self-injury or even suicide, which would draw upon the oppressor supernatural sanctions of having caused the death of a Brahman. In other words, it substituted spiritual violence for physical, and came to be the hallmark of a soldier of Truth, seeking to elicit the better element in an opponent rather than the worst. Thus Gandhi turned the failing in himself of an incapacity for aggressiveness into a virtual and effective political technique. However, the thread of compromise that could produce settlement remained central to his technique.

Amongst the virtues in a *Satyagrahi* or the defender of truth as Gandhi discovered, self-restraint was the basic.

PRIVATE & PUBLIC CONDUCT

While western politicians would like to draw a line between private conduct and public behaviour. Gandhi held the belief that private morality had public consequencess and, therefore,

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stressed the importance of 'inner' over the 'external' restraints of rulers, relying upon ethical command to guarantee public service.

In this he found support from the ancient scriptures like *Manusmriti* which declared the king to be the just inflictor of punishment, who was truthful and acted wisely and was free from the vices springing from love of pleasure or anger. Gandhi's model was the *Sthitpragna* (one who had a balanced mind) as explained in Gita. Raja Harish Chandra, who went through ordeals in discharge of his obligations to a saintly Brahaman to whom he owed a debt, was his best ideal.

A story is told that when Gandhi established the Sabarmati Ashram, he placed Manilal, his second son, in charge of the Ashram funds. When Manilal heard that Harilal, the unhappy first son, was without money in Calcutta, he borrowed money from the Ashram to forward to his brother. Gandhi's discovery of the irregularity occasioned his banishing Manilal from the Ashram.

Gandhi had a passion for thoroughness in the minutest details and enforced military discipline and clock-work regularity in his own case, and expected the same from those around him. He insisted on his desk being always clear, and woe to any one of staff who referred to him a letter more than 48 hours old, says his secretary, Payrelal.

He was very conscious of the utilisation of his time. In his daily schedule, every minute counted

Gandhi's sense of economy and proper utilisation of public funds is illustrated from the fact that he did not allow even the used envelopes to go to the waste-paper basket. He used them for writing his letters and drafts. Similarly the *babool* twigs used for tooth brushing were duly washed and collected in a pot. When they dried up, they were used for starting a fire, the idea being that nothing which could be used should be thrown away. He worried a good deal about accounting for the public funds with which he was entrusted. "People never cared to have receipts for the amounts they paid, but we always insisted on the receipts being given. Every pie was thus accounted for and I dare say the account books for the year 1894 can be found intact even today", wrote Gandhi about his days in Natal.

He considered the normal practice of great public figures to keep their audiences waiting inexcusable. Even the venerable B. G. Tilak did not escape his lash. When he was late to a conference, Gandhi introduced him with the remarks, "I am not responsible for his being late. We demand *Swaraj*. If one does not mind arriving late by three-quarters of an hour at a conference summoned for the purpose, one should not mind if *Swaraj* too comes correspondingly late".

Gandhi did not think much of conferences, however, which ended in verbiage. He would rather have conferences to leave behind them an executive body composed of men who would make out their business to give effect to the resolutions of such conferences. "If such men come forward in great numbers, then and then only will such conference be a credit to the country and produce lasting results. At present there is much waste of energy", he said in a speech at Gujarat Political Conference held at Godhara, on November, 3, 1917.

In short, the book under review brings under focus not only Gandhi's source of charisma, but also his method of work which is equally relevant today, as it was when he lived amongst us.

As the learned authors say, in the process of mastering his own fears and weaknesses, the serenity which he achieved by his self-discipline and ascetism was ultimately among his strongest assets as a leader of a mass movement. It lay at the root of his capacity to act sensibly in a crisis.

When Gandhi spoke of the political goal of *Swaraj* or self-rule, he meant to teach himself and fellow countrymen that only those who could rule themselves—in the sense of self-restraint-could rule themselves—in the sense of controlling political universe. A lesson well worth musing over by those who are in command of governments today as well as those who would like to replace them.

Here is a small little treatise, which should embellish the libraries and the minds of all publicmen.

* *

GANDHI AMONG CHRISTIANS

James D. Hunt

GANDHI AND THE NON-CONFORMISTS

ENCOUNTERS IN SOUTH AFRICA

Promilla & Co. Publishers, New Delhi (1987) pp 159 Price Rs. 175/-

Hunt's monograph seeks to study Gandhi's encounters with Christianity. Gandhi was considered to be a prize catch by enthusisastic pastors and missionaries. They prayed for his soul and plied him with christian literature. More, they went out of their way to befriend him, to stand by him in his trials and tribulations.

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some of which he invited due to the colour of his skin, while others were visited on him because of his obduracy and character, since he refused to compromise with evil and sought an honourable place as a citizen of the Commonwealth.

Practically, all Gandhi's Christian friends were Protestants, dissenters, non-conformists, that is, not members of the established Church of England. Gandhi, on his part, welcomed their attention and solicitude, as he was prepared in those days to go a long way towards being an Englishman; but as he found the onslaughts of these friendly missionaries to be rather aggressive, he began to draw a line. Specifically, he was repelled by the narrow exclusiveness of the missionary view-point, which denied validity to Hinduism and other religions, and claimed that God was accessible only through Jesus. Though he found much in Christianity and Christ that was commendable, he felt that this exclusive claim stood in the way.

SERMON ON THE MOUNT

However, when he came across Tolstoy's "*The Kingdom of God Is Within You*", he found in it a reconcilation of the Bible with Hinduism. For Tolstoy, Christ was not a divine saviour atoning for the sins of mankind, but a teacher and moral example, the core of whose teaching lies in the 5 commandments of the *Sermon on the Mount* :

* To have no ill-will towards anyone : not to provoke ill-will but to love all men.
* Perfect chastity, even in thought.
* Not to be concerned for the future, and to live in the present.
* Never for any purpose to employ violence.
* Love our enemies and those that hate us.

Gandhi found this code compatible with Hinduism, particularly as expounded in the Vaishnavite and Jaina philosophies, and at once fell for it.

Part III of the book surveys the Passive Resistance movement launched in U. K. against the Education Act of 1902, and claims that it received due attention from Gandhi and served as a model for him, although not specifically acknowledged by him in his autobiography.

PASSIVE RESISTANCE—POSSIBLE ROOTS

The learned author has adduced massive evidence to show how the passive resistance campaign launched by the non-conformist churches of England (1902–1907) should have influenced Gandhi's own first attempts at passive reistance in South Africa. In the British movement, thousands violated the tax laws and hundreds courted imprisonment. There were over 2,500 forced sales of goods, and interestingly the same tactics were adopted at the auctions as later witnessed in India — goods were purchased by the friends of "law-breakers" and subsequently restored to them !

As the author notes, the first Indian passive resistance campaign in South Africa was launched on September 11, 1906, in protest of the Transvaal Asiatic Law Amendment Ordinance, which required a fresh registration of Indian residents. Having failed to block the legislation, they decided to refuse cooperation. The first stage was organising community resistance to the act of registration and for 4 months, Gandhi orchestrated a full symphony including mass rallies, publications, contests for the best essay, the best poem, the best name for the movement, dramatic skits, the best petitions, organized shop-closings, boycotts and counter boycotts, and a corps of pickets who watched the registration offices, observed who registered and sometimes used persuation on those who attempted to conform to the law. The resistance was 95 per cent successful.

GANDHI'S COLLEAGUES

Chapter IV lists the activities and contributions of Gandhi's Christian collaborators, Mr. Hosken, Revs. Phillips, Parry, Howard, Ross and Joseph Doke, who wrote Gandhi's first biography and compared him to Christ. He wrote :

"Those who ponder these things think that they can see with the Indian dreamer, a brighter day dawning accross the World. Why should not the sword be turned into the ploughshare ? And the spear into the pruning hook ? Why should not men learn war no more ? And who can tell but that this long-drawn Indian agony may be the beginning of that experience of profound peace ?

A distant vision though of a new Jerusalem unstained by racial barriers, Gandhi indeed points the way ! That was their hope.

This is a readable book which sheds new light on Gandhi's formative years, when he found the criterion of non violence as the hall-mark of truth in religion. Here is Gandhi's definition of religion :

"To see the universal and all-pervading spirit of Truth face to face, one must be able to love the meanest of creation as oneself. And a man who aspires after that cannot afford to keep out of any field of life. That is why my devotion to truth has drawn me into the field of politics.... those who say that religion has nothing to do with politics do not know what religion means".

Now a regular contributor to this journal and an activist in many academic and national causes, G. B. K. Hooja has formerly been Chairman, Board of Revenue Ajmer; Chairman, Manipur Public Service Commission and Vice-Chancellor, Gurukul Kangri University, Haridwar and Udaipur University.

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GANDHI IN THE CRUCIBLE OF APARTHEID DIALECTIC

D.B. Mathur

GANDHI CONGRESS AND APARTHEID

Aalekh Publishers; Jaipur (1986) Rs. 150/-

—Reviewed by Sudhansu Mohanty

The book has all the ingredients to appeal to the ratiocinating sensitive human, nationality notwithstanding. For, it deals with that reprehensible concept of *apartheid* (literally "apart-hood") as it originated in South Africa, with its attendant vulgar arrogance and self-righteous declamations; a subtle dialectic predating Marx's humanistic thesis, meant to defraud the gullible in piggy-riding into christian beautitude, benevolence and transcendence. The *Whiteman's Burden*—that much-abused ruse—was aimed to legitimise the *Whiteman's Autarky* with desperate contrivances : unabated skulduggery, seamy shibboleths, pseudo-samaritan statutory imposition of '*baaskap*' *et al.*

BARBARISM BY CHRISTIAN ADVENTURISTS

Apartheid was spawned in the era of the frantic scramble for Africa in the nineteenth century. "South Africa came to acquire a lurid picture of barbarism by christian adventurists. The white minority swore by democracy, human dignity and justice, and yet betrayed a blinkered distrust and suspicion of the native blacks as well as the coloured labour brought by indenture. The prejudice against the non-whites was formalized through statutory affirmation of segregation, inequality, disabilities and denials of variety. It was a calculated betrayal of trust, as citizens of British Empire were discriminated against owing to presumptuous racial superiority". It prescribed compulsory registration of all non-whites, duly finger-printed for identification; regulation of all non-whites residence and movement in localities; segregation of markets and residential areas on the basis of whites and non-whites; and even segregation of races in the economic, cultural and educational fields Apartheid refused to uphold the sanctity of non-white marriages and rights to property. Perhaps the worst was the horrendous three-pound tax on all ex-indentured non-white labour which worked up to dear six-months wages.

HIS MOST CREATIVE EXPERIENCE

Mathur's study endeavours to analyse Gandhi's crusading role in alleviating the plight of the indentured labour in South Africa. Gandhi who perhaps did not have the foggiest idea about apartheid and racial prejudices operative in South Africa soon confronted the harsh reality. Dubbed the "coolie barrister" after the turban incident had sparked off sufficient iridiscence in the press, Gandhi (as per his own words) underwent "the most creative experience" of his life when, although holding a valid ticket, he was thrown out of his first-class compartment at Maritzburg. The somnolent rebellious fire against injustice and fairplay which lay masked in the frail frame was lit. Gandhi, there-after, was on the rampage; the sort of rampage which the world was yet to see—his *satyagraha*.

AND UNDERSTANDING

Gandhi's South African exploits are too well-known to need re telling here. What is important is the development of Gandhi's thinking geared as it was to the existential problems affronting the indentured labour.

The chapter "The Matrix and the Mould" explains the Mahatma's understanding of the situation in the light of his own experiences on the one hand, and innate humanism and self-dignity on the other. Essentially a religious man, Gandhi, however, was not shackled to antidiluvian concepts and ritualistic replication. His was a sociological understanding of the problems As Mathur rightly avers : "The statutory disabilities were mere symbols of political power and economic arrogance gone berserk".

Gandhi was not overtly agitated at the identifiable trifles of colonial intransigence. What disturbed him most was the aberration of perspectives of social interaction. Not unnaturally, therefore, that apartheid for Gandhi was more than a perverse manifestation; it was an inevitable paranoia of a civilization that had lost its bearings because development, and consequent acquistions, concentrated into ragged and crude exhibitionism of political power and pliant recourse to vainglorious claims".

A LIMITED GOAL

But this sociology of the problem had its own blinkers. For although Gandhi emerged as the conscience-keeper of the non-white settlers in South Africa, he was oblivious of the historical dimension of racialism. Little did he realise that when it came to the crunch, the British and the Boers would only too readily collude and connive, with their infinite capacity to intrigue, to crush any attempts at racial equality. Perhaps the biggest Achilles Heel on Gandhi's part was his failure to involve the blacks of South Africa to seek their emancipation as people, if not their liberation. Apparently Gandhi's was a limited gaol : the withdrawal of the disabling and discriminatory measures and policies. And thus he was not questioning the fundamentals of

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"apartheid" and "*baaskap*"; he was only trying to salvage the dignity of the Indians in South Africa.

Even Gokhale's and the Congress call for ensuring irreducible minimum of justice and fair-play for indentured labour did not encompass the apartheid problem in general; it was not even aimed at riding the policy of '*baaskap.*' Although Gandhi succeeded in involving the Congress in championing the indentured Indians' problems in South Africa, which ultimately resulted in the Gandhi Smuts Agreement and the subsequent Indian Relief Act of 1914 and the abrogation of a lot that apartheid stood for, his was—looked at in hindsight—a partial achievement. Apartheid still rankles many sensible hearts.

SLOW EMERGENCE OF BLACK NATIONALISM

It would, however, be unfair to pillory Gandhi for his limited outlook and neglect of the blacks. Black nationalism was a non-starter till 1909. And although there is no evidence to show that Gandhi ever did make any overtures to the blacks to fight unitedly, perhaps he was sceptical of his novel concept of *satyagraha* being accepted by them. Perhaps he was doubtful about the Black's ability at disciplined resistence . Or may be he was apprehensive of his being accepted as their leader as well.

Doubtless, South Africa provided the matrix for Gandhi to experiment his concept of *satyagraha*. He proved to the world that the so-called whiteman's supremacy was negotiable. The burlesque of high-toned christian morality and racial superiority was given a quiet, if dignified, burial.

A book of 227 pages, priced at Rs. 150/- is not particularly a reader's visual delighs. Ably researched, cogently argued and limpidly presented, the printer's devils remain the only scars. Perhaps a re-run edition would surely solve.

A member of the Indian Defence Accounts Service (I.D.A.S) Sudhansu Mohanty is now with the Union Public Service Commission, New Delhi.

ONCE MORE IN RURAL SOUTH GUJARAT

Jan Breman

OF PEASANTS AND PAUPERS : **Rural Labour Circulation and Capitalist Production in West India**
Oxford University Press, Delhi. 1985.

Reviewed by T.K. Oommen

(*Note : This book was reviewed earlier by Harsh Sethi in these columns - IBC Vol. XI Nos. 11 & 12 Nov.-Dec. 1986 —Editor*)

With the publication of his book, *Patronage and Exploitation* in 1974, which dealt with the relations between the traditional land-owning *Anavil Brahmins* and their farm servants, the *Dublas* of South Gujarat, Breman became a household name among students of Indian rural society. Continuing his research in the same area, in the book under review, Breman portrays the relations between three rural collectivities—*Kanbi Patidars*, the emerging capitalist farmers; de-tribalized *Halpatis*, the pauperized local agricultural labourers and *Khandeshi tribals*, the migrant agricultural labourers in search of work.

CONCLUSIONS WELL-KNOWN

The study has several merits. Let me list a few. First, it views agrarian capitalism in a historical perspective thereby avoiding the familiar rash conclusion that it is of recent origin in India. Second, the study has an appropriate, neither too large nor too small, and 'natural' working universe of three talukas of Surat district, Bardoli Vibhag, a folk-region. Third, the study presents both quantitative and qualitative data and provides a macro profile as well as a micro picture. Fourth, the study portrays the perspectives of both the dominant and the oppressed; it consolidates the view from above with that from below. Finally, the author takes a clear value-position, in favour of the marginalized and the poor.

However, the conclusions of this meticulous study are rather meagre and well-known. They are : (1) The introduction of capitalist farming has resulted in the replacement of the feudal pattern of agrarian relations; (2) Capitalist farming has led to the polarization of the classes, but class confrontations are not taking place; (3) The state policy and bureaucratic machinery in India (and in Gujarat) is pro-capitalist and anti-labour, and consequently the principal beneficiary of planned development is the rich person.

THE OLD ORDER MAKES WAY FOR THE NEW

It is not necessary to contest these conclusions and I shall attempt only to point out the *why* of some of these conclusions. Although Breman has documented and acknowledged the co-existence of 'feudal' and capitalist elements.

(*Continued over leaf*)

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as well as caste and class, he seems to subscribe to the notion of *displacement syndrome*. This is evident in the statement "....the time for caste unity is definitely past, while the time for class solidarity does not appear to have arrived as yet" (p. 378), and several other similar pronouncements.

It seems to me that the quantum of co-existence and the possibility of reconciliation or confrontation of different elements would vary, depending upon the quality of the elements involved and the process of transformation taking place. To begin with, there are historians who argue that there was *no feudalism* in India. Even those who affirm the existence of it accept that it was *different* from European feudalism. The state-sponsored Indian capitalism is different from the free enterprise capitalism of the First World and the state capitalism of the socialist countries. Therefore, the process of social transformation is bound to be qualitatively different. Not only that it will be gradual and prosaic, given the Indian ethos, it is likely to be accretive and reconciliatory rather than one of total displacement of the old by the new.

A WESTERN APPROACH & QUESTIONS UNANSWERED

Notwithstanding the fact that Breman has given adequate importance to endogenous factors to explain the situation which exists in his research site, he seems to be anxious to fit it into a Western mould : *Anavil Brahmins* are junkers and *Patidars* are Kulaks (p. 390). Both Vaishnavite ethic and world asceticism (equivalents of protestant ethic) are invoked to explain the success of *Patidars*. The logic behind drawing these prallels seem to be that the route to understanding and explaining change in India is the same as that in the West.

In spite of class polarization why is it that class conflict is not taking place ? Largely because the collective actors have multiple identities and they do not define themselves primarily in class terms. The salience of an identity for collective action is anchored to the intensity of deprivation experienced by the concerned collectively. The initial collective involvement of *patidars* in social reform movements was to transcend their social inferiority, the *Shudra* caste status. But once they become social equals with superior castes, economic deprivation become salient and the strategy to deal with this was to take to capitalist farming and industrial entreprenuership. To maintain social prestige and economic domination, one would need political power and bureaucratic contacts and this prompted patidars to enter the political arena.

I am not suggesting that there is a neat sequence of involvement of collective actors in terms of their deprivations. But the most pressing deprivation at a given historical phase certainly becomes the propelling force for collective actions. As for the cumulatively oppressed *Halpatis*, a class confrontation with the *Patidars* is not a tenable proposition insofar as they have not emancipated themselves from their traditional socio-cultural subservience through a cultural revolt.

It is disappointing that Breman does not attempt an adequate explanation of the absence of any serious and open conflict between (a) the agrarian proletariat and capitalist farmers, and (b) the local and migrant workers in Bardoli Vibhag. He reports that the farmers refuse to cultivate certain crops to spite the local labour, and they refuse to employ them and get the work done through the migrant workers. Again, in spite of the fact that the *Khandeshis* are percieved as strike-breakers by *Halpatis* and they accept lower wages, the latter do not oppose the actions of the former in an organized manner.

Collective actions by peasants and agrarian proletariat in independent India are invariably initiated and sustained by political parties and certain voluntary organizations. Why is it that this has not happened in Bardoli Vibhag ? Is it that the Gandhian movement has castrated the peasants and proletariat of their revolutionary potential ? Further, the institutional mechanisms of state seem to be either absent or inoperative. Why is it that no legislation is passed in Gujarat making it incumbent on farmers to employ local labourers ? (Such legislations do exist elsewhere.) Why is it that the minium wages act is not implemented ? It is well known that the state does not legislate or implement existing legislations unless pressure is put on it by the deprived sections. Why is it that some collective mobilization of the agrarian proletariat to put pressure on the state has not yet crystallized ?

IN SEARCH OF MOTIVES

Instead of asking and answering these vital questions, Breman attributes motives to the Indian state which cannot be logically sustained. He sees the abolition of bonded labour . . as an attempt to hasten the transition to capitalist relations of production, by clearing away the last remains of traditional forms of labour control, where this still existed" (p. 313). He asserts that "....it was not protection of labour that was the paramount consideration but the acceleration of a capitalist mode of production in agriculture" (p. 444). There is absolutely no warrant to suggest that the state in India promotes such

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virulent agrarian capitalism and its steps are so meticulously worked out so as to accelerate the process of capitalist development. The state policy in India is much less definite and much more ambiguous than Breman thinks.

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THE TRAGEDY OF BEING TRIBAL

Gopinath Mohanty

PARAJA

O.U.P. Delhi (1987), pages 373 (Paper back)

Reviewed by Sitakant Mahapatra

In the densely wooded hills and valleys of the Eastern Ghats, in the Koraput district of Southern Orissa, live the colourful and proud tribal communities, the Kondhs and the Parajas. While the novel *Paraja* takes after the name of this tribe, Mohanty has also written another great novel on the Kondhs, *Amrutara Santana* (Sons of Nectar).

The Paraja, like many other Indian tribesmen, knows suffering and deprivation. He knows exploitation is as old as the rugged and silent hills around his village. He has felt it in his bones. He has reason to be both pessimistic and angry. And yet he has never given up hope, for while life lasts, happiness can still be found all round, in flowers, in green leaves, in the cascading hill streams, in the mist-shrouded hills looking mysteriously like coloured palanquins. Yes, it can be found in dances and songs, in the ever-recurring cycle of festivals, in company, in love and sex. They do not seek consolation for the fleeting nature of happiness or the inevitability of decay by looking forward to a blissful rebirth in an imaginary "other world". Renewal is here and now, in this world, in the quickly fading blossoms of the jungle and the adolescence of our own children.

OF GRANDEUR, SOCIAL DECAY & ROMANTIC WISTFULNESS

It is this tragic grandeur of the life of the Parajas which the novel celebrates. The theme as it slowly unravels perhaps both extols and denies this grandeur. Paraja is a social novel, a novel which, on an epic scale, portrays both the decay and destruction of the family of a tribal patriarch and that of a whole way of life, which is vanishing slowly as modernisation spreads into the hills.

It is not, however, a novel of romantic wistfulness for a life-style that is passing or the noble savages who live, struggle and love and ensnared by the predatory money-lender can also commit a murder. Yes, it is a "disturbingly pessimistic novel" as the translater puts it, but as he too agrees that is only in one sense, "that the blissful innocence of tribal existence cannot endure; it is foredoomed."

Its pessimism is of a cosmic nature, of the near-inevitability of decay and dissolution. The slow decay of the Patriarch's happy family—Sukru Jani, his two sons Mandia and Tikra and the two daughters, Jili and Bili—from a contented subsistent farmer to serfdom or *goti* is poignantly described. Step by inevitable step, the ultimate tragedy takes over. Dreams are shattered.

THE STORY OUT-LINE

The visit of the Forest Guard to the village, his evil eyes on the Patriarch's daughters starts the chain. He is fined for cutting down forest trees; he has to borrow from the *Sahukar*, the rapacious money lender, to pay it off. he and his younger son become *goti* to the *Sahukar* to redeem the never-ending small debt. The snare closes in with vicious tenancity, certainty and convoluted logic, difficult for the simple Paraja to comprehend. Their valuable land is mortgaged and is never returned even when debts have been repaid. They go to the court of law working. They lose the case. The Patriarch's elder daughter suffers an emotional vaccum leading to a slow process of moral degradation. Her dreams for Bagla dies away. Her father and brothers live elsewhere as *gotis*. Poverty and hunger stare in the face and the weakness of the flesh slowly takes over, as they go to work on a road project. Eventually she becomes a mistress of the same *Sahukar*, who has cheated, exploited and tortured her farther and brothers. Finally, losing out everywhere, Sukru Jani and his sons make a last-ditch bid in seeking the sahukar's mercy for the return of their ancestral land. And when that is met with mere derision and abuse, the axe falls and the *Sahukar* lies dead.

Paraja is a story of exploitation but that is only the least important aspect of the novel. It won't be the classic of Indian fiction that it is, if it was only a tale of exploitation and retribution.

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or the ethnography-based life of a tribal family. There is exploitation, there are myriad details of songs, dances, *shikars* in the forest, festivals and the passing of the seasons. An alien, and little known world emerges before the reader with all its tragic grandeur, its little joys and sorrows and the inevitability of decay. What makes the novel an epic of unforgettable magnitude is the way it builds the story into its tragic finale. It is difficult to finally blame one person and point an accusing finger at a great villain. Even though it is easy to see Mohanty's commitments and to know where his sympathies are, he never takes sides and like all great writers unravels the tragedy of creation, the fleeting nature of our joys set in the context of an indifferent and hostile universe. The patriarch gets plenty of sympathy from his villagers as the noose of exploitation tightens round his neck, but no one would risk the displeasure of the authorities who are as ubiquitous and as indefinite as in Kafka's castle. They can understand and accept natural calamities, but they can neither anticipate nor encounter human cunning and human greed. The tragedy shakes you, disturbs you, leaves you with a sense of profound loss, and you feel why this had to be the way it has been.

THE SACRED SOIL OF ANCESTORS

So, it is land, the ancestral land sanctified for generations' attachment to it. "He (Sukru Jani) lay huddled on the earth with the chill November wind blowing around him and heard his land positively calling to him. There were such memories in that land ! He *must* get it back" (page 355). This obsession with land as a possession from ancestors, as an extension of one's being is endearingly brought out in the novel. I can recall a faint parallel in Marquez's *One Hundred Years of Solitude* where he says, "a person does not belong to a place until there is someone dead under the ground". Yes for Sukru the land is the sacred soil of ancestors. In one of his musings "he calls to mind how people of his tribe commemorate the dead....he fancies that his spirit has entered into that stone and there it dwells, in that august company of stones which have been there down the ages. And from his dwelling in that stone he watches his race expand and flourish, and he sees the faces of his great-great-grand children" (page 6).

A COSMIC TRAGEDY OF SHATTERED DREAMS

Paraja is the tale of the primordial attachment to land, the sacred soil of ancestors and the possibility of happiness. Life is meant to be lived in joy. And here is life that does not make any great demands on the world except that it be left alone to quietly live out its days. And yet this is not permitted by a cruel social order, an even more cruel destiny. Mohanty lifts the social to the metaphysical level. The exploitation of man by man becomes a cosmic tragedy of blighted happiness, shattered dreams. And how many dreams are shattered in this novel ! No one, except perhaps the predatory money-lender, gets what he or she dreams come true ? No, for he really cannot enjoy his wealth nor the love of the partriarch's daughter. Creeping age has already taken its toll and the Parajas, in a mad outburst of anger, do the rest in ending his unfulfilled life. Mandia's dream-girl Kajodi marries another, a free youngman, and leaves him, the goti. Jili loses Bagla. Sukru's dream of a happy family is shattered. And this is how his dream took shape even at the moment he had nearly lost everything. "He must save his strength for the day of the law-suit. Then, perhaps, with his land restored, he could sleep in peace. But no, Mandia and Tikra had to be married; he must bring Jili back and find a proper husband for her—he would build his house again, right from the foundations up. He forgot that he was old; he must live to see his grand-children—the shouts of young children had not been heard in his house for ages." (page 355). No one wins. Every one is finally defeated.

And yet, as the translator succintly puts it, "the pathos only serves to high light the sympathy of existence Flowers bloom only to droop; huts crumble and dreams are swept away like cobwebs, but all this does not invalidate the act of blossoming. Huts have to be built and dreams must be dreamt. Man is entitled to fight for the preservation of his right to dream."

...AND LIFE GOES ON

As the author says. "a single puff of wind can destroy what has taken a field-mouse a lifetime to amass". And it happens to Sukru, to many of us. And yet must we give up ? No, is the positive response of the novel, for Life goes on.

And as life goes on, there is so much to enjoy, to toil and to celebrate. The seasons come and go; festivals come and go; and life and death pursue each other like light and darkness. Here is a sample of the novelist's description of the seasons. "Spring came to another village too—the village of Sukru Jani and Mandia. It dyed the leaves scarlet and Tickled the flowers into laughter. The girls wore mango blossoms in their dark hair, and white, wild *niali* flowers; honey-bees, drawn by the fragrance, lost their way and hummed round their ears. The hills grew festive once more, their splendour undiminished."

THE POETRY OF COMPASSION

Gopinath Mohanty's prose is very near to poetry. You feel he knows the tribesmen and

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A COMPANY OF FORTUNE SEEKERS

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Pamela Nightingale

FORTUNE AND INTEGRITY : **A Study of Moral Attitudes in the Indian Diary of George Paterson (1769–74)**

Oxford University Press (1985) : pp 238 Price 140/–

Reviwed by R.K. Jagga

Lure of fortune and personal gain has always drawn men (and women) to far off lands even in the face of danger to life and limb. It was the lust for the Inca gold that sent the Spaniards to the dense forests of the southern American continent, no less than the high profits from trade which brought the early European traders to the heat and dust of India in the 16th century. By the middle of the 18th century, the fabulous riches of the East, especially of India, were evidenced by the great fortunes amassed by the servants of the East India Company, which by then had already established its rule in Bengal, Bombay and Madras. Clive reportedly accumulated well over £ 4,00,000 during his service in India, most of which was not through savings from his salary. Several of the servants of the Company and the Crown made comparatively modest but significant fortunes, enabling them to up-grade their social standing dramatically, when they returned home as Nabobs. What kind of people were they ? And how did they acquire such fortunes during their short periods of stay in the Company's service in India ?

Making Their Piles Fast...

By and large, the early Englishmen in India belonged to the trading class and came to make their pile as fast as they could, hoping to live long enough to enjoy it. But in the first half of the 18th century, upward of 60% died young, in Bengal for instance. The method of making their fortunes was through misuse of despotic power with which they were vested. Quite unlike the ruling class in England, who were people of social standing and wealth before they came to positions of power, the servants of the Company, most often concerned themselves with not just making money for the Company, but for themselves as well, which was their prime motivation for coming to a land which must have appeared to be inhospitable to some-one used to more comfortable and cooler climes. Private trade was, therefore, their chief occupation - private trade and granting favours for payment while performing their official duty. Indeed, it was this private commercial interest of the early "gentlemen" of the Company which built the British economic power and laid the basis for the Empire in later years.

CHANGING MORAL VALUES

In her book "*Fortune and Integrity*", Pamela Nightingale has made a fascinating study of the moral attitude of the then ruling class of traders as reflected in the diary of George Paterson who came to India in 1769 and served as Secretary to two representatives of the British Government sent to investigate the corrupt practices of the employees of the East India Company at Madras. A weaver's son turned surgeon, thus considered to be without a high level of personal ambition, Paterson was eminently suited to provide material for such a study. A man of keen observation and uprightness, he was tolerant, respectful of Indian religions and enjoyed meeting people socially. Somewhat puritanical in attitude, he was quite sensitive to nature and environment. Being a surgeon he was, by training, able to evalute events around him to be able to keep an objective and truthful record of what he observed.

His diary suggests, however, that his standard of morality was considerably different when viewed from the corridors of power in Westminister as against the Governor's chair in Madras or Bengal.

(*Continued from page 260*)

THE TRAGEDY OF BEING TRIBAL

their landscape most intimately. He has lived among them, drank their rice-beer with them, danced with them, suffered with them. Paraja is a novel of immense compassion, of intense attachment and at the end of it, whom can you blame really, whom ?

"Sukru Jani was gazing at the stars. How vast the sky was! Somewhere in that vastness lay the home of Dharmu, the just one. Dharmu saw everything, but he never showed himself; he saw everything but he never spoke out—he was as silent as Pandramali mountain, above whose crest shone a particularly bright seasonal star. Suffering left the God unmoved." (page 332).

Paraja is a profoundly disturbing novel. A novel where an individual tragedy becomes a telling symbol for man's unrelenting heroic but futile battle against a hostile universe. It is indeed a classic of modern Indian fiction.

Dr. Sitakant Mahapatra (IAS) is a well-known writer and critic. At present he is a Senior Fellow in the Harvard University. His recent Publication **'Modernisation and Rituals'** *is likely to be reviewed soon.*

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During his period of stay, he was assigned a position in the Nawab of Arcot's Court, being secretary to the Representative of the Crown, and did not take long to expect rewards for performing his duty - which is what was happening all around him in any case. He was demonstrably upset when it was not forthcoming, or even when he regarded it to be in-adequate. But, then, he was in good Company as Sea Captains, Traders, Company servants and indeed the Governors themselves, whether at Calcutta, Madras or Bombay, were all receiving large sums of money even for discharging their assigned duties of work. According to Paterson's diary, this would appear to be the system.

Paying for Favours

The 'Country' rulers were expected to pay for official favours – to the extent of jewellery, paying for re-decorating and maintaining bungalows for the Company's employees and even for wedding expenses and expenses for honey-moon. The Country rulers were given protection and even helped in their territorial designs against the neighbouring states for substantial personal gifts, even when the country rulers were paying for the Company's armies in terms of soldiers' wages and their maintenance costs, although they had no control over them directly or indirectly.

For favours of 'good report' to the Crown, large sums were paid to individuals by ignorant rulers who felt that these individuals had the ears of those in power in London. They in turn extracted money from peasants through extortion. Armies were permitted to loot. When the rulers ran short of money to pay the Company or its servants, they were encouraged to borrow it at rates of interest as high as 40 per cent. Fortune and Integrity were indeed closely linked – each of them were provided plenty of the other. Reading of the events of today in the newspapers, the scene in southern India in the world of 200 years ago in the territories managed or controlled by the East India Company seems no different.

Pamela Nightingale apparently took a great deal of trouble in establishing the integrity of Paterson, for without it the events narrated in his diary would have lacked credibility. The diarist's own turn-about from being an upright citizen to a seeker of personal fortune, while being in a position to do favours, thus returning to England able to acquire valuable property and marry into society appear to lend credibility to his notations in the diary as being entirely truthful.

The value of the book, for a student of history extends far beyond the subject meant to be covered by it. It also provides some insight into the political structure of the country, as divided in small rulerships, who never seem to be, nor even wanted to be, on amicable terms with their neighbours and did not hesitate to sue for foreigner's help to acquire territories from neighbouring rulers. Nor did they even seem to feel the need to unite themselves against the foreigners—whether they be British, French or Portuguese—whose territorial intentions must have been clearly visible to them. The book, however, does not pretend to be "historical". and since the events documented concern people and their efforts at acquiring personal fortunes, there is no effort on the part of the author to place the events in any historical perspective.

In this decade, when in addition to the print media, a great deal has also appeared on the screen about the history of British India, this work un-doubtedly makes for an additional source of knowledge of those early days, when the nature of the European presence in the East, especially South India, was undergoing a change leading to a complete metamorphosis in the cultural, economic and political character of a whole nation which was not yet a nation. Impact was beginning to be made which would last perhaps for ever. The book also illustrates that although an Empire has been made and lost, individual attitudes relating to morality in personal fortune and integrity have not changed at all.

In a larger perspective, the book also provides an insight into what motivates the building of empires. That the greedy marauders and rapists and the victorious are often remembered by history as national heroes and are given the stamp of greatness, while the victims, no less brave, are encouraged to feel grateful for what they receive in return after paying through their nose. In the history books of India, chapters on the true heroes who tried to defend their integrity are still to be written.

An excellent book for those who like to do serious reading.

R. K. Jagga, in his younger days, worked with the Hindi Section, BBC, London. and later joined Lintas, Bombay. An experienced man of the media and the advertising world in Bombay, he is now settled at Pune.

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John Drew

INDIA AND THE ROMANTIC IMAGINATION

Oxford University Press, Delhi (1987) pp. 305, price Rs. 150/-

I. Comment by R.K. Kaul

John Drew has written a book that will keep scholars busy for years to come. The title of the book is deceptively simple. The titles of the individual chapters give us a better idea of the subtlety of Mr. Drew's thinking. The introductory chapter is called, "*Road from Colonus and Death in the Green Trees*" and the Afterword is entitled, "*Alan Lewis : The Earth is a Syllable*" *and the Death in the Green Trees.*'

THE ROAD...AND THE GREEN TREE

These mysterious titles can be explained. "The Road to Colonus" is the title of a short story by E.M. Forster; "The Earth is a Syllable" by Alan Lewis (1915–44). Both Forster and Lewis had Indian connexions. The other half of the title i.e. "The Green Tree" links the various chapters of this book. The Neo-Platonic thinker Plotinus (A.D. 203–60) concludes his remarks on Providence by comparing Providence to a great Tree of Life, a myth which means that "for its essential life and realization, the soul is no more dependent on the body of a man than it is on the trunk of a tree." (p. 7) Incidently the title of Lewis's collection of short stories is *In the Green Tree.*

The thesis that Drew develops in this book is stated soon after. By some coincidence this image of the green tree to be cut down is central to a whole Indian philosophical tradition :

> The myth is first elaborated by the Vedic sage *Yagnavalkya*, whose teaching is reported in the *Brihad Aranyaka* (or Great Forest) *Upanishad* and repeated most prominently in the *Bhagavad Gita.* (vide Chap. 15, Verses 1–6)

In support of his thesis, the author has furnished approximately 1140 footnotes, mostly from esoteric and unfamiliar sources.

It is impossible in the space available to give to the readers a taste of the book which is not only about arcane areas of knowledge such as mysticism, but also mystifying in the extreme. The sequence of chapters is not chronological. (Plotinus did not consider time to be real.) It begins with Forster's *A Passage to India*; then moves back to the *Asiatic Researches* of Sir William Jones (1746–94). Chapter 3 takes a big leap backward to Apollonius of Tyana, born 4 years before Christ. Chapter 4 states the central thesis of the book, because the myth of a passage to India by Pythagoras (540–510 B.C.) is juxtaposed to the teachings of his Indian contemporary Yajnavalkya. Chapter 5 is about the confrontation of Alexander the Great with the Indian ascetics. It is Chapter 6 and 7 which fulfil the expectations raised by the title of the work. They are about Coleridge's *Kubla Khan* and Shelley's *Prometheus Unbound.* The first is expounded in terms of Tantric Buddhism and the second in terms of Kashmiri mythology. For both Coleridge and Shelley, the "mediating factor" was William Jones. (Drew is not shy of using clumsy jargon).

A NEO-PLATONIC INTERPRETATION

The thesis is not easy to prove or disprove. Whether Pythagoras was influenced by an Indian sage or whether Apollonius was responsible for Indianizing Plato are in themselves not very important. What needs to be examined is whether or not a neo-Platonic interpretation of the texts chosen is valid or valuable.

For example, is it permissible to regard Professor Godbole as a key to the understanding of *A Passage to India* ? In the author's opinion, Forster makes all the characters in his novel subject to the philosophy which Godbole embodies. In his enthusiasm he goes so fas as to assert that Forster's Godbole is what Dostovesky's Mitya is—"at once the novelist's creation and his prophetic vision" (in *The Brothers Karamazov*).

Drew is aware that Godbole, on the first reading, strikes us as ludicrous. There is evidence, however, within the book to show that neither Godbole nor the Gokul Ashtami festival is meant to be merely ludicrous. By sacrificing good taste, Hindu festivals, observes Forester, include merriment. The implication is that Christians and Muslims sacrifice merriment in their attempt to conform to decency and decorum. Similarly, Godbole's apparent evasion over the alleged transgression of Aziz is an expression of *Advaita.* The Hindu theologian does not exclude evil from God's creation. It pervades the universe and is almost indistinguishable from good.

EXCITING VOYAGE

Drew concludes his discussion with a very disarming qualification. He does not insist that

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his interpretation is the only one possible. He makes his viewpoint more acceptable by stating that mystical experience is not an Indian but a universal prerogative. The Passage to India in Whitman's words, is a passage to "more than India". India, in his opinion, survives potentially as an image for refined mysticism. (p. 42)

Now for the lapses. Drew's approach is calculated to undermine literature as literature. A few specimens will suffice to illustrate the point :

> Forster is as abstruse as he says Plotinus is. (p. 23). Forster regretted that the novel had to tell a story. (p. 28) The novel should perhaps be read as a visionary work. (p. 31) It is not essentially the study of personal or even inter-racial relationships. (p. 35) The novel is a meditation on the power of meditation. (p 48)

I wonder if the reader would have considered it worthwhile to go through such a painstaking analysis of *A Passage to India*, if it weren't such a great novel.

So much for Drew's contribution to our understanding of Forster's novel. The same is more or less true of the other chapters. The thesis is not inherently improbable but owing to the exclusion of material which runs counter to Drew's argument and the habit of overstating a half truth, the writer fails to convince. Still it is an exciting voyage of exploration, especially of the esoteric and the obscure. This book, unlike India, is a mystery not a muddle.

Dr. R K. Kaul is a senior member of the English Deptt. Faculty in the University of Rajasthan, Jaipur.

'ORIENTALISING THE WEST'

II—Further Comments by Jaidev

Awe characterizes one's immediate response to this grand work of scholarship on the origin and development of the tradition in which India stands for the destination of a universal search for psychological and spiritual self-realization. In its marshalling of evidence and locating analogies and influences, Drew's book literally stuns the reader into numb, unresisted persuasion. This persuasion comes easier, if the reader is that not-at-all-uncommon kind of a Hindu who treats *the Hindu* as a synonym for the Indian. The book's conclusions are extremely pleasing for the *Hindu* Indian. Examining the nature of philosophical transactions between ancient Greece and India, t endorses that India was the home of philosophy; that Sanskrit is the primeval language of mankind; and that all civilization originated in India. What could be more flattering to us at a time when *Hindu revivalism* is at its height and is being most crudely patronised by the powers-that-be and the media under their control ?

THE IMAGE OF INDIA

Drew devotes some space to tracing the development of the image of India in the Mediterranean, especially as the image had a clear, demonstrable impact on Platonist philosophy. The chief focus, however, is on the English Romantic writers, including Forster and Alun Lewis. What is common throughout this tradition of idealizing and mythicising India is a clear dissatisfaction with the pragmatic earth-bound world-view of the English, well summed-up by G. Lowes Dickinson in his "*Essay on the Civilizations of India, China and Japan*":

> An Englishman has no conception even of the meaning of a philosophic or religious problem. The notion that the material world outside could be a mere illusion is one that could never appeal to him as even intelligible. (Berkeley, it must be remembered, was an Irishman, and Hume a Scotsman.) His religion, when he has one, is a transfigured morality, not a mysticism. He is practical through and through, in spiritual as well as in material things, Between him and the Indian, the gulf is impassable.

Always tentative in tone, Drew wonders if it is Indian *per se* as a mythical image which provided the Romantic writers with a means of transcending their English world-view, or else there is something inherently archetypal about the Indian image, so that to go mystical is to go

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to India, to come upon such 'Indian' motifs as the tree and the roots, to unconsciously align oneself with the motifs of the ancient Indian cosmology and mythology. Whatever be the case, the truth is simple : India did not matter so much as a real, geographical, and social milieu as it did as a transcending point around which universal and spiritual archetypes could coalesce, irrespective of whether the author was aware of India or not.

Thus, in a story entitled "*The Road from Colonus*," Forster depicts a psychical experience of some English people in an alien landscape. Through the experience, Mr. Lucas, a predecessor of Mrs. Moore, discovers the world by discovering Greece. However, what allows him to experience the world is an image whose roots are in the Indian philosophical tradition, in the *Brihad Aranyaka Upanishad*. Of course, Forster's direct and conscious debt was to Plotinus, but essentially the debt reached back to the Upanishads and the Gita. In much the same way, the Romantic Imagination in England (and by implication, in Western literature as a whole) involved a passage to India, even when the Imagination did not actually become conscious of India. The destination for this Imagination was India even when it consciously encountered only Neo-Platonism. Thus Shelley, Coleridge, Southey and a number of others were deriving their mystical strain from Plato, Apollonius of Tyana, or Plotinus; but unconsciously they were all being inspired by Indian mysticism, Indian *Vedanta*, and Indian legends—for the simple reason that Neo-Platonism itself was indebted to India to the extent of appearing Oriental. And the debt extended both to the essentials and to the imagery.

Apollonius and Plotinus appear to have travelled to India, and it is quite probable that, before them, Plato and Pythagoras were well acquainted with Indian cosmology and philosophy, thanks to their exposure to the Indian sages : "...during the sixth century BC, a Greek could be open to Indian influence by way of Persia. Indian philosophical speculation flourished prior to the rise of Greek thought congenial with it... . On the face of it, influence, as Platonic tradition again suggests, is more likely to have passed from east to west." (p. 137).

MEDIEVAL CHRISTIANS & THE ENGLISH ROMANTICS

Medieval Christianity displayed an especial respect for Indian Brahmins, in spite of the fact that its general tendency was to devalue other cultures and thought systems. Drew finds classical Indian analogues not only for the *Arabian Nights* but also for some English and Welsh works, including some of Chaucer's *Canterbury Tales*.

With regard to the English Romantics, Drew emphasizes the role played by the works of Francois Bernier, Thomas Maurice and, most notably, Sir William N. Jones. Jones's contributions, both creative and scholarly, were crucial in shaping the mystical strain in the poetry of the Romantics. He never ceased to be a Hellenist or even a Christian, but his sensibility always remained suffused with the glow of classical Indian literature. His influence was direct on Shelley's "*Hymn to Intellectual Beauty*", but was refracted in the case of *Prometheus Unbound*, the refraction occurring through Sydney Owenson's 1811 novel, *The Missionary*, which was almost imitative of Jones's early essays in its conception of the East in general and Kashmir in particular.

Ignoring both Xanadu and Abyssinia, Drew reads "*Kubla Khan*" as a Tantric text and gives evidence for treating Khan as a Buddhist sage, so that the caves of ice are now situated in Kashmir and the fountain which threatens to destroy his pleasure dome becomes an image of the Nagas, powerful demoniac forces which, in the mythology of Kashmir, erupt as fountains : "The Kubla of Coleridge's poem, almost certainly like the historical Kubla and beyond doubt like the Mughals, seeks to express his mystical aspiration by constructing a pleasure dome in the midst of a paradise garden. This conception is limited because the rest of the landscape is walled out and natural forces which are excluded and unharnessed are bound to prove destructive. Unlike the ascetic Siva, Kubla has neither literally nor metaphorically sought to enter the caves of ice and his sunny pleasure-dome fails to incorporate them. The river runs away from its source, or fountain, active energy uncontrolled. Kubla has not sought to 'convert the demoness' and so the woman is left wailing for her demon lover In composing "Kubla Khan", Coleridge not only had the sort of imaginative experience which is valued in the Indian Orient, but during the experience, he apprehended it in terms of images which that same Orient has associated with mysticism" (pp. 219, 224).

A PASSAGE TO INDIA

A similar Orientalizing, this time of Neo-Platonism, marks Drew's refreshing interpretation of *A Passage to India*. The absolutist and abstract nature of the Indian mystical experience is sought to be projected through Professor Godbole, but this experience creates a problem not only for the character but also for the novelist. Professor Godbole's epiphanic communion

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with God and the Universe gets disrupted when he hits the image of stone, the least aspirant object. As for Forster, his problem is how to render into words something which is inexpressible by very definition. The paradox of the experience is that it cannot be imaged, but at the same time without images it cannot be grasped : "If mystical experience is imageless and self-contained then it would seem that the materials of a literary work could at best only point to the possibility of its existence. Yet it is equally true that the possibility of the existence of something abstract and self-contained can be predicated only by some form more tangible than itself" (p. 21). Forster tries, but cannot hope to succeed too far with his images. In the process, though, he goes far beyond his liberal humanism. *A Passage to India* is not a liberal humanist text; if anything, it exposes the inadequacy of humanism in the face of mystic experiences.

THE MYTH - NEED TO EXPLODE IT

One feels grateful for a work like Drew's, because, apart from its redoubtable scholarship, it is valuable for the new readings it offers of several old classics. The main limitation of the work, however, lies in its intentionality. It admits that the India of the Romantic Imagination (and here, I should add, the Romantic Imagination must have operated in India, too, for the myth was born here) is a myth, an image, but so complete is Drew's devotion to this myth that there is absolutely no attempt made to work out its problematics or offer its demystification. The Romantic Imagination in Europe loved the exotic, the remote and the ruins, so that if there was no India, it would have invented one for its own compelling, lonely needs. As it is, the myth as it reaches into this imagination is a work of heavy distortion of India, probably right from the source itself. It is time that we learnt to dismantle and explode the myth, no matter who propagates it, that India was ever a *purely* religious, mystical country.

* * *

I wrote a short review of Drew's book for *The Indian Express* (26 July) and ended it by regretting that in the absence of a discussion of the problematics of the myth, his book might put some fresh blood into that distortion. My conclusion was : "The ideology of perpetuating that myth is as suspect as the ideology of its genesis. It is truly embarrassing to see Drew casually mentioning Edward Said in the Preface and (then) ignoring him and his 1978 work, *Orientalism*." Since I now have the benefit of Drew's objections to this conclusion, I shall, even at the risk of digression, end this review by summing up his objections to the said approach and my own reactions to them.

A REJOINDER

In his letter (*The Indian Express*, 20 Sept, editorial page), Drew defended his methodology by rightly stating that his concern was with the development of the Romantic Imagination in which the mystic and spiritual longings of the Romantic writers regard India as their destination. That the tradition is an accomplished fact, not a fantasy, he thought sufficient to justify his scholarly odyssey. He also referred to the fact that some anti-establishment and anti-imperialist writers from Apollonius of Tyana to Allen Ginsberg have utilized the image. Finally, he justified his perspective by mentioning that (i) no vested Western interests could be attributed to the image because the image itself got established by India for itself in its cosmology, mythology and philosophy; (ii) the image was found not only in the West but also in the North and East; and (iii) the image did not separate India from the West but, on the contrary, associated it with the main current of European thought, Platonism.

A BRIEF DEBATE—TWO VIEW-POINTS

Drew's objections spring from my relative preference for Edward Said's methodology and assumptions in his seminal work. As a matter of fact, the best way to understand the limitation of Drew's book is to place its logic and methodology against Said's. In the letter, Drew is a little simplistic when he says, "Said is essentially concerned to expose books written out of a 'Western' tradition which seek at once to create and subordinate a separate 'Orient'." Said does that, no doubt. But more essentially, Said is concerned to discover the connexion between power and knowledge, between Colonialism as a political project and system and cultural and scholarly areas which the system does not like to leave alone but utilizes for furthering its goal of 'penetration and expansion.' Books are ordered out of a 'Western' tradition which seek to legitimise the Colonial project; but that is not the most important phenomenon of the culture–knowledge–power site. What also happens is that the Colonized people's past, traditions and literature are laid bare, exposed, translated, and selectively distorted by a process of fore-grounding and selection, visibilization and invisibilization, distortion and alteration, thus leading to a new text, the Orient, which is then systematized, institutionalized and disseminated. This new text, needless to add, serves the system's imperatives.

The lesson of Said need not be learned literally. He proceeds by assuming that what

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happens in the hands of Colonialism might as well happen in the hands of any political system. That Napolean got the Egyptian Imams to come out with an astounding interpretation of the Koran, in which Napolean was fighting for Islam even while colonising Egypt is a significant but by no means the only example of how power can use knowledge.

Now, while it should be possible to uncover the ideology underlying the genesis of the image of India, in India, the general fact remains that the power-system needs images for its own political and economic goals, and while the system can invent fresh images, it does not reject the extant ones either. British Colonialism created several images of India, but welcomed the extant one, because it could compensate for the other, less pleasant, invented ones. However unwittingly, the Romantic writers in England contributed to the Colonial Enterprise by utilizing the same image which, its origins notwithstanding, had got impregnated with much ideological and political import around the same time.

Said's lesson is against getting lost in one's search for the origins of an image. He demostrates that it is far more important to concentrate precisely on those points in time when the image becomes pregnant with ideological implications. That the writers (including perhaps Sir Willam Jones) yielded to it, can at best allow them the grace that they were unwittingly using a distortion whose contemporary purpose had turned political, was no longer innocuous or innocent. That they accorded it a priority over Western philosophy does not affect its politics and political purpose.

TURNING AWAY FROM DISTORTED MYTHS

Said's lesson, in short, is to make us suspect all images, all myths, all one-phrase characterizations of a people, race, or nation. All images, therefore, need to be subjected to a critical, analytical deconstruction.

Since Drew's focus was on the English Romantic writers, and since the Romantic movement happened to coincide with the expansion of British Colonialism in India, one felt that a little light should have been thrown on the power-knowledge nexus that underlay, say, Sir William Jones's Oriental studies. This is surely not to imply that the Romantic writers were in a compact with the Colonials or even had any sympathy for the Colonial ambitions. Rather, they were joint users of the same image.

The only problem, then, with Drew's otherwise most impressive book is its systematic refusal to face history. It refuses to face history in the respectable name of humanistic, self-contained scholarship. The reason why it alarms me is that, today given our endeavour to create a secular, multi-religious, multi-racial, tolerant society, any resuscitation of that overly distorted myth is likely to be unfortunate, if not mischievous.

This is not to blame Drew for his scholarly venture, but only to point to the ways in which an innocent, apolitical work can unwittingly lend itself to highly displeasing manipulation by the vested interests. One of our national difficulties has been to preserve our past in its wholeness and complexity, instead of fetishicizing it through distortive myths and images. This seems to explain why Drew's perceptions about a zero-degree scholarship differ so completely from Said's—or (dare I add !) mine.

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THE QUEST FOR A SEPARATE IDENTITY ?

Rajiv Kapur

SIKH SEPARATISM : THE POLITICS OF FAITH

Allen and Unwin, London, pp. 272, Price Rs. 175.

Comments by Satindar Singh

The title of the book is as tantalising and seductive as its contents are misleading and disappointing. The author seems to be over-anxious to capitalise on the sensitivity generated by the recent events in the Punjab linked as they are to "separatist demands." Otherwise, there is no excuse for the title, because the theological debate whether the Sikh Gurus intended to create a *separate* Sikh community "is outside the scope of this study." But throughout the book he repeatedly emphasises that Sikhs are a Hindu sect.

It must, however, be conceded in Rajiv Kapur's favour that most Hindu and non-Indian writers believe that Sikhism was aimed at reforming Hinduism. Some of them have even looked upon it as but a militant wing of Hinduism.

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Superficially both views would seem to be plausible. But neither can stand close and objective scrutiny. The Sikhs did certainly act as "protectors" of the Hindus; they waged wars against common, alien and indigenous, oppressors. (It, however, stands to reason that the Sikhs would do so against any form of tyranny regardless of the religion of the oppressed and the oppressor. Their faith enjoins it upon them, whether the tyranny is religious, political, social or economic, at all times and every where.)

SIGNS OF A SEPARATE IDENTITY

One may also argue that since the *Khatri* and *Arora* segments of the Sikhs and Hindus intermarry, and the Sikhs and Hindus inter-dine, they belong to the same faith. But these are superficialities not always relevant to a serious discussion. Unlike the Hindus, a Sikh suffers no (or few) inhibitions as regards food, especially non-vegetarian food. The Sikh faith also prohibits idol worship, veneration of cow, concremation of widows, female infanticide and pilgrimage to the sacred rivers and tanks of the Hindus and on tombs of Muslim saints. For instance, when Mughal Emperor Aurangzeb taunted Guru Gobind Singh "of being a hairy Hindus", the latter's strident reply was "while the Hindus are idol-worshippers, I am an idol-breaker" (*Zafarnamah*).

The tenth Guru returned to this theme again and again. In one of his *Svaiyas*, written after he had founded the Khalsa fraternity on the Baisakhi festival, on March 30 in 1699, he elucidated this point thus : "He who keeps alight the unquenchable torch of truth and never swerves from the thought of God; he who is full of love for God and has confidence in Him; he who never puts his faith in fasting, the worship of Muslim saints or of Hindu sepulchres; he who recognises the one God and believes not in pilgrimages, throwing of money to beggars, preserving all forms of life, doing penances or austerities; and in whose heart the light of the perfect one shines-he is to be recognised as a pure member of the Khalsa". (*Dasam Granth*).

Moreover, the Sikhs do not believe in miracles (*Karamat*) or miracle-mongers. They condemn the latter as imposters, deceivers and charlatans. The Sikhs are forbidden to have faith in astrology. One moment of life is as auspicious to them as another. Contrary to the general belief, Sikhism is not speculative but pragmatic. It is precise, democratic and egalitarian. Hinduism is vague, metaphysical and intolerant, in a manner unrivalled in the art of subtle equivocation.

Again, unlike most Hindus, the Sikhs believe in one God and reject a supernaturally pre-ordained fate or *karma* in common parlance the progenitor of the accursed caste system. Among the Hindus, this has precisely led to abnormalities like institutionalised and hereditary priesthood, ritualistic renunciation of the world and compromise with evil, euphemistically described as "living above the mire".

WHAT NANAK TAUGHT

THE HOUSE-HOLDER RELIGION

Persisting in their misunderstanding of the basic Sikh beliefs most Hindu writers and foreign authors, including Arnold Toynbee, also assert that the religion founded by Guru Gobind Singh was "qualitatively different, if not diametrically opposed" to that of Guru Nanak. This assertion, too, is equally baseless. Nanak's proclamation that, "Neither Hindu, nor Muslim am I; We are God's children, all", though innocuous sounding, is the quintessence of Sikhism. For him there was no religion except the religion of universal piety and brotherhood, there was no caste except individuality informed with and tempered by humanity. He equated untouchability with impiety and immorality. Nanak repeatedly emphasised that righteous deed was the only way to receive God's Grace. He condemned renunciation of the world for "saintly virtues" in this world and "salvation" in the next.

To put his precepts into practice, Nanak ordained his followers to rear a family, earn their bread by the sweat of their brow and be useful members of society. (That is the reason that there is no taboo against *any* profession among the Sikhs). Through the institutions of *sangat* (religious congregation) and *pangat* (partaking of food in the community kitchen), emphasis on *kirt* (earning of one's livelihood with one's own efforts) and *karam* (righteous deeds), Nanak propounded the concept of *Raj mein Yog* (living the life of a *Yogi* while duly performing the chores of daily life). Nanak's was, thus, a religion of the householder, for the householder and sustained by the householder.

Unlike almost all the Hindu *Bhagats* and Muslim *Sufis* he raised his voice against political tyranny and is said to have been jailed by Babar, the founder of the Mughal Empire in India, on charges of high treason. "Nanak's conception of religion", Dr. Tara Chand, the noted historian of medieval India, has aptly and succinctly observed, "was severely practical and sternly ethical. Its spirit of non-compromise with evil (social, economic, political and religious) carried within it the possibilities of martyrdom and the seeds of an organised church".

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THE TRANSFORMATION FROM NANAK TO GOBIND

It was because of these distinctive features that Sikhism, which started as a protest movement got transformed into one of armed resistance in due course to meet the challenges of time *especially* tyrannical political power. The sixth Guru, Hargobind, ascended the throne of *Sache Padshah* (The True Emperor) in 1606 after the execution of his father, Guru Arjun Dev, under the orders of Emperor Jehangir. Hargobind deliberately began to hold two swords one symbolising *peeri* (spiritual) and the other *meeri* (temporal) authority. His grandson, Gobind Singh, the tenth and last Guru of the Sikhs, took the next logical step and made seizure of political power a cardinal article of faith of the *khalsa* fraternity. He is said to have declared : "*Raj bina nahin dharam chale hai*" (Without capturing state power, one can neither preserve one's religion, nor propagate it). Justifying the use of arms, he said :

Ch kar az hama hilate dar guzasnt,
Hala ast burdan beh shamsheer dast.

(When all other means have been found wanting, It is licit to unsheath the sword.) (*Zafarnamah*)

Arnold Toynbee, the celebrated historian's assertion that Nanak's universal and pacifist doctrine was grossly distorted by Gobind Singh into a sectarian and militant creed stems from his rudimentary knowledge of Sikhism. Regarding his charge of sectarianism, one cannot only quote Nanak, but also Guru Arjun, who met a martyr's end. He wrote :

I do not keep the Hindu fast, nor the Muslim Ramdan,
I serve Him alone who is my refuge.
I serve the One Master, who is also Allah.
I have broken with the Hindu and the Muslim,
I will not worship with the Hindu, nor like the Muslim, go to Mecca.
I shall serve Him and no other.
I shall not pray to idols nor say the Muslim prayer.
I shall put my heart at the feet of the One Supreme being.
For we are neither Hindus nor Mussalmans.
(*Bhairav*)

That Guru Arjun was dead earnest about what he wrote is confimmed by no less a person than Emperor Jehangir, who ordered his execution in 1606 on charges of propagating "a false religion" and for trying "to establish a State within the state".

As far as Toynbee's second charge against Gobind Singh, *viz.*, of injecting militancy into Nanak's pacifist creed is concerned, a dispassionate study of the birth and development of Sikhism and its philosophy would clearly expose its spurious nature. Nanak's was a public protest not only against social and economic, but also against political tyranny. No other Hindu saint or Muslim *Peer* had raised his voice against political tyranny earlier. By injecting this new element in his teachings, Nanak blazed a new trail which, by the time of his tenth successor, Gobind, turned into a confrontation, even conflagration.

NEXUS BETWEEN RELIGION & POWER

This transformation was not peaceful, but left its bloody trail. With the end of Akbar's tolerant religious policy during his son Jehangir's reign, the sixth Sikh Guru Hargobind, was constrained to raise armed bands in self-defence. The last Great Mughal Āurangzeb's Islamic fundamentalism forced Gobind Singh to rebel against his tyrannical theocratic state. Hence, from Nanak to Gobind, the Sikh tenets did not change; they were merely tempered to meet the new challenges without in any way affecting their fundamental character. Nanak's *Greha Tapaswavis* and Gobind's *Sant-Sipahis* (Saint-Soldiers) were inspired by the same religious philosophy and fervour; only they employed radically different means to realise the intertwined ends-an equitable social order and a just state-for the good of entire humanity *(Sarbat da bhala)*.

It was for the realisation of these two Guru-ordained objectives that nearly 200,000 Sikhs (according to Dr. Hari Ram Gupta, the doyen of historians of the Sikhs) defiantly sacrificed their lives between 1708, when Guru Gobind Singh breathed his last, and 1799, when they captured Lahore under the leadership of Maharaja Ranjit Singh. It was also for the same reasons that over 75 per cent of those who went to the gallows during the freedom struggle were Sikhs, though they constituted less than two per cent of the country's population. For the same reasons, under the banner of Akali Dal, they courted arrests daily protesting against the draconian laws throughout the 'Internal Emergency' when almost all other parties and religious groups had thrown in the towel and hit the mattress.

It was because of the absence of these two inter-twined basic Sikh beliefs in the unity and indivisibility of religion and politics for a gust socio-economic order in their teachings that the *Bhagats* and *Sufis* failed to cut much ice with them, except in their immediate neighbourhood, for a fleeting period in the life of ageless India. In course of time, both the *Bhagati* and *Sufi* movements disappeared from the Indian scene leaving behind only a fragrant memory mainlyfor the benefit of *Kirtan* singers and *Qawwals* of today.

THE SIKH REFORM MOVEMENTS & THE BRITISH RULERS

Rajiv Kapur's assertion that the leaders of the Singh Sabha and *Tat* (true) Khalsa reform movements of the late 19th century had raised

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the issue of separate Sikh identity at the instance and with the active support of British rulers is, therefore, totally baseless, though it carries the halo of acceptance by a legion of interested and gullible academics and academicians. The primary concern of these Sikh reformers was to restore the pristine purity of their faith which had been contaminated by Brahmanic thought and rituals during Maharaja Ranjit Singh's nearly 40 years of rule and to rescue it from the tidal wave of Swami Dayanand's militant revivalist Hindu movement, the Arya Samaj.

The alien rulers might well have tried to use the Sikh reformist movements for their own nefarious ends, but to assert that these were inspired by them is sheer nonsense.

POLITICS BORN OF FAITH

Nor has the current separatist movement been engineered by any foreign power. It is the logical corollary of the basic Sikh beliefs that religion and politics can never be separated and that "the Khalsa is the special manifestation of the Guru". Their politics, thus, stems from their faith and so does their separatism in all its forms. Only by giving up the central massage of its creed can a scriptural community like the Sikhs be expected to separate religion from politics and submerge its distinctive identity in the "faceless" national mainsteam. The Sikhs do not seem willing to do that at present or in the near future. All-out efforts, therefore, will have to be made to help the Sikhs extricate themselves from their theological cocoon, heavily overlaid with their medieval past, and adjust themselves to the present-day modern democratic polity of ours.

MISINFORMATION THROUGH A TALE TOLD THRICE

The author's abysmal ignorance of the Sikhs and their religion, history and psyche could have been condoned because he has lived and been educated abroad for most of his adult life. But his suppression of some known facts (about the indignities and inhumanities perpetrated on the Sikhs living in or passing through Haryana on the eve of and during ASIAD 1982) is an unpardonable intellectual dishonesty, especially when he refers to almost all hair-raising and heart-rending details about the violent acts committed by Sikh extremists.

What is new in the book under review is well-tailored misinformation, and what is "true" in it is a thrice told tale. It has been narrated earlier by Dr. Kailash Chandra Gulhati in *The Akalis Past and Present* and Dr. Mohinder Singh in *The Akali Movement*. The only relieving feature in Rajiv Kapur's book is his readable style and his penchant for writing in undertones. But even this linguistic sophistory and verbal cosmetics fail to hide his superficial acquaintance with the subject, his unabashed sympathy for the Arya Samajist Hindus of Punjab and his scarcely concealed hostility towards the Sikhs.

Satindra Singh is a Delhi based journalist of long Standing. (Note : IBC did not receive any copy of the book under review. Editor)

EIGHT LIVES

Rajmohan Gandhi

EIGHT LIVES

Roli Book International Delhi. price : Rs. 125, pages 361.

Reviewed by Asghar Ali Engineer

The question of Hindu-Muslim relations acquired a new dimension after the advent of the British rule in India. The nature of this relationship in the pre-British period, it must be understood, was qualitatively different.

FEUDAL VS. COLONIAL CONTEXT

Many historians, who do not even care to hide their communal bias, have tried to obliterate this distinction and have portrayed medieval history to show that the conflict between the two communities was a pre-British heritage. Such scholars and historians, either consciously or unconsciously, even ignore the differences of structure between a feudal and a non-feudal society or a society in transition from feudalism to capitalism.

The relations between two communities (like the Hindus or Muslims, for example) in a feudal society ruled by a monarchy and depending for its support on feudatories cannot be same as that between these very communities in a modern capitalist society or a society in transition to capitalism. The nature of grievances, their modes of expressions and the concepts of rights and obligations, everything undergoes a qualitative transformation in the latter type of society. Much confusion can be removed if this vital difference between the two types of societies and the nature of relationship between different communities in such societies is understood.

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EIGHT LIVES

It is, therefore, quite appropriate and important that to study the Hindu-Muslim encounters, Rajmohan Gandhi chooses eight lives—all eminent Muslim personalities from Sir Syed Ahamed to Dr. Zakir Husain—from the post-Mughal British period. Of course, it is rather intriguing as to why Gandhi, in order to study Hindu-Muslim encounter, should have chosen only the Muslim personalities and excluded contemporary Hindu personalities. No meaningful study of this encounter can be complete without at the same time studying some representative Hindu personalities. It is, therefore, rather a misnomer to call it a study of Hindu-Muslim encounter.

However, this does not mean that the author's view on this vital question is strongly biased against Muslims. Far from it. In the very first chapter entitled, 'Hindus and Muslims' he says, "Hindu temples were defaced by Muslim rulers and also preserved by them. If some rulers permitted the sacrifice of cows, others, out of an understanding of Hindu sentiment, discouraged cow-killing. The Hindu assumption that Muslims were outcastes was not always concealed but the Muslim Rulers chose not to react angrily to it; they just ignored it. And though some conversions, frequently short-lived, were obtained at sword-point, and others through the lure of honours, decorations and money, many more were the outcome of the Hindu caste system and the selfless, appealing lives of Muslim *sufis*." This is quite a balanced view of the complex situation which is often sought to be over-simplified by the communalists by applying their selective bias to the history.

Besides the first chapter, the book has been divided in nine other chapters, each chapter devoted to one eminent personality, except the last chapter which is on conclusion. Rajmohan Gandhi is, within some obvious constraints of perceptions, quite objective in his assessment of these eminent Muslim personalities. But the author's lack of access to original sources is one rather much felt shortcoming of the book. No one can do seriously original work on persons like Sir Syed Ahamed, Muhammad Iqbal, Muhammad Ali, Abul Kalam Azad etc. without knowing Urdu and Persian (if not Arabic) though, of course, Jinnah, Fazlul Haq etc. can be excepted from such a constraint. Rajmohan has heavily relied on secondary sources and often on one or two main secondary sources. This, though unavoidable for Rajmohan, nevertheless mars the importance of the book.

A FIGHT FOR JOBS AND POWER

Sir Syed, a crusader for modern education among Muslims, has often been misunderstood. Many scholars have projected him as founding father of Muslim separatism in India. However, this is very simplified view and needs to be thoroughly examined. This does not mean that there are no seeds of separatism in Sir Syed's writings. There certainly are. But the whole thing is to be viewed in the changing structure of pre-British society in India. In this respect, Rajmohan very pertinently quotes Sir Syed :
"Now I am convinced that both these communities will not join whole-heartedly in anything.... On account of the so-called 'educated' people, hostility between the two communities will increase immensely in the future. He who lives will see."

I think the Syed's words proved to be prophetic. He could correctly visualise the situation and could understand the dynamics of the new emerging society which was structurally quite different from the earlier society. He could also understand that now on, the fight between the two communities would be carried on by the so-called educated people who would compete with those of other community for jobs and power. Rajmohan has proceeded on quite sound lines in assessing the role of the most eminent Muslim modernizer.

NO TO A THEOCRATIC STATE

The chapter on Jinnah is quite interesting. Jinnah's was a much misunderstood personality. If Iqbal was a dreamer, Jinnah was a real architect of a Muslim nation. If Iqbal was a philosopher, Jinnah was a practical politician. But the crucial question is : was Jinnah the only culprit in the whole cruel tragedy of partition ? Rajmohan does not answer this question categorically. It would have been difficult for him to do so as the perceptions differ widely, but his portrayal of Jinnah is pretty realistic, free from prejudical constraints. Jinnah's modern secular outlook on one hand, and his most enthusiatic championing of the cause of Muslim nationhood—a retrogressive commual concept-in the later phase of his life on the other, might appear to be irreconcilable or baffling for many. But deeper examination of the social situation and political dynamics of his time can explain away this apparent contradiction.

Jinnah, it is interesting to note, despite all his sins of separatism, cannot be accused of establishing a theocratic Pakistan. He never lost his vision of a modern secular state. He stood for equal rights to all the citizens of Pakistan, Muslims, Hindus, Christians or Parsis, and he categorically rejected any role for theologians in it. He also remained a champion of the rights of minorities in Pakistan. Gandhi aptly quotes a Hindu journalist, M.S.M. Sharma, who remained

(Continued)

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A LANGUAGE RICH & VIBRANT

B. Krishnamurti and J.P.L. Gwypin

A GRAMMER OF MODERN TELUGU

Oxford University Press, Delhi 1985, Page XXII+ 459. Price Rs,

A General Comment by B.H.

Spoken in Andhra Pradesh and other abjoining areas, Telugu is perhaps the most widely spoken language in the Dravidian group. According to the 1971 Census, 85 per cent of the State population (43.5 million) was of Andhras (37.1 million) with another 7.6 million living in other-neighbouring state.

TELUGU BELT

Prior to the State's reorganisation in 1956, the *Andhras* or the Telugu....speakers were to be found in 10 districts (or the northern parts) of the old Madras Presidency and in nine districts of Nizam's dominion, Hyderabad State, known as Telangana. Under the Nizam, Urdu was the official language with much influence of Persian and Arabic. The same influences also affected Telugu spoken or used in Telangana areas. However, along the coastal areas (or the northern parts of the old Madras Presidency) in the Krishna-Godawari belt, with a higher rate of literacy, there has been a long and continuous tradition of literary writing in Telugu.

The Demand for a separate state or province within India, comprising predominantly of the Telugu speaking Andhras, started in 1913. It was intensified soon after independence so that after fairly hectic agitations and some traumatic events, the northern districts of Madras were constituted into the Andhra State in 1953. Subsequently, when there was a division of Hyderabad into three units, the nine Telangana districts were merged with Andhra State to become the modern Andhra Pradesh, with Hyderabad as its capital.

It is interesting to note that Urdu-speaking population constitutes the largest linguist minority in Andhra Pradesh (about 7.1 per cent) with Hyderbad city having 36 per cent citizens with Urdu as their mother-tongue (1961 Census).

The above facts, which have a significance of their own, have been mentioned in the Introduction of the book Another interesting aspect of the language scene, as far as the spoken language is concerned, is also worth noting.

VOCABULARY VARIANTS

According to a survey of the vocabulary used in some basic occupations like agriculture, handlooms textiles of house-building etc., modern Telugu can be put into four regional dialects : (i) *Northern* - nine Telangana districts (except Mehboobnagar), (ii) *Southern*—four inland districts of Rayalasima along with Nellor and Prakasam districts of Rayalasima along with Nellore and Prakasam districts, plus Mehboobnagar, (iii) *Eastern*—Vishakhapatnam and Srikakulam districts adjoining Oriya-speaking areas, (iv) *Central*—mid-coastal districts of East and West Godawari, Krishna and Guntur.

As the two scholars have mentioned in the Introduction, even the speech of the educated persons broadly fits into this regional 'division'. (However, there are variations and finer points of difference, which we need not go into in this general note). However, what is called 'stanpard Telugu' and what is now being used in various

EIGHT LIVES

(Continued from page 271)

in Pakistan, from his conversation with Jinnah : The Long and short of his lecture to me was just this. Now that he had got Pakistan, he had no longer any grudge aganist the Hindus. In fact he was anxious to revert to his old hand familiar role of 'Ambassador of Hindu-Muslim unity.' "Now my dear fellow," he roared, "I am going to constitute myself the Protector-General of the Hindu minority in Pakistan."

Thus we see that Rajmohan Gandhi has been quite fair in his evaluation of Jinnah.

The chapters on other personalities also provide good deal of information to a non-specsialist general reader. The book would certainly help many in a fair and better understanding of Hindu-Muslim problem and in getting rid of some communal hangovers of the past.

Dr. Asghar Ali Engineer is the Director of the Institute of Islamic Studies, Bombay. This short review has already appeared in the Deccan Herald, Bangalore and is being reproduced with the permission and courtesy of the writer and the editor. Though we have not received a review copy of the book, we thought that we should some-how pay our homage to Sir Syed Ahmed Khan in the centenary year of his birth.

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mass media and in creative writing as educated speech or literary text, is based on the Telugu language used or spoken in the central areas. During the last 40 years or so, the largest number of writers have come out of this language region. The spread of literacy, the growth of mass media and popular creative writing "has brought about a high degree of homogeneity among educated subvarieties rather than any conscious intention on the part of writers to conform to pre-established norms of usage".

CLASSICAL TRADITIONS

However, as far as classicall literature is concerned, Telugu has a long and unbroken tradition with Nannaya's *Mahabharata* (11th century AD) being the earliest extent work, written in verse *(padya)* with occasional interspersed use of *gadya* (ornate prose). *padya* remained the main literary genre in Telugu literature, until the 19th century; and most of the works comprised of Telugu translation of Sanskrit epics and the *puranas*. But, "in the absence of prose the language of poetry gradually become fossilized.... ....".

In 1855, *Chinnaya Suri*, a great scholar in Sanskrit and Telugu, published a monumental grammar of Telugu called *Bal Vyakaran-Namu*. Earlier, he translated parts of *panchtantra* in Telugu and called in *Niticandrika*. These two works became the basis for classists who upheld the old archaic form of prose. Known as *granthik* or the classical style, it has kept a strong hold on Telugu language and literary endeavour, specially in literary works, public notices and even some school textbooks. However, along with the classical and the modern styles, there has also been in use an intermediate style of Telugu.

But more of that later, because we intend to revert to modern Telugu literature as much as possible in due course of time. For the present, we offer a short review/on the book by *Bh. Krishanamurti* and *J.P.L. Gwynn* : *A Grammer of Modern Telugu.*

Reviewed by Krishna Rao

The authors say that the Grammar has two main objects : (a) to provide a reference grammar of modern Telugu which is fairly comprehensive, and (b) to provide a systematic description of the Telugu language for the benefit of students of human languages and linguistics. The work is highly scholarly and elaborate incorporating many of the modern concepts in linguistics and descriptive grammar. As the authors claim the grammar will be useful for advanced scholars in Telgu grammar and linguistics, and also as a reference book.

Modern grammarians treat grammar from two aspects-analytical and syntactical. The analytical/aspect/deals with prescriptive rules and their variations in accepted usage. The syntactical deals with deep and surfact structures. A descriptive grammar should also be useful to a common student trying to acquire communicative skills. From this point of view, it would have been better, if the syntactical portion had been devised on the model of modern English grammars written by such writers as Quirk, Geenbaum and Leech. A comparative treatment of the basic and devised structures in English and Telugu would have been very helpful in learning Telugu grammar. The writers have used their own terminology and lables in describing word classes and grammatical functions. It would have been better, if they had used the same terminology and lables as used by modern English grammarians.

The quickest and the most effective way of learning a language, particularly spoken languag, is through exposure. A person wishing to acquire skills in oral comperhension and communication learns the language best when he is exposed to the spoken word as much as possible. Then he may get to understand the basic principles of the mechanics and functioning of the language, through a study of grammar. For a common learner of Telugu whose aim is to communicate with the native speaker in simple language, the grammar under review is too complex to be useful.

The authors have used their own symbols to depct the vavels diphtheng and cansonant sounds in Telugu. It would have made learning of the new language easier if the authors had used the same phonetic symbols in describing Telugu phonemes as used in English. The slight variations in pronunation could have been indicated through examples. The Telugu phoneme 'V' corresponds to the English voiced labiodental consonant/V/ and not to the bilabial half vowel/w/.

Prof. Krishna Rao is a former Director of the State Institute of Language Studies, Jaipur. For quite some time, a UGC Awardee for Teaching English as a second foreign language which cause has been his life-long passion.

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A Philosophy of Library Service

T.S. Rajagopalan (Ed.)
RANGANATHAN'S PHILOSOPHY : ASSESMENT IMPACT AND RELEVANCE
Vikas Publishing House, New Delhi (1986)
p. xxxvi+690 Rs. 195

Comments by M.P. Satija

S.R. Ranganathan (1892-1972) is ranked among the distinguished masters of the library and information world. As a seminally influential and prolific writer, his unmatched capacity to work and write was legendary. His single-minded devotion to the profession was awfully inspiring. With his deep insight, he dowered library science with new dimensions and directions. Known as the father of Indian Library Movement, he was a "world librarian", as the American Library Association described him very veritably.

A REASSESSMENT MEET

Standing on the portals of "paperless libraries" in the near future, espoused by a society witnessing an information revolution, Ranganathan is still alive in our thoughts and work. It is, therefore, very imperative and timely to reassess his relevance and position a decade and half after his death. This could only be done fittingly on an international forum which was provided by an international conference on Ranganathan's Philosophy....organised by the Indian Library Association from November 12–14, 1985, at New Delhi. This conference, a brain-wave of Girja Kumar, could only materialise on his becoming president of the ILA (1984–1985). The conference was well planned and staged, which is an index of the professional resurgence of the ILA and should go down as a big achievement.

This volume of 'pre-conference' papers released by D.J. Foskett covers almost the whole gamut of library and information studies. Response to the call for papers was rather overwhelming. Some of the papers received late could not be included in this volume. A second volume containing "left-out" papers, proceedings and resolutions of the conference is planned. Many well-known and enduring names representing all the continents (except Australia) have contributed and participated. Their wide range covers a cross section of the leading lights of world library and information science.

CONTENTS OF 11 SECTIONS

The volume has been divided into 11 sections, preceded by a preliminary section containing a foreword by Girja Kumar, a preface by T. S. Rajagopalan, and a short but authentic biography of Ranganathan by M.A. Gopinath. Five laws with 10 papers aptly herald the volume, followed by the largest section on classification and subject organisation with 16 papers. The third section having three papers on indexing methods could have been well merged with the preceding section. In the fourth section, six papers evaluate the relevance of his cataloguing theory, especially his influence on AACR. Other sections include papers on library management, reference service, standardisation, education for librarianship (section 8) and, not to be left out, its information technology. A single contribution on library legislation and Ranganathan has been erroneously placed under the tenth section on library management, whereas it squarely fits in the last section (11th) on library movement having four papers. Similarly, some other mal-adjustments in arrangement are too obvious. That the volume was published rather under rush is betrayed as much from such venial misplacements as from the lack of an index and presence of misprints.

Most contributors have tried to scrutinize, elucidate and evaluate Ranganathan's contributions in their respective areas of interest. The variety of papers demonstrates Ranganathan's permeating influence on every aspect of the subject. It is for the first (and perhaps the last) time that the whole of library and information science has been at once, so extensively and intensively, discussed in some international conference. The experience of parti cipation was rewarding, as much as a perusal of this volume, which provides an overview of the present-day developments and state of the art of library and information science.

Previewing the volume, Girja Kumar wrote (in the *Library Times International 2 (3) Nov. 1985 : 45*) that the papers are "indicative of the contemporary trends in library and information science and affirm the contemporariness of Dr. Ranganathan's ideas at their seminal level". Some of the papers are marked for their indepth and fresh thinking. Girja Kumar remains an iconoclast as ever. Some rehash the commonly known, while some others merely repeat the oft-said about Ranganathan. The quality of papers is thus mixed and uneven, despite their rigorous selection.

It is not to deny that some of Ranganathan's ideas are now dated and irrelevant. What is enduring is his research methodology, philosophy and spirit of service to the readers and society. His restless but benevolent spirit ushers us into the new and unfolding vistas of library and information studies in consonance with the demanding society, ever in flux. This is what the 300-odd participants from a score of countries (including China and South Africa) largely agreed to.

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Indian Book Chronicle Vol. XII No. 11 November 1987

THE WIDOW IS NOT FOR BURNING

Suddenly at the end of this summer, a tragedy was enacted in a sleepy village of Rajasthan, which shook the conscience and the confidence of a bewildered and deeply hurt nation. A young widow perished on the funeral pyre of her husband in an unusual rite called "Sati". While the debates will continue in the legislatures or in the press and amongst social reformers or academic circles, we would like to share with I.B.C. readers a short compendium of writings, old and new, on the theme of widow-burning.

—Editors

To A Young Widow

Ah, fair one ! lone as desert flower,
Whose bloom and beauty are in vain;
How dark was that too fatal hour
Which brought thee lasting grief and pain !

What is the world to thee forlorn !
Thine every path is desolate;
From all enjoyments rudely torn,
How drear and comfortless thy fate !

What pity, friendless, helpless, poor !
That such should be thine early lot—
Doomed to remain for ever more
As if thou in this world wert not.

And is there none—O ! can it be ?
None warm or friendly in thy cause ?
Has pitiless humanity
Forgot its sacred ties and laws ?

The rigours of a life austere,
Followed by every fear and shame
Await thee as thy portion here :
What is thy being but a name ?

Thou may'st not, dar'st not, must not hope
A joy upon the world beneath;
But thou must e'er with sorrows cope,
Sorrows which only end in death,

And thou art doomed to be at strife
For ever with thyself, to quell
The very elements of life
And brighter thought repel.

Is this the all, or should it be
The all that here to thee is left ?
And must the World remain to thee
A scene of every charm bereft ?

—Kasiprasad Ghosh,
Selected (by I.K. Sharma) from the Golden Treasury of Indo-Anglian Poetry

Sati & Rammohun Roy

A Compilation by Mohan Mukerji

[In the context of recent events in Rajasthan, IBC readers would be interested in the following extracts from an authoritative biography, THE LIFE AND LETTERS OF RAJA RAMMOHUN ROY by Miss Sophia Dobson Collet, a life-long invalid British scholar who died in 1894. The book was first published in London in 1900.

These extracts have been sorted out for us by Mohan Mukerji (I.A S. Retd.), former Chief Secretary & Advisor to the Government of Rajasthan.

—Editor

"At the death of his eldest brother Jagamohan in 1811, the widow became a Suttee. It is said that Rammohun had endeavoured to persuade her beforehand against this terrible step, but in vain. When, however, she felt the flames she tried to get up and escape from the pile: but her orthodox relations and the priests forced her down with bamboo poles, and kept her there to die, while drums and brazen instruments were loudly sounded to drown her shrieks. Rammohun, unable to save her, and filled with unspeakable indignation and pity, vowed within himself then and there, that he would never rest until the atrocious custom was rooted out. (Page Nos. 33-34)

NOT A UNIVERSAL 'RITE'

"This 'rite' (as it is euphemistically called) was never universal in India, but it has been practised more or less extensively in various localities and amongst various classes in that country. M. Barth, in his admirable work on *The Religions of India* says (p. 59) :—.

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SATI & RAMMOHUN ROY

"A custom which....could beyond a doubt reckon its victims by myriads, the immolation, viz. more or less voluntary, of the widow on the funeral pile of her husband is not sanctioned by the Vedic rituals, although certain hints in the symbolism connected with funerals (particularly in the *Atharva Veda*) come very near it, and in a measure foreshadow it. In the *Atharva Veda*, we see the widow could marry again under certain conditions, which in the course of time orthodox usage strictly debarred her from doing. The custom of suicide of the *Sati* is nevertheless very ancient since, as early as the days of Alexander, the Greeks found it was observed among one of the tribes at least of the Punjab. The first Brahmanical testimony we find to it is that of the *Brihaddevata* which is perhaps of quite a remote antiquity; in the epic poetry there are numerous instances of it. At first it seems to have been peculiar to the military aristrocracy, and it is under the influence of the sectarian religions that it has especially flourished. Justice requires us to add that it was only at a period comparatively modern that it ceased to meet with opposition".

"Sir John Malcolm, in one of his Reports on Central India, says that 'the Mahometan rulers endeavoured as much as they could without offending their Hindu subject, to prevent it'. The zeal of the Emperor Akbar in the matter is well-known and the *Asiatic Journal* of January, 1824, states that the practice'was discouraged and even forbidden by the Moghul Government, and the Peshwa was in the habit of personally exerting himself to dissuade widows from becoming Suttees, making suitable provision for those who yield to his arguments'.

"When European powers came to obtain a footing in India, they also usually seemed to have endeavoured to stop Suttee rite. The French, the Dutch, and the Portuguese colonies all exerted themselves in this direction and with fair success. The English were no less humanely shocked by the practice and frequently made efforts to stop it, but the official class were considerably hampered by the dread of offending native prejudices and thus imperilling the British power in India. At least, however, serious efforts were made by philanthropists in England both in the House of Commons and in the East India House, and in 1821 the first Blue Book on the subject was issued. (pp. 77–78)

(*See the table in the next column–Ed*)

"Three points in these lists will at once strike the reader's eye : (1) the great variation in the number of Suttees in different localities; (2) the appalling number of those in the Calcutta division, and (3) the evident increase in the numbers from year to year, not always in detail for each place, but unmistakably in the totals– the year 1818 giving nearly double the numbers for 1815 in the Dacca division, and more than double in all the others except Bareilly. This alarming increase in the number of Suttees, following so soon on the Government attempts to regulate and check the practice, had greatly discouraged the British authorities even in 1817, and Lord Hastings had consequently stopped the intended publication of the very elaborate set of regulations above referred to, drawn up by the Nizamat Adalat in September 1817, saying that more information was needed before going so far. (page 84)

RAMMOHUN ROY'S TRACTS

"And now we come to Rammohun Roy. It was in this eventful year 1818, that his influence in this matter began to be defini ely felt. He used to go down to the Calcutta burning-grounds and try to avert the Suttee sacrifices by earnest persuasion. (page nos. 88–89)

"On the 30th of November following, Ram Mohun issued an English translation of his first work on the subject : a *Conference between an Advocate for, and an opponent of the Practice of Burning Widows Alive*. The brief preface states that the tract is a literal translation of one in Bengali which "has been for several weeks past in extensive circulation in those parts of the country where the practice of widows burning themselves on the pile of their is most prevalent".

"A *Second Conference* followed, fourteen months later (Feb. 20, 1820) and was dedicated to Lady Hastings in the following words : 'The following tract being a translation of a Bengali essay, published some time ago, as an appeal to reason in behalf of humanity, I take the

General Summary of Suttees from 1815 to 1818

	1815	1816	1817	1818	Total
Division of Calcutta	253	289	442	544	1528
Dacca	31	24	52	58	165
Murshidabad	11	21	42	30	104
Patna	20	29	49	57	155
Banaras	48	65	103	137	353
Bareilly	15	13	19	13	60
	378	441	707	839	2365

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SATI & RAMMOHUN ROY

liberty to dedicate to your Ladyship; for to whose protection can any attempts to promote a benevolent purpose be with so much propriety committed ?" (page no. 90)

"The *Katha Upanishad* declares that 'Faith in God which leads to absorption, is one thing; and rites which have future fruition for their object, another. Each of these, producing different consequences, holds out to man inducements to follow it. The man who, of these two chooses faith, is blessed; and he, who for the sake of reward, practices rites, is dashed away from the enjoyment of eternal beatitude'. And the author of the *Mitakshara* decides that 'The widow who is not desirous of final beatitude, but who wishes only for a limited term of a small degree of future fruition, is authorised to accompany her husband.'

"Thus far the abstract argument, of a purely Hindu nature. The "Opponent" then shows that Manu, their great law-giver, expressly enjoined that the widow should live on as an ascetic, and should "continue till death forgiving all injuries" (a significant hint!), "performing harsh duties, avoiding every sensual pleasure, and cheerfully practising the incomparable rules of virtue which have been followed by such women as were devoted to only one husband." Other high authorities are quoted in confirmation of this view. (page nos. 91-92)

THE ANTI-SUTTEE MOVEMENT

"The concluding stages of the Anti-Suttee movement form a highly instructive chapter in the history of the British Government of India. It is interesting to watch the slow and cautious steps with which the official mind approached the decision which was at last precipitated by the resolute action of one strong personality. The feeling of the authorities had been, as we have seen, opposed to forcible repression of the rite. They preferred to hope that the influence of European education and the efforts of native reformers like Rammohun Roy would lead to its gradual desuetude. Out of this otiose optimism, they were startled by the sudden increase of victims in 1825. The annual tale of Suttees rose at a bound from 577 to 639, an advance of more than ten per cent. (pages no. 251-252).

"At the end of 1827, the Judges reiterated their convictions on the matters, and Mr. Bayley urged his pleas once more. On January 4, 1828, Lord Amherst again declined to legislate.

"He was succeeded in Governor-Generalship by a man of very different character. Lord William Bentinck was one of those resolute Englishmen, of slight culture, but remarkable practical insight, who, seeing that a certain thing needs to be done, do it, and by the fact accomplished dissipate a thousand fears and difficulties. Faced with an ugly deficit and charged with unpopular commissions from the Directors, he cheerly undertook one fresh measure after another of dreaded reform, and showed how much stronger one man in earnest is than a whole crowd of conventional obstacles. He found the Suttee problem confronting him. He was not content, like Lord Amherst, to "wait a few years". He proceeded to grapple with it at once. He was well aware that the ultimate sanction of British sway was the sword; and his first quest was to know how far the army would support him. Confidential inquiries from forty-nine experienced officers elicited the gratifying information that the Sepoys would be scarcely, if at all, affected by the prohibition of the practice. Twenty-four out of the forty-nine officers declared in favour of its immediate and entire abolition; only five were opposed to change of any kind. The army was safe.

"Native opinion it was more difficult to sound directly. But the Govenor-General had too keen an eye for the material facts of the situation to overlook the value of the man who had been a life-long mediator between Hindu and European civilizations, and he was still less likely to omit consulting the great native champion of the Anti-Suttee movement. Lord William Bentinck took counsel of Rammohun Roy. (pp. 253-54-55)

"The purport of Rammohun's advice to the Governor-General has been preserved in Lord Willian Bentinck's Minute of November 8. And here another surprise awaits us. We naturally suppose that the leader of the revolt against the burning of widows would eagerly grasp at the prospect of its prompt and forcible suppression by Government. But Rammohun positively endeavoured to dissuade Lord Bentinck from this drastic project. (page no. 256-257).

"The Governor-General, after detailing Mr. Horace Wilson's arguments against abolition, wrote on :

"I must acknowledge that a similar opinion as to the probable excitation of a deep distrust of our future intentions was mentioned to me in conversation by that enlightened native, Rammohun Roy, a warm advocate for abolition of Sati and of all other superstitions and corruptions on the Hindu religion, which he considers originally to have been pure Deism. It was his opi-

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SATI & RAMMOHUN ROY

nion that the practice might be suppressed quietly and unobservedly by increasing the difficulties and by the indirect agency of the police...

"We may explain Rammohun's attitude by recalling his constitutional aversion to coercion....

"So Lord Willian Bentinck cut the Gordian knot; and on the 4th of December, 1829, the Regulation was passed which declared the practice illegal and punishable as a criminal offence. All persons convicted of aiding and abetting in the sacrifice of a Hindu widow, whether she were a willing victim or not, whether she requested them or not, were pronounced guilty of culpable homicide; and where violence or other means of overpowering the victim's will were employed, the death sentence might, at the discretion of the Court, be inflicted. Suttee was abolished.

"The reputation of the British Government and the fair fame of religion itself were redeemed from one of the foulest stains.

"It would not be just to describe this result as a triumph over policy. The toleration of Suttee hitherto had been due to a conflict of principles. On the one side was the plain principle of humanity, which demanded the instant suppression of the rite. On the other side was the sacred principle of religious liberty, which forbade the conqueror to interfere with the religious practices of a subject race. One cannot but admire the sensitive magnanimity which mingled with the calculating prudence of the British rulers and made them shrink from doing violence, even to the most barbarous and outrageous dictates of the native conscience.

"It is Rammohun's distinctive glory that he relieved the British Government from this deadlock. He proved from the authoritative standards of Hinduism that Suttee was not a religious duty. He did more than this. He showed that not religious devotion, but the avaricious desire of relatives to avoid the cost of supporting the widow, had a great deal to do with the perpetuation of Suttee. Its suppression would, therefore, do no wrong to the faith which British honour had pledged itself to tolerate and respect. The principles of humanity and of religious liberty no longer clashed....." (pp 257–59)

(Note : In Princely India, Jaipur was the first Hindu State to abolish Sati in or about 1844).

Mohan Mukerji as a retired senior civilian, has made Jaipur his home.

Sati in Bengal

Swapan Basu : SATI (Bengali)

Pustak Bipani, Calcutta. (1978) pp. 176, Rs. 15/–

Comments by Ashim Kumar Roy,

Incidents of Sati increased in number in Bengal in the period beginning with the last quarter of the 18th century and ending with 1829, when it was suppressed by law. There were 463 cases of Sati in Bengal in 1828.

Why in Bengal ?

Most of these took place on both sides of the Bhagirathi (Hooghly) within a hundred miles of Calcutta. It has been the popular belief that the rite was connected with Rajput ideals of heroism. When the husband died on the battlefield, his wife burnt herself to death, preferably in her husband's pyre, to avoid the shame of being captured by the enemy. But Bengali Hindus have never been known for prowess on the battlefield. It has thus always remained a mystery why this practice became so prevalent in Bengal. It may not only be the availability of statistics that more number of Satis were found recorded in Bengal. Except for the Punjab and parts of Maharashtra, the British had established their administration practically all over the land, later known as British India, by the early 19th century. In upper India, the only exception was Awadh. Reports were collected from the Magistrates of all the British districts. There was no doubt that cases of Sati were higher in Bengal than anywhere else in British India.

Voluntary ?

In this work, Swapan Basu has made a more or less definitive study of Sati in Bengal. One important point he has noticed is that few, if any, women were *forced* to become Sati. Almost all of them *voluntarily* burnt themselves in the funeral pyres of their husbands. Nobody, of course, knows whether they were motivated by real affection, or they thought it was their duty to conform to custom, or they did it to avoid reproach.

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SATI IN BENGAL

More Among Brahmans

In the social hierarchy of Bengal, the Brahmans, the Kayasthas and the Vaidyas are considered upper castes. Basu has found that the tendency to become Sati was highest among Brahman women. They were forty per cent of the Satis reported each year. For instance, there were 234 Brahman Satis out of the 575 cases reported in Bengal in 1823. In 1826, the Brahman Satis were 253, Kayasthas 88, and Vaidyas 34 out of the 639 reported. The others were from the artisans and other castes, such as handloom weavers, barbers, cobblers, *Chandalas*, etc. There were no Rajput or other martial castes in Bengal. Most of the women who became Satis were forty years or more in age, though there were cases where young girls had become Satis. Cases where relations would incite a woman to become Sati for their property, were perhaps not many. Most of the Satis were not from well-to-do families.

In Other Provinces Too

Sati incidents in Bengal took place mainly in Calcutta or nearby places. Such cases were not many in places far from Calcutta. The author of this book thinks that this had something to do with local customs. He notes that in other British provinces also, the cases of Sati varied from one district to another. For instance, in the four years from 1823 to 1826, there were 132 cases of Sati in Gazipur in U P., whereas in the same period there were only five cases in the adjacent district of Jaunpur. In the four years, 1824-27, there were 114 cases of Sati in Southern Konkan, and only three cases in Northern Konkan. Gujarat had very few cases of Sati. There was no case reported in Ahmedabad district in these four years, and only one each in Kaira and Surat.

(One might add that during the last fifty years, more cases of Sati have occured in villages round about Deorala in Sikar district than in the rest of Rajasthan. Is Sati an endemic disease ?)

Efforts to Stop the Practice : Opinions

Many previous rulers of India, particularly the Mughals, had made unsuccessful attempts to stop the practice. The British also thought of doing so; but they were afraid to hurt the religious susceptibility of the Hindus and of causing disaffection among the native soldiers. This fear was there mainly among the administrators. The judiciary was always for the suppression of this rite. They consulted their Court Pandits to find out what the Hindu scriptures actually said. In 1805, Ghanashyam Sharma, the Pandit of the Nizamat Adalat gave the opinion that the practice was allowed by the *Shastras*, but it was optional, and it was up to the widow to commit Sati or not. In fact, the *Shastras* themselves, he said, prohibited Sati in certain cases. Mrityunjaya Vidyalankar, the Pandit in the Fort William College, gave almost the same opinion in 1817, when asked by the Sadar Diwani Adalat. He said that after perusing the *Shastras* he had come to the conclusion "that the husband being dead, the wife may either embrace a life of abstinence and chastity, or mount the burning pile; but on viewing the whole I esteem a life of absitence and chastity, to accord best with the law : the preference appears evidently on that side." These opinions remained confined in the government files, and not many came to know of them.

Ram Mohun Roy on the Scene

Ram Mohan Roy came to the scene in 1817. That year we find him going from one burning *ghat* in Calcutta to another, trying to desist women from burning themselves. In 1818, he started writing pamphlets against the rite of Sati, first in Bengali and then in English. He wrote that nowhere did the ancient *Shastras* enjoin Sati; in fact, they do not even mention it. Ram Mohun's writing gave much encouragement to the authorities both in India and Britain. It was for the first time that they came to know that the *Shastras* do not enjoin Sati. Publication of these pamphlets created many enemies for Ram Mohun. Some of them wrote in support of the practice of Sati. Ram Mohun came out with another pamphlet in Bengali in 1819. Its English translation came out in 1820. In this paper he wrote that some people were now supporting Sati not on the basis of scriptural authority, but on the basis of established practice. Ram Mohun said that killing women, matricide, etc., could not become a religious rite on the basis of an established practice.

News-papers' Campaign

Ram Mohun himself became silent after 1820; but the news-paper he had founded, the *Samvad Kaumudi*, continued the battle under its assistant editor, Harihar Datta. This Datta considered Sati simply as murder. He edited a Urdu paper also, the *Jami Jahannuma* where too he wrote against the practice.

Legal Ban

Lord William Bentinck came as Governor General in July 1828. He had come determined to stop this practice by force, but before he did so, he asked the opinion of 49 experienced officers

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SATI IN BENGAL

of the Army, whether this would cause any repercussion among the sepoys. A few of the officers advised that the practice should not be stopped by law, but as to its effect on the sepoys, all of them said the sepoys were quite indifferent about the matter. Bentinck also consulted Ram Mohun Roy, who took the moderate view that Sati should be stopped by moral force and not by law. However, when Bentinck did get the law passed against Sati, (in December 1829), Ram Mohun Roy led the delegation which went to congratulate the Governor General.

Ashim Kumar Roy, a Jaipur based civil servant turned scholar has by now become our regular contributor. This piece has been his response to our enquiry about some recent work on Sati in the Bengali language. —*Editor*

Note : There are many temples dedicated to Satis in Rajasthan. These were erected at the spots where the widows had burnt themselves on the pyre of their husbands. Most of these are family temples; but there are some where the Satis are publicly worshipped; and, in some cases, annual festivals are held in their honour. It is interesting to note that the Satis who are honoured in this manner were usually *not* Rajputs. In fact, there is perhaps only one public temple dedicated to a Rajput Sati. This is the Rani Bhatiani temple in Jasol in Barmer district. —A.K.R.

THE SATI ... A Poem in Hindi by Mani Madhukar

A captive face
was tightening its eyebrows
on the platform of Sati.
What can you do to such a face ?
That had always been Sati, no doubt.

She gazed at the dead body of her spouse,
and also watched the movement of those eyes
that had clung to the walls and trees around.
Suddenly, the dead body went out of sight.
Suddenly, somebody began to chant *mantras*.
Suddenly, a voice counselled hoarsely :
this is the hour of Meeting, not of Wailing.

Suddenly her cold body turned motionless :
suddenly the cold water of the vessel
turned into cold darkness. Besieged,
without option, she took bath
and put on the age-old ornamental robes.
Her parted hair she filled with vermillion
and lined her eyes with *Kajal*, in darkness.
In darkness she talked to her growing darkness
and set out on a path
that was all dust and dust and dust all along.
She was in a hurry
as if she were to get to some place.
In fact
she was in a hurry for your sake !

She was to be Sati, for sure.
But you ?
Why did you tread on her heels
beating the drum of Justice
and repeating the age-old Discourse ?
Coconuts were there in plenty
and in the air was their dead dry fragrance
stinging her pile of memories.

× × × ×

Of a sudden, her Mother came to her mind,
and she heard her singing, grinding the corn.
Suddenly a hurt rose in her heart
—a line suddenly drawn—
and lo ! she leapt
and perched herself on the funeral pile.

Strike fire. Feed fire. Encircle me with fire, she said.
Let smoke rise thick and high.
Let tongues of flames leap about me.
I have no wish unfulfilled now.
I have no world untrodden now.
No death can undo me now.
save fire, save smoke.

Was she Fire from her very birth ?
Was she Sati from the very beginning ?
Was she Death from the very start ?
Had you known her earlier ?
If not, why chose you
to consign her body to flames ?

What was extra-ordinary in her body,
which you wished to see reduced to ashes,
which once done, you could twirl your yard-long,
no, a mile-long moustache,
your black and white moustache, up ?

That Ash
now sticks to your moustache.

What will you do with such a moustache
if it remains ash-ridden for ever ?
This is no ordinary ash, be sure :
it is the ash of a Woman,
the ash of a Celebration,
the ash of a new Dawn,
the ash of an old decaying structure.

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THE SATI

Will you preserve this ash into a talisman
and with it, hatch up a new plot,
invent a new tale,
and make a new law ?

What will you do of that law and that tale
if she again become a Sati
in the smouldering fire of her existence,
and in the hungry embers of her Self ?

What will you do to that fire
which will singe your (arrogant) moustache ?
And to that Sati
that will ironically smile
at your half-burnt moustache ?

Would you prevent her from laughing ?
Will you stay undisturbed
even after knowing her mute, speechless agony ?

A Poem

Some day she will pick up a handful of ash
and shed a hot tear or two.
She will then speak to the wind, only to the wind
that will carry her secret message to lands far-off.
What will you do
if some day the wind also
turns sharp as knife's edge
and splits your ears ?

(Trs. by : I.K. Sharma)

This poem by the Hindi poet, Mani Madhukar, appeared recently in the Sunday Magazine Edition of the daily Nav Jyoti (Jaipur) Sunday, Ist November 1987. Mani Madhukar who now lives and works in Delhi, hails from Rajasthan and spent quite a few creative years here. It is not surprising there fore, that his sensitive soul was moved to anguish by the recent Sati episode in Rajasthan.

Witness to A Cataclysm

Edited by Anthony Sattin

AN ENGLISHWOMAN IN INDIA :
MEMOIRS OF HARRIET TYTLER 1828–1858

Published by Oxford University Press (1986) Rs. 125.

Reviewed by Ranbir Singh

Memoirs are an important part of literature, because they help us to understand and acquire an intimate knowledge of the distant past. The memoirs of Harriet Tytler, hitherto unpublished, take us back to the exciting period of the British Raj, when the East India Company was consolidating its hold over north India. The Sikh Kingdom of Maharaja Ranjit Singh of Punjab had crumbled. The independent State of Kashmir was formed. The Kingdom of Awadh was annexed. The Mughal Emperor was a pensioner, and his authority did not extend beyond the four walls of the Red Fort. He was soon to be tried and exiled to die in Rangoon. And the momentous happening of the century, the Indian Mutiny of 1857, which literally shook the Company's rule, took place.

ROVING BUT HONOUR—BOUND CHILDHOOD

Harriet was born on the 3rd October, 1828. Her father, John Lucas Earle, was an officer in the army of the East India Company. She had to travel a lot, first with her father and later with her husband who was also an army officer. She attributed this to the mole on her foot which was noticed by the *Ayah* who gave her bath on her birth, and who had made a prophecy that she would travel about from place to place.

In her childhood, Harriet had to stay with her aunt in England who was very strict, almost cruel. Probably it was the strict upbringing of this aunt that gave Harriet the sense of determination, which helped her to withstand the many tribulations and hardships in her later years. Although some of the cruel idiosyncracies of her aunt were not liked by Harriet, she also appreciated some points in her aunt, one of them being that she brought them up on 'honour'.

Sometimes, though rarely, her aunt used to send the kids to one of her friends in Egbaston with stern orders that, "Now children ! You promise on your honour, that you will not turn your heads to the right or to the left, but go straight there and back". Harriet admits not flouting such orders, when she says, "This we did, though our eyes used to be everywhere, like a chameleon, turning around as far as they would go, but never once did we turn our heads. She had instilled into our minds that a promise was a most sacred thing; once made, never to be broken. What a pity that the present generation have not a little of this training." When she talks of the "present generation", she talks of 1903 when she wrote her memoirs. How sad she would have been if she was living in the "present" generation of 80's !

A SENSITIVE MIND

Right from childhood, Harriet was very sensitive and her mind was very receptive. Small

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WITNESS TO A CATACLYSM

incidents made very deep impressions on her. One incident which made a great impact on her was, when travelling by river to Calcutta with her father, she saw some famine-stricken people. As she recounts : "It was a pitiable sight, as the poor Brahmins had moved out of the village, and had made their abode on the banks of the river Ganga, in the hope that when they died, which was inevitable, their bodies will be carried away by the waters of the sacred river and thus they will achieve *moksha*. Some of the women and children had already died and their bodies were strewn all over the place. Capt. Earle offered food to the living, but they refused to accept, as the food had not been cooked by a Brahmin, and they did not want to tarnish their religion. As there was no brahmin cook on the ship, these brahmins accepted the inevitable death. But one young boy who could not bear the hunger any longer, rushed to the Captain and asked for food. When the food was given to him, he went up to the river, took off his sacred thread and threw it into the river. He then ate to his heart's desire, and because he could not digest the food, he died just half-an-hour later." Harriet who was standing on the deck, watched the happenings with curiosity, and she chanced to see a young child crawl upto the corpse of his dead mother and try in vain to obtain some nourishment from her.

This horrifying and heart-rending scene, even at the tender age of six, made her resolve that, "When I grow up to be a woman, I will save all the little starving children and bring them up as Christians." This desire she fullfilled later when she founded the Himalayan Christian Orphanage at Simla.

ADVENTURES IN A DOLI

After her father's death, when her mother went to England, Harriet had to stay back in India; otherwise, they would have lost her father's pension. Harriet fell ill and was advised to go to the hills for a change of climate. They had the unique experience of travelling along in a *doli* for 900 miles. Travelling all alone in a *doli* with the locals needed courage, which indeed Harriet had. She had the experience of going through the tiger—infested areas and also meeting the *thugs* on the way. She aptly describes the deft touch of the *thugs*, how they used to crawl stealthily in the tents and with extreme deftness used not only to slip away the bed covers etc. from beneath the sleeping persons, but also jewellery and the clothes from the body of the person. She describes the predicament of an European lady who woke in the morning and found to her horror that all her belongings had gone and she was stark naked. She had to borrow clothes from others.

She also describes the unique manner in which the *thugs* used to drive off the animals. They used to fit human shoes to the four legs of the animal. The shoes in the foreleg, used to point in one direction and those in the hind legs to the opposite direction. In this manner, the *thugs* used to fool the people.

A HISTORIC BREAKFAST

If Harriet had the experience of such *thugs*, she was also one of those fortunate and exclusive ones to have witnessed the historic breakfast meeting between Lord Hardinge and Wajid Ali Shah, the last Nawab of Awadh. It was at this meeting that Lord Hardinge had advised Wajid Ali Shah to introduce administrative reforms, and at the same time warned him that, if within three years, his advice was not followed, and administrative reforms not introduced, the East India Company would be forced to take over the management of the State. She also witnessed the various animal fights which were organised as a part of the entertainment of the Governor General.

FIRST LOVE & MARRIAGE

Harriet's first love was a young Irishman from a very good family, but a Lieutenant in the Queen's army. In those days, promotions in the Queen's army were much slower than in the army of the East India Company. Harriet's mother had warned her not to marry anyone from the Queen's army. Brought up in an honour bound tradition, she could not break the promise, and instead gave up her man. One gets a glimpse of the code of the Victorian Age when she parted from her lover. Harriet describes it thus, "When the time came to say good-bye, I felt very heart-broken, but was too proud to let anyone know it. But as soon as I had said good-bye and closed the doors of my *palankeen*, I burst into bitter tears and cried as only babies can. He followed me on foot, to my great confusion. When he found I wouldn't open the *palankeen* doors, he begged of me to put out my hand once more, to hold it. I did so and he kissed it again and again, and no doubt wiped away a tear. I begged of him to go back, which he did and then I burst out again into more tears."

In 1847 when she was staying in Lucknow, she met Capt. Robert Tytler, an officer of the 38th NI. Robert, a widower with two children, proposed to her many times, but as she had not forgotten the first love, she did not accept. Later, she married him. As she says, "I accepted him out of pity." Further she admits, "marrying a man with two little children out of pity for his sorrow . . . but Thank God ! I did, for he proved the dearest of husbands, and my love for him grew day by day into earnest devotion."

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1857

It was as the wife of Capt. Robert Tytler that Harriet had the most exciting and unique experience of the Indian Mutiny of 1857, which she describes very vividly and in a most lucid style. She has painted a very vivid picture of the horrors of the Europeans who were fleeing from one place to the other, on horse-back, in a *palki*, in a bullock-cart and even by road, bare-foot, saving themselves from being massacred by the mutineers, the constant danger of being killed looming over them.

When Harriet, with her children and along with others, had taken refuge at the Flag Tower at the Ridge in Delhi, her little boy Frank came to her trembling and bitterly crying and asked her, "Mama, will these naughty sepoys kill my papa and will they kill me too ?" The poignant scene and the feelings of the helpless mother have been so beautifully described. She writes, "He was a very blue-eyed, fair child. I gazed at his little white throat and said do myself : 'My poor child, that little throat will be cut ere long, without any power on my part to save you.' It was a dreadful moment, but I pulled myself together and said, "No darling, don't be frightened. No one will harm you. Stay close to your mother."

"Edith my little girl of two, said to me while I was holding her in my arms, "Mama do home, me no like this place do home." I thought to myself again, "My poor child, what home have you now with cruel death awaiting us every moment ?"

THE SIEGE OF DELHI

The fate had so destined that, though a victim of circumstances, Harriet Tytler was the only lady who was present at the siege of Delhi, one of the most important and crucial encounters, which changed the shape of things. She has described, as seen by her, the blowing up of the magazine, the massacre at the Kashmiri Gate, the shooting of the Mughal princes by Hodson, and the gruesome massacre of the European women and children beneath the tree in the quadrangle of the Red Fort.

In the midst of these hectic activities, when the fate of the British empire in India was threatened Harriet was destined to give birth to a boy. She writes, "Poor child. His advent into this troublesome world, a pauper to begin with, was not a very promising one. There he lay near the opening in the cart with only a small square piece of flannel thrown over him, with the setting moon shining brightly on him, with nothing but the sound of the alarm call and shot and shell for music to his ears for the rest of the siege."

From her memoirs one comes to know that, at that time, the British were taken by surprise and not one of them ever knew that mutiny or revolution was being planned. Some of them took it as indiscipline, and some thought it to be the resentment over the greased cartridges for the new rifle. The officers in Delhi were blissfully ignorant of the killings at Meerut just forty miles away. When the mutineers entered Delhi and the British officers were awakened by the gunshots, it was the French maid of Harriet who realised what it was about; and exclaimed, "Madame, this is a revolution ! I know what a revolution is."

AFTER THE MUTINY

Whatever it may have been, a mutiny or a revolution, Harriet very rightly puts it that one common cause which bound the mutineers together was their intense hatred of the British. She has mentioned that "It is wonderful to think how unanimous they were, Hindus and Mohammedans, in the one object of exterminating the hateful Christians in India. On this occasion, Mohammedans and Hindus were one, their bitter antagonism to each other, which had always been our safeguard so far, was for the time overcome."

It was indeed befitting that having been the only lady at the time of the siege of Delhi, she was fortunate to return from England just in time to witness the Royal Assemblege, or the Delhi Durbar of 1877, which took place "on the very spot where the Delhi princes had been conquered by our army."

For the rest of her life, she lived in Simla and died there on the 24th Nov. 1907 at the age of 79.

Her memoirs, no doubt written in a very readable and lucid style, give all the interesting details about the important incidents, and paint the excitement and the fervour of the turbulent era. The volume is a welcome addition to the vast colonial literature. It not only gives the description of the English and native life in India of that time, but also gives authentic and significant historical points of information, which are very valuable. It has been very ably edited by Mr. Anthony Sattin, whose family possesses the original *MSS* of the memoirs.

Ranbir Singh, a playwright and stage director, is engaged these days in writing a book around the life-time of Wajid Ali Shah. That is how he came across this book and wrote these comments for the IBC. He is also chairman IPTA, Raj. Branch & Vice-Chairman, Raj. Sangeet Natak Akademi.

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A Disenchanted Bureaucrat or a Moscow Agent ?

Michael Carritt

A MOLE IN THE CROWN

Rupa & Co., Delhi/Calcutta (1986) 204 pages, Price : 30/-

Reviewed by Bhawani Mal

In this book, the author has reviewed a decade of his experiences in India. He was an I.C.S. Officer who did not last long. As described by another I.C.S. colleague, "He came to a sticky end." And thereby hangs a tale.

AMONG THE HEAVEN BORNS

The tale told by the author may be recapitulated briefly. From his public school, he went up to Oxford for classical studies. Later, he decided to have a go at the I.C.S. and sat for what was called "The Open Competitive" in 1928. After one failure, he managed to squeeze into the ranks of the "Heaven Born" —the nickname by which the service was then known in India. He was appointed to the erstwhile province of Bengal.

Carritt spent his first 12 months at Midnapore as Assistant Magistrate under the District Officer. During this period, three Officers held that position : Peddie, Douglas and French. The first two were assassinated in rapid succession, and the third cautiously decided, after two months of non-work, to apply for early retirement.

After these violent and tragic events in Midnapore, Carritt was given a few weeks of compassionate leave in order to recover from the shock. Thereafter, he was posted to training in "Land Settlement", before proceeding to Asansole on his first independent charge of a sub-division. He spent as much of his time as possible on tour "showing the flag" and reduced his judicial appearances in the magistrate's court to a bare minimum. But what earned him official disapproval was his friendship with Edna Sam "a dark, buxom vivacious" Armenian girl. When warnings not to get involved any further with a "girl of the country" failed, he was transferred to a newly created temporary post of Special Officer in the Political Department in Calcutta.

A SLOW DISENCHANTMENT

His new job was of a confidential nature arising from the government's new measures to combat the increase in political subversion and terrorist conspiracy. Carritt regards this as a land-mark in his own political development for he learned a good deal about the less acceptable face of the British Rule in India—the almost unlimited powers of the police, the corrupt role of informers and the danger that comes from depending exclusively upon anonymous evidence. By the end of his stint as special officer, he was already turning in his mind how best he could disassociate himself with those aspects of British rule in India that he found repulsive.

After seven months sitting at a desk in the secretariat, Carritt went back to the 'mofussil', this time as sub-divisional officer at Tangail in Mymensingh district (now in Bangladesh) which "smelled of subversion". There was a thick fog of fear, hostility and suspicion which engulfed them all. He was frequently being called upon to subordinate what seemed to be the principles of natural justice to the requirements of security. He became aware that all the fine and caring work of many hundreds of Indian Civil Servants for over 150 years, was a facade behind which the Raj facilitated and encouraged exploitation on an ever bigger scale. He started to read anything that he could get hold of. He was breaking the law of the land which proscribed not only the works of Marx and Lenin but also those of Prof. Laski, Cole and other contemporary socialist theoreticians. All in-coming mail from Europe was censored at that time, but it was a safe bet that parcels addressed to a district officer would slip through the net.

HOME LEAVE & THE CHANGE

Carritt went home on leave in 1934 and devoted his time to political studies and in conversations with a number of left-wing politicians. He got in touch with the 'League Against Imperialism', a left-wing propaganda organisation. They gave him instructions for making contact with the proscribed Communist Party of India (C.P.I.) in Bombay. He was also given some money to help with the publication of an illegal news-sheet and a bundle of VII World Congress documents dealing with the 'United Front' policy.

On return, his attitude to India and to the Indian people had changed. Following instructions, he tried to contact Mirajkar immediately on arrival at Bombay, and failing to do so, he met Michael Scot, chaplain to the Bishop of Bombay and handed over to him the Comintern literature. Scot "put him in the picture", which involved a description of personalities and abilities of the leading communists–Adhikari the party chairman, P.C. Joshi, the General Secretary, Dange, Ghate, Randive and Mirajkar. They discussed possibilities of helping with the production of the illegal news-

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A MOSCOW AGENT ?

sheet and argued about the theoretical and tactical problems raised during the VII World Congress of the Communist International. Scot gave him a contact address in Calcutta, one 'Ahmed' who was a government clerk. He also suggested issues for him to write about in a popular form for transltiaon.

UNDER COVER

For the next three years, Carritt stayed at Calcutta. Rejecting several conventional options as to residence, he rented rooms offered by a landlady with "friendship and company, if desired, of the other occupants of the flat". Among the other lodgers was one Desiree, "a big, bonny, bosomous blonde, who provided extra gaiety and warmth". There is little wonder that his colleagues advised against this arrangement. Carritt, however, rationalised it on the ground that he needed a place of his own, for "moles do not like working in the full light of day."

Carritt worked as Under Secretary to the Chief Secretary in the "Political and Appointment" Department. There was very little in the sphere of political "law and order" that did not come to his desk, and he was excited by the opportunities that this job provided for the mole-like activities that he was intending to carry on. Only three persons in the European community were privy to these activities. They were John Auden, who was in the Geological Survey Department, Humphrey Home, a visiting professor at the Calcutta University, and Michael Scot who had managed his transfer from Bombay to Calcutta. The four of them had several conspiratorial meetings with P.C. Joshi, General Secretary of C.P.I.. who had also arrived at Calcutta about that time. In fact, Carritt took Joshi under his own roof masquerading as his private bodyguard. Their main topic of discussion was Joshi's report on the tactical implications of the VII World Congress policy for a united front of all Indian nationalists against British rule.

Then came the time for the break-up of the group. John Auden was off on a prolonged expedition into the hills; Humphrey Home's year as a visiting professor was nearly up; Michael Scot, fine to work as a fellow conspirator, was not a jovial companion, and P. C. Joshi had disappeared into one of his expeditions to visit contacts. Meanwhile, the secret reports of the Calcutta Commissioner of Police which came to him for submission to the 'Chief' began to speak excitedly of "a Moscow Agent, believed to be Russian, operating in India and at the moment in Bengal". He began to scent danger and felt frightened of the shadows that seemed to be gathering around his path. He decided to go to Bombay for consultations with party leaders. This was arranged by Scot.

At Bombay, Carritt met A. K. Ghosh who was accompanied by another person whom Ghosh simply introduced as 'our friend'. They discussed organisational problems and the tactics of the United Front against Fascism.

ESCAPE FROM THE SHADOWS

Travelling back to Calcutta, Carritt tried to force himself into a decision about his future. Realizing that he could hardly make any contribution in view of the serious handicaps of his status and the colour of his skin, he decided that it would be wise do depart. He resigned in 1938 at the age of 33, on a proportionate pension of £ 400 per annum and got two-third of it commuted in cash.

In 1940, the Secretary of State for India informed him of the intended withdrawal of his remaining pension on the ground of behaviour that was not compatible with "approved service". He forgot all about it until 40 years later, when access to the file on his case was permitted to a post-graduate student. The "Carritt File" contained carefully coded telegrams passing between the Secretary of State and the Government of India, each keen to pass the buck to the other. While the Secretary of State wanted him recalled to India and dealt with there, the Government of India were worried about the scandal that it would cause, and its effect on European morale and wanted him to be prosecuted in England – a suggestion turned down by the Secretary of State, as that would expose their own sources of information. In the end, they opted for the secretive administrative action against his pension. At one stage, the file was shown to Sir John Anderson, a member of the British Cabinet, who was the Governor of Bengal during the material period. "I knew, of course, of his theoretical Marxism, but I am shocked at his duplicity", observed Sir John.

THE DOUBLE ROLE : AN ASSESSMENT

Duplicity in the sense of double dealing it was. The author himself concedes that his was a schizophrenic way of life to which there were two sides : on the one hand, the power and influence of his position, and on the other hand, the commitment to give practical and intellectual support to those trying to overthrow it. Above suspicion and, therefore, above intelligence surveillance, he acted as an emissary of the Communist Party of Great Britain to the underground leadership of CPI. Which is why he has styled himself "A Mole in the Crown".

His role was, however, limited. At no time did he have direct access to the inner counsels and discussions of the Indian Communist leadership. Apart from this, he had no status in the party, nor did he enjoy any official status in the

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...A MOSCOW AGENT ?

British Communist Party. He had come out as a courier, established an effective postal link and aquired the position of advisor on the sidelines, but remained only an onlooker. He was not well read in socialist literature, had not participated in the political movement in the U.K ; nor moved amongst workers and peasants of India. His asset—that he had access to what was going on in the corridors of political power—was voided by his own political inexperience and his ignorance of the local conditions in which policies had to be put into action. At best, he was only a 'fellow traveller.' Towards the end, he himself was dubious of the usefulness of what he was trying to do.

A SHOCKED LIBERAL CONSCIENCE ?

Aware as he was of the constraints under which he had to work, why did he get involved in this at all ? Using the Marxian terminology, Carritt attributes this to "a quantitative and commulative effect of a series of shocks to his liberal conscience while shouldering the burden of Empire", e.g. the indiscriminate beating up of whole villages, which was organised by senior police officers in Midnapore after Peddie's murder; the daily misery of dealing with the administration of detention camps; the thickening atmosphere of fear and hostility between the communities; the introduction of Military Intelligence Officers to work independently of the constitutional machinery of government; the institution of special tribunals to try political cases without juries and the selection of a panel of politically reliable judges to sit on them; and so on. He claims that, it was the shoddiness of the system that undermined him.

OR AN UNHAPPY SERVICE CAREER ?

Reading between the lines, one cannot fail to discern a sense of his own inadequacy which may have contributed to the development that he calls his personal "revolution". To begin with, it was assignment to Bengal which was the least popular province for a posting. "They are putting you in the trash bin", is how some senior contemporaries had put it to him. He, therefore, started his life in ICS with a chip on the shoulder.

If he was unlucky in the province of posting, he was even more unfortunate in the set of officers with whom he had to work during the impressionable years of his career. The very first person to greet him when he stepped down from the train at Midnapore was Jameson – Jimmie as he desired to be called - the District Judge, whom he describes as "openly homosexual, a sad, unhappy and inadequate person". He was to learn later that his own posting to Midnapore had been a consequence of a wangle by Jimmie who overcame the objections of the government that it was unwise to send a new recruit to an area of such notorious political unrest.

His first District Officer, Peddie had a ruthless 'law and order mentality', especially directed against the nationalists, and Peddie was shot dead before his own eyes. He regarded Douglas, Peddie's successor, as a "hopeless man, one of life's rejects" and he too was shot dead. French who followed Douglas was, in his assessment, "a non-entity, a wash out". From the latter two, he learned nothing because they did nothing. S.N. Roy, an Indian member of the ICS under whom he served later, was more British than the British in manners and outlook.

Training, according to him, bordered on the farcical. Since he, like most of his British colleagues, did not speak or understand Bengali, which was the official language of the lower courts, the issues coming before him for judicial decision would be decided by the intervention of bench clerk. He himself did hot have any legal training other than a cursory reading of the Penal Code.

Then there were the temptations of sex in the expatriate society to which he belonged, and he certainly did not come off well in befriending the Armenian girls, Edna and Desiree.

It seems that he never really settled down to the job. Towards the end, he developed cold feet and resigned for fear that the intelligence people might stumble upon the truth about him.

STRANGER THAN FICTION

Several others in the ICS had also resigned. But none had gone the way Carritt did.

It is obvious that Carritt did not make the mark in the ICS. He finds no mention anywhere in the saga of the service. His name does not even feature in the memoirs of the ICS Officers who were his contemporaries in Bengal like M.K Kriplani, B.G. Rao, Ashok Mitra and R.C. Dutt. Even as a 'Mole In The Crown', he can-not be said to have caused any dent to what Llyod George famously called the steel-frame of the British Empire in india. The steel-frame did not collapse, and was not even corroded by the clandestine activities described in this book. Nevertheless, the facts disclosed in it are stranger than fiction.

The book certainly makes interesting reading. To say the least, it is an extra-ordinary record of reminiscences of an ICS Officer who, among "the men who ruled India", will be remembered not as one of the old mandarins, but perhaps as a maverick.

A retired senior Police Officer, Bhawanimal is a member of Rajasthan Public Service Commission at Ajmer.

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Religion and Politics in Pakistan

Asghar Khan

ISLAM, POLITICS AND THE STATE :

The Pakistan Experience

Zed Press, London (1985) pp. 281

Reviewed by Hassan N. Gardezi

The recent spate of publications on Islam and its relationship to politics, state-craft, socio-economic development and other related critical issues is largely a reactive phenomenon. This is specially true of the literature being produced by intellectuals and political activists characterized as "liberals", "progressives" and at time "leftists" of different persuations belonging to the Third World Islamic countries.

The collection of articles under review is a fairly representative example of this literature. The book is edited by a retired Pakistani Air Marshal turned politician ; and his contributors are well-educated social and physical scientists. It is doubtful if some of them would have ever set their pens to writing on topics related to Islam unless they had to. They would have perhaps taken their religion for granted, and treated their faith as a personal affair between themselves and their creator. They would have perhaps remained content with synthesizing the cultural content of Islam with their professional and political work, according to their own lights, leaving the controversies over religious dogma, ritual and beliefs to the *ulema*, the Muslim clerics of different schools.

THE MUSLIM WORLD : ITS CHALLENGE TODAY

But as it happens, this was not to be the case. The Muslim world today is engulfed in a rising tide of fundamentalism and obscurantism. The ideological elements of this development are accompanied by an increase in the coercive power of the orthodox Muslim clergy which, in some countries like Pakistan and Iran, has assumed enormous proportions. This poses a real prospect of a large-scale erosion of all elements of enlightenment and democratic dispensation from the institutional frameworks of many a contemporary Muslim societies. As a result, there has developed a growing determination among Muslim intelligentsia and some political activists to take up the challenge of backward-looking religious orthodoxy and its protagonists.

However, not all those who are concerned with this are by any means in agreement on the prognosis of the problem. This is also evident in the pages of the book under review.

Pervez Amirali Hoodbhoy, a physicist, points out the folly of abandoning rational scientific approaches to the understanding and solving of deep-rooted social and political crises which have historically afflicted the Pakistani society. He also emphasises the present day disasterous 'invasion' of the classroom and the laboratory by religious zealots, and their capture of the textbook production under the patronage of the military regime. While his evidence and arguments make a great deal of common sense and will be hard to dispute, the consensus begins to weaken as one moves on to the issues of far-reaching consequences.

ON RELIGION & STATE POWER

One of these fundamental issues that most contributors to the book touch upon has to do with the relationship between religion and politics, or more specifically between religion and state power. Muslim scholars and other orientalists have long debated whether Islam allows a separation between religion and politics. Such a debate has largely been based on the interpretation of historical precedents and authoritative Islamic texts. But in reality, as **Eqbal Ahmed** points out, the links between religion and politics in Islam, as in other contemporary religions, have always been integral. A cursory survey of the symbolism, the political doctrines and parties, the legitimizing ideologies and the content of civil and criminal laws of all feudal, bourgeois states today will show a strong imprint of relgions such as Judaism, Christianity, Hinduism or Buddhism.

What is new in many parts of the Islamic world today is the re-assertion of the legitimacy of theocratic rule by fundamentalist Muslim divines and clerics, and the implementation of their version of the *Shariat* or the Islamic code. This assertion is often aided and abetted by outside imperialist interests and internally backed by the coercive apparatus of the state. In Iran, theocratic rule has become an accomplished fact since the ouster of the former President, Bani Sadr in 1981; while in Pakistan, where the fundamentalist clergy lack a popular base, the so-called *Nizam-e-Islam*, (Islamic Order) is being imposed under the auspices of the military power.

This *Nizam*, as detailed in an article by **Omar Asghar Khan** on the political and economic aspects of Islamization in Pakistan, is the brain-child of late Moulana Mowdoodi, a Muslim of the *Suni* sect and founder of a fundamentalist Islamic Party, the *Jamat-e-Islami*. Moulana Mowdoodi, as **Abbas Rashid** explains in his article, opposed the creation of Pakistan bitterly; but after the 1947 partition, moved to the new State with a

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.. IN PAKISTAN

divine mission to implement the law of God. The country's ruling elite at the time hardly realized that, by focusing the Pakistan movement on Islam, they had inherited an ideological vulnerability that could be exploited to the maximum by all sorts of claimants to state power. **Zafaryab Ahmed** in his article explains how Gen. Zia-ul Haq's military dictatorship and its present civilian incarnation have relied heavily on the *Jamat's* model of an Islamic state.

IDEOLOGY OF SOCIO-POLITICAL MOVEMENTS

Saroosh Irfani, in his wide-ranging article, classifies, Islamic socio-political movements into two general categories, the traditional and progressive. Mowdoodi's model of Islamic state in Pakistan and Khomeini's *Wilayat-i-faqih*, or the rule of the Islamic "jurisconsult" are the most recent examples of the former category. He maintains that both the traditional and progressive categories stress a return to the "true Islam"; but his own preference is for the progressive movement because :

"The central ideological concern of the progressive movement is to re-define Islam in the light of modern knowledge and scientific advancement – the level of contemporary consciousness – a task that requires the contemporary Muslim intellectual to re-think the whole system of Islam without breaking away from the past. The mainstay of the progressive Islamic movement, therefore, lies in its approach to the Quran, which is dynamic and creative, as opposed to the static and literalist apporoach of the traditionalist *ulema*."

CONTRIBUTION OF Dr. ALI SHARIATI

Among the Islamic scholars noted to have performed this task over the last century or so are mentioned the names of Jamal-ud-Afghani, Shah Waliullah, Syed Ahmed Khan, Dr. Muhammad Iqbal, and Muhammed Abdu. But it is Dr. Ali Shariati of Iran, and his followers, the *Mujahideen-i-Khalq*, to whom Irfani credits the most revolutionary expression of the progressive Islamic movement.

One thing that distinguishes Shariati from others of the progressive movement is that he takes up the challenge of Marxism at the same time as he confronts Islamic fundametalism. According to Irfani, with his dynamic interpretation of Quran, Shariati not only rescued Muslim social thought from the fundamentalist clergy, he also rescued Muslim revolutionaries from Marxism. "Having rejected the stagnant facade of the formalist Islam, the youth had two choices : either to opt for modernism by incorporating the consumer-oriented model of Western capitalism in their imperialist- backed society or to accept Marxism with its materialistic philosophical basis. Neither of these options could really serve the interest of the Muslims."

THE MIX OF RELIGION & REVOLUTION

Ironically, Muslim zealots of Khumaini, in the end massacared the Marxists as well as the Mujahideen alike, proving once again that a people's revolution and religion of any variety do not mix.

Religion with its essential emotive ingredient, no doubt has the potential to create revolutionary zeal and fervor. But detached from its material base, religion has never served as a viable theory of progressive change, not to speak of revolutionary change.

THE AIM IN PAKISTAN

In the book under review, it is **Ziaul Haque** who in his article, in keeping with his earlier works, relates the interpretation and implementation of Islamic percepts and injunctions to the underlying modes of production. The purpose of the present process of Islamization in Pakistan, he explains, "is to develop a capitalist or bourgeois Islam in line with the principle of international monopoly capitalism " The Islamic ideologues of Pakistan and their benifactors in the social structure have chosen the *Fiqhi* Islam of the feudal, medieval period which "suits the interests of the ruling elite, because feudal Islam is in the main reactionary .. ....It promotes the interests of the feudal lords and compradores." The merit of Haque's approach, which some might dismiss as Marxist, is that he can see the evolution of Islamic ideals in the context of changing modes of production and relations of production, and as such does not attempt to dress liberal, progressive or radical left manifestoes in the garb of "true" Islam.

A great many enlightened, educated Muslim intellectuals and political activists find themselves under seige by the forces of reaction and fundementalism today. Some tend to lose their perspective in their anxiety to establish their Islamic credentials. The whole "Islamization" enterprize throughout the Third World is dominated by fundamentalist *Ulema*, aided by imperial interests and enforced by dictatorial and patriarchal regimes. The best thing is not to take the bait.

Dr. Hassan N. Gardezi, a scholar from Pakistan, teaches at the Algoma University College, Sault Ste. Marie, Ontario, Canada. Earlier his book PAKISTAN : THE ROOTS OF DICTATORSHIP co-edited with Jamil Rashid, was reviewed in the columns of this Journal in Vol. X issue No. 1 (January 1985) by Pran Chopra

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Mirrors of an Emptiness

Nirmal Verma
MAYA DARPAN AND OTHER STORIES
Oxford, New Delhi, 1986, pp. 238 Rs. 40

Reviewed by Manju Jaidka

Translated from Hindi by different translators, this collection includes some of Nirmal Verma's best stories. His is a world of exiled sensibilities : individuals struggling to cope with their needs and frustrations, vainly trying to reach across to each other. In '*The Man and the Girl*', we have the girl wondering :

> ....if he knew what it was that he left behind with her when he went away. Did he know what accompanied her like her own shadow ? Perhaps he did. This could be the reason why at times he seemed to be struggling to keep away from her, and since he could not really keep his resolve, he was often tense and edgy and abrupt with her....

A sense of insecurity underneath fluctuating relationships and unpredictable moods recurs throughout this collection.

Nirmal Verma's aim in *Maya Darpan* seems to me to be far from jolting the reader into a sudden awareness or recognition. He is not after 'effects' produced by detective stories or stories with surprise endings. Verma's intention, it is clear, is to create an ambience, an atmosphere in which a particular state of mind can be presented and explored. There is a constant inter-animation between the external and the internal landscapes, a moving to and fro between a character's mind and the world outside. An instance is provided by the title story itself :

> Her body dragged because of the day's lethargy. The wind had blown all day. The sky was lined with thick yellow layers of sand. Far off, the sun glittered on rocks. Besides the new road the rubble heaps stood about like pyramids.

Other stories work out a similar relationship between the character and the space outside through a recurring interaction, softening if not completely obliterating the difference between scene and mood. Verma highlights the psychological element of his theme. Consequently the stories develop not in the time-honoured way of chronology and linearity, but through bends, twists, suggestions and even repetitions, generating a train of psychological reactions in the reader. The stories lead to no over-arching statement, no final revelations or conclusions; in many ways they end by projecting the atmosphere already built by the story on to its highest possibility, 'Conclusions' and 'beginnings' are thus simultaneously evoked.

"*The Burning Bush*" with its biblical suggestion may tend to wards some revelation, but here too the conclusion repeats and completes the possibility already implicit in earlier parts of the story. The narrator is a Tiresian figure in a voyeuristic role. Having 'fore-suffered all', he understands the sameness of all people, situations and events.

There are, as Yeats said, two kinds of writers, those who move and trouble, and those who hush and console. Nirmal Verma offers no anodynes, no false assurances as to the health of our world. He moves and troubles us by making us aware that every man is an island, that all of us carry within us a void that is difficult to fill. He seems to echo the last words of Primo Levi's *Moments of Reprieve* in which a character says, "we too.... forget our essential fragility, forget that all of us are in the ghetto, that the ghetto is fenced in, that beyond the fence stand the lords of death....". Or agree with one of his own characters who realises that "emptiness was a word whose meaning she could neither ask nor look up in the dictionary".

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Seventh Plan and Development of Weaker Sections

Jose Kananaikil (ed)
SEVENTH PLAN AND DEVELOPMENT OF WEAKER SECTIONS
Indian Social Institute, New Delhi, 1985, pp. xvi+ 188, Rs. 70/-

Comnents by Salai Ilanthiraiyan

Plan or Perish –is the problem and dilemma of the modern world ! Planning is essential for the organised development of the people, economy and the Nation. 'Growth with Justice' is the aim of planning in free, democratic, socialistic, secular India, said Jawaharlal Nehru, India's first prime minister to the members of the First Planning Commission in the year 1950.

Why then, have our plans lead us to very little, distorted and really painful growth ? Why also is this confined to the elite areas of interest ? Why have we not done any justice for the poor

(Continued overleaf)

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SEVENTH PLAN AND DEVELOPMENT OF WEAKER SECTIONS

common man, especially to the traditionally neglected Scheduled Classes–the SCs and the STs? These are some questions which have been agitating many a conscious good soul.

And many of our elite institutions have been, for quite some time now, working to find the dynamics of the whole issue of planning, specifically the economics, sociology and politics behind it all; and the damages of mismanaged lop-sided development and growth cause to our countryside and to our environment However, no one has ever attempted to bring together all the views on the problems and prospects of planning for the poor and the weak; and what the poor and the weak themselves think of the whole process of planning or how they look at the various development programmes and their impact on the weaker sections. It is this gap that the present book fills in. This is a positive aspect of the book, and hence its usefulness for all those who want to understand the various dimensions and effects of planning.

The book is basically a collection of 17 papers presented in a **Seminar** on the **Seventh Plan and Development of the Weaker Sections,** when the Seventh Plan was still in the melting pot. In fact, it has very little to do with the Seventh Plan as such, and therefore, this book can be considered as one suitable for all times, on Planning and Development of Weaker Sections, as long as the weaker sections remain amidst us and our priorities in development of the nation continue to be as they are or with the usual little changes.

The seminar was organised by the Indian Social Institute, an action oriented research institute working on the problems of the weaker sections, and by the Social Study Circle, a Delhi-based scheduled class intellectuals group. Select few eminent personalities – that included serious politicians, officials, jurists, human rights activists, social workers, academicians, doctors and other national scholars – were invited to participate and deliberate in the proceedings. Interestingly enough, and very usefully, there were quite a number of intellectuals drawn from amongst the weaker sections themselves.

Unfortunately for the readers, and as a great injustice to the participants, the editor has taken the easy option of including only those papers which the speakers had themselves put down in writing in advance and circulated during the seminar itself, And all those who had participated in this seminar would sadly note that the editor had unreasonably condensed the very forceful eloquent presentation of Prof. Raj Krishna to just two and a-half pages. This has deprived the readers of many insights that Prof. Raj Krishna had shared with the participants. This may be perhaps due to the fact that Prof. Raj Krishna did not bring any prepared speech for circulation. The editor has also conveniently left out all the interesting discussions that transpired in the seminar after the presentation of the papers. In fact there was far more useful information that came out during the discussions after than in the presentation of the papers. Surprisingly the very interesting presentations of Prof. D.L. Seth, Shri J.B. Singh of AFPRO, Shri Gobinda Mukhoty have not been included in the book. On the other hand, the chapter on Planning and Women, interesting in some respects, by the Director of the Women Programme in ISI has been included in the book, though a formal presentation of the paper was not made in the seminar. This apparently is a favour shown by the editor to a lady colleague.

While special references have to be made to the chapters by late Professors Raj Krishna, the eminent economist who was himself once a member of the Planning Commission at the center, and MSA Rao, the emient sociologist, it is equally sad that others like Professor Yogendra Singh, Moonis Raza, TK Oomen, Mushirul Hasan and the Ministers, Mr. Yogendra Makwana, and Maragatham Chandrasekhar, and Justice Mr PN Bhagwati, and Members of Parliament Mr Shahabuddin, Mr VPM Samy and the SCL intellectual Mr Bhagwan Das, though they had agreed to participate in the seminar, could not do so at the last minute due to other preoccupations and/or sickness etc. To this extent, the seminar and the book are lighter without their ideas None theless, the book is interesting with invaluable writings useful to all those interested in the dynamics of planning in our country, rural development, regional development, poverty allieviation, socio-economic transformation, administration of education and their politics, problems of minorities and neo-colonisation, politics of social change and socio-political constraints in the cultural and economic development of the Weaker Sections, including the minorities. Such are the wide ranging topics presented in this volume.

The inaugural address of Mr. R.N. Mirdha in chapter I, sets the tone of the seminar/the book and exposes the double standards of those in authority who speak in public differently than what they really intend to or actually do when in power. Then Imtiaz Ahmed scans the planning horizon in the country and outlines the evolution and growth of specification and beneficiary

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oriented planning targetted at the poor and to help the weak. Prof. Raj Krishna has thoroughly and eloquently exposed the hollowness and whole lot of weakness of the entire planning process and its styles of functioning. MSA Rao's chapter on the 'Approaches to Rural Development' has to be read along with Imtiaz's chapter 2. A major contribution to the book may be seen in chapter 4 by Mr Manohara Prasad. He presents the 'Views of the Weaker Sections'. He says that the Weaker Sections "are powerless and resourceless people and therefore victims of oppression and exploitation," who see our society to be "oppressive, exploitative, unfair and often criminally unjust, more so in the rural areas in many parts of the country where the writ of the Government apparently does not reach and the wishes of the feudal lords are the last word and the rule of the day". Many more similar lines and phrases could be quoted so outright and powerful is the indictment against the society, the process of planning and the realities of our life. It is rather surprising, in a way shocking and revealing, how open, powerful and articulate the weaker sections could be when given the oportunities and encouragement. Apart from all those concerned with general planning, those who are intellectuals, academicians and responsible for our New Education Policy should specifically read this chapter with care, at least once.

The next important chapter is the one by NG Uke at S.No. 17, on 'Revitalising Programmes for SCs and STs'. Though one finds this paper has been badly mutilated beyond recognition by the editor than the original presented at the seminar, it still retains many good points. In chapter 5, PS Krishnan on '*Development of the SCs*' says that two occupational categories of agricultural labourers and cultivators account for the bulk of the SC workers and families, and that they are in the 'low-income' occupations, and to the lot of SCs falls a good part of hard, hazardous, low-income, low-purity low-status labour. Kulkarni's chapter 16 on 'Services for Weaker Sections in Rural Sector' contains many useful suggestions that need to be taken care of at the initial stages of any rural development programmes structured to help the poor and the weak. That we are still talking about such basic facilities shows our neglect in this area, and exposes our sincerity in planning for the weak, which is nothing more than a distant paternalistic attitude of the elite to hide their exploitative base, background and origin. We seem to remember and talk about these only when reminded or confronted with the problem, to forget them soon thereafter, instead of fullfilling the same and moving forward to the next stages and beyond.

Prof. Madhava Menon's chapter on the Role of Law should have been developed further to integrate it well with the actual process of planning and implementation. Specific attention should have been given to the role of law, right from conceptualisation and different stages of execution in tackling the hurdles that are erected against the development of the poor and the weak with the help of socio-economic pulls of the power groups in the society.

Prof. Rajni Kothari's '*Role of Voluntary Organisations*' supplements the insights of Prof. Raj Krishna. But the question that has been left unanswered is whether the elites, govt. bureaucrats and also those parasitic elements in and at the helm of the voluntary organisations would really help or allow the real movements of the people to develop and succeed. Further, this chapter is incomplete without the valuable information that came out during the discussions. This is a major shortcoming of the book, in addition to the poor quality of the paper used and typeface and printing. That the book, in spite of these handicaps, is still good and is a valuable trend-setter in a crucial area of our national social life is because of the topic and the high quality of writings by the contributors.

Dr. Salai Ilanthiraiyan was the Former Head of the Department Tamil, in Delhi University.

BOOK RECEIVED

GOWARSONS PUBLISHERS (P) LTD., NEW DELHI

Shiela Gujral :

Asian Republics U. S. S. R. (in English & Hindi)

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World Literature Today : A Literary Quarterly; *Spring 1987 & Winter 1987*

PUBLICATION SCHEME, JAIPUR, INDORE

Tej Kumar Mathur :

Feudal Polity in Mewar (1750–1150 A.D.)

STERLING PUBLISHERS, NEW DELHI

Romen Basu : Candles and Roses

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The National Question in Marxist Debate

Ronaldo Munck

THE DIFFICULT DIALOGUE :
Marxism and Nationalism

Oxford University Press, Delhi (1986). pp. 184, Rs. 160.

Reviewed by Pradip Kumar Bose

The relationship between Marxism and nationalism has always been a problematic one. The dialogue between the two has indeed been difficult. Marxists had to cope up with the chameleon qualities of nationalism, the many different forms that nationalism takes, supported by many different social groups and its different political effects. Hence the theoretical discussion of nationalism has been a wide ranging one. Ronaldo Munck in this book presents a succinct account of the various encounters between Marxism and nationalism and, in the process, examines the evolution of the 'national question' in Marxist discourse.

Munck traces this evolution from the joint contribution of Marx and Engels, and then systematically proceeds towards a discussion of the 'revisionism of Edward Bernstein, Karl Kautsky's Marxist 'orthodoxy', Rosa Luxemberg's polemic against nationalism, the views of the 'radical left' writers Strausser and Pannekock and those of Bukharin, Lenin (and the famous debate between him and M N Roy in the Second International in 1920) Stalin and others. The book then takes up for analysis the question of nationalism in relation to socialism in the context of new revolutionary struggles in China, Algeria, Cuba and Vietnam. In the concluding chapters, Munck discusses some of the general issues relating to the question of nationalism and its relationship with development, state and class.

"Internationalism"

While discussing Marx and Engles, Munck pays special attention to the questionable distinctions between historic and non-historic nations or, as Marx preferred to say, revolutionary and non-revolutionary nations, but concludes that Marx and Engles were, above all else, internationalists. The Second Internationalists deviated considerably from the principles established by Marx and Engles. The 'revisionism' of Edward Bernstein was unequivocally in favour of imperialism and consequently paid little attention to the nationalism of the oppressed. Karl Kautsky took his stand on Marxist 'orthodoxy' and propagated that colonialism belonged to the era of mercantilism and was the policy of the old aristocratic state; with the development of industrial capitalism it would assume a less violent, more progressive role. The development of capitalism did not, however, lead to a lessening of national exploitation and Kautsky was ill-equipped to cope with the rise of the colonial revolution.

Rosa Luxemberg took up a sustained polemic against nationalism. Luxemberg and the 'radical left' writers like Joseph Strasser and Anton Pannekock operated on the assumption that the development of capitalism was making nationalism obsolete and that henceforth only the class antagonism between bourgeoisie and proletariat would count. It is interesting to note that though their political position was diametrically opposed to those of the 'revisionists', they came to surprisingly similar negative conclusions on the right of oppressed nations to self-determination.

"The Right to Self-Determination"

Lenin's views on the right of nations to self-determination was most influential against the thesis of Luxemberg and others. His approach was historical and concrete, rejecting any timeless or abstract theory of nationalism. He stressed contradictions—between the oppressed and oppressor nations, between bourgeois and revolutionary nationalism. His analysis of nationalism was always put in terms of the strategic interests of the working class, and thus always emphasized the relation between nationalism and democracy.

Economic Development, Nation-States & Class Dimensions

In the last two chapters, Munck focusses on contemporary debates on nationalism. On a different theoretical plane, the interpretation of nationalism has been viewed by some as linked with economic development : it accompanies human societies' 'passage to modernity' as it were. Another area on which recent research has focussed is the relationship between nation and state. According to some, the development of the state is central to the formation of nationalism; and the two cannot—as often happens—be divorced. Hence it is correct, they believe, to talk only about the nation-state, which should be the fundamental category of Marxist analysis. A third problem that has been raised by some is the tendency to 'reduce' national to class phenomena. Earlier Marxists had been inclined to see national struggles as masks for the 'real' underlying class struggle, or a simple ideological diversion Now there is a wide-ranging debate over the relationship between the national and class dimensions.

Munck admits that he is not providing a full scale structural/historical analysis of nationalism; the very breadth of the subject makes this impossible. But given the constraints, Munck has been able to provide more than adequate account of the various facets of nationalism both from historical and theoretical perspectives.

Dr. Pradip Kumar Bose is a Senior Fellow at the Centre for Social Studies, Surat.

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Chronology of A Colourful Personality

S.K. Dhawan

DISCOVERY OF INDIRA GANDHI

Wave Publications New Delhi (1986) pp. 249; Price Rs. 300

Comments by G.B.K. Hooja

Jab tak sooraj chand rahega
Indira Gandhi, tera nam rahega.

This is how the many admirers of Indira Gandhi bade her good-bye, when her mortal frame was consigned to flames after her dastardly assassination by her body-guards acting under a questionable sense of religious hurt. Hers was a controversial character, a mixture of opposites; and she had to live under the lime-light of public gaze all the time. She acquired many admirers and many detractors as any go-getter would do. She saw many ups and downs; she enjoyed unlimited power; and she suffered the humiliation of a discarded criminal. As Aruna Asaf Ali once said, 'her dominating trait was courage in adversity'. And in the manner of her dying, she earned a niche in the halls of fame alongwith others like Rani Lakhshmi of Jhansi, Chand Bibi or Razia Sultana in India. Joan of Arc was her favourite character; and she met her fate, in full glory and radiance.

S. K. Dhawan, an active librarian and journalist, has done signal service to students of current Indian history by enumerating in a chronological order notable events in the tumultuous and drama-packed life of Indira Priyadarshini Nehru Gandhi, twice the Prime Minister of India over a period full of challenges and problems.

The events in the book date from November 19, 1917, the date of her birth, to October 31, 1984, the date of her martyrdom. It also includes events pertaining to her last journey ending November 12, 1984; homages and tributes earned from world statesmen, national and international honours. The last entry pertains to 'Indira flickers on dial'—a novel HMT watch released by her son and successsor, Prime Minister Rajiv Gandhi, during the historic centenary session of the Indian National Congress at Indira Gandhi Nagar, Bombay, on December 29, 1985.

Altogether a handy book of reference, it should serve as a useful reference aid for professional and general readers besides students and scholars of an enquiring nature. There is no doubt that as a many-splendoured personality who faced a variety of vicissitudes in the process of building up India as a strong democratic and modern industrial nation, Indira will be discovered and rediscovered for a long time to come by national and international scholars.

HER FINEST HOUR AND A CONTROVERSIAL EPISODE

Her fields of activity covered many areas and transcended national barriers, especially when she was called upon to lead the Non-Alignment Movement (NAM) and champion the cause of the Third World in the international forums. She played an outstanding and historic role in the cause of world peace, for disarmament and development. She fought with determination and passion against injustice, poverty, hunger, discrimination, apartheid, exploitation and oppression of any kind. She was a citizen of the World, inspired by the Indian Motto : "*Vasudhaiva hi Kutumbukam*".

Her finest hour, perhaps, was when she announced in the Lok Sabha (on December 16, 1971) that the Pakistan forces in Bangladesh had surrendered unconditionally in Dacca to Lt. General J.S. Aurora, GOC-IN-C of the Indian and Bangladesh forces in the eastern front. She hailed the birth of Bangladesh as an independent country. The event provided a refutation, if one was needed, of the theory of a 'religion-based state' in as effective a manner as possible. At the same time, it brought to fore the strength of cultural and linguistic sentiments which dominate human breast and impel societies to resist foreign or even national domination. By supporting the cause of Bangladesh and Mujib-ur-Rehman, she endeared herself to a proud and sensitive people, who were, until the other day, part and parcel of the multi-racial, multi-religious, multi-linguistic and multi-cultural panaroma on the sub-continent.

Indira Gandhi had identified herself with the fortunes of the deprived and disadvantaged masses of India. In continuation of Gandhi-Nehru traditions and the ultimate goal of wiping the tears from every eye, she adopted a series of historic measures beginning with the nationalization of banks and culminating in the 20-points' programme with their focus on ameliorating the condition of poor masses. These steps manifested her commitment to the achievement of a just social order.

In any assessment of India Gandhi's life and work, the episode of Emergency shall emerge and re-emerge as the King Charles' head. A section of very articulate opinion holds the imposition of Emergency against her. There is also a school of

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THE CHRONOLOGY OF A COLOURFUL PERSONALITY

thought, though not so vocal, which feels that in the circumstances—when service ethos and discipline had reached a low ebb, when universities and other service institutions had almost stopped functioning, when strikes and mobocracy seemed to take over, when a call was made by no less a person than J.P. Narayan to the administration and the civil services to defy compliance of orders —some measures of national discipline was called for. It is another matter that in the implementation process, the evil face of totalitarianism came to the front.

I was present at the *Acharya Sammelan* called by Vinobaji, often dubbed by cynics as the *sarkari* saint, at Paunar Ashram in January, 1976. Justice Shah was also there and also Prof. Sen. We had met under the shadow of the assassination of the Vice-Chancellor of Jadavpur. So, while the Judges asked for the immediate withdrawal of the Emergency, the Vice-Chancellors, who recognised some gains of the Emergency, pleaded for its gradual withdrawal.

Some other questionable decisions of Indira Gandhi included the supercession of judges and abolition of privy purses. All these events add to the complexity and perplexity of her character and events during her long tenure at the helm of India's affairs.

My last meeting with Indira Gandhi took place on May 16, 1984, when we went to present to her the 3-Volume work on *Polity in the Vedas* by Acharya Priyavarata, my illustrious predecessor Vice-Chancellor, Gurukula Kangri Vishwa Vidyalaya, Hardwar. That was 2 weeks before the Blue Star Operation. Naturally, the critical situation in the Punjab came up for discussion. The Prime Minister seemed to assume the 'Mother' pose and said : "Tell the people in the Punjab to stay firm on their ground. The Government shall do whatever is expected of it". As later events showed, the government plans had been determined by then, and crucial preparations were under way for the painful and fateful operation to be undertaken under her orders.

The massive vote which the Rajiv Congress got after her assassination was, no doubt, a measure of the affection and love which the martyred Prime Minister had won in the hearts of a grateful nation, which then stood dumb-stricken after an unexpected turn of events.

As I have stated above, Indira Gandhi will be discovered and re-discovered for a long time to come. Hence the importance of this book of reference and its timeliness. It should prove useful and handy in every library whether in India or abroad, interested in promoting the study of modern India.

G.B.K. Hooja, after his retirement from the I.A.S. (Rajasthan Cadre) and as Chairman, Manipur Civil Service Commission was, for nearly 10 years, Vice-Chancellor, Gurukul Kangri Vishwavidyalaya, Hardwar.

Comments by V. K. Nanda

Indira Gandhi was among the greats of her generation. Called upon to lead the nation through a crucial phase of recent history, she was able to make great contributions to the cause of safeguarding the independence, sovereignty and territorial integrity of India and developing the national economy, raising the people's livelihood and thus making resurgent India an important factor of peace in Asia and the rest of the world.

The story of Indira Gandhi is the story of a person and a period of significance. As Prime Minister of the world's largest democracy for 17 long years and Chairman of the Non-Aligned Movement, she was a source of global leadership. Her determined efforts to promote peace, security and economic development in South Asia, and throughout the world, serve as constant reminders of her commitments to the common shared values of all democratic nations.

SOME LANDMARKS OF A CROWDED LIFE

She is likely to be long remembered as a woman of indefatigable energy. Her active role in the political scene at the national level began in 1955, when she became a member of the Congress Working Committee. Elected as President of the Indian National Congress in 1959, she became Prime Minister for the first time, on 24 January 1966. This marked a high point in her political career as one who was to remain an unchallenged and popular figure in the Congress Party to hold the reigns of administration. Her long career was, however, eclipsed during 1977–80 when she was out of power. But, in 1980, she once again held sway at the hustings to assume power, and this time, not to be let down.

These and other important landmarks in her crowded life have been enumerated systematically

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THE CHRONOLOGY OF A COLOURFUL PERSONALITY

in the book under review. The chronology helps us to appreciate her manifold role and contributions.

Without making any substantial changes in the basic strategies and policies of Jawaharlal Nehru, given the opportunity, she transformed the structure of politics by giving priority to programmes for removal of poverty and improving the conditions of the down-trodden, including the minority communities, by raising national debates on these issues and by implementing concrete policies in these directions.

Her interests also spread to fields of science and technology like exploration of the Antarctica; and it was during her time that an Indian went to the space for the first time. Her unflinching love for protection of the environment was manifest in her several speeches, particularly the one she made at the UN Conference on Human Environment at Stockholm in 1972, when she eulogised the wisdom of ancient India in the preservation of forests for the benefit of the mankind.

Indeed, no aspect of human life was left untouched by her in what she did or said. Her concern for development of Indian culture was equally significant in the domains of art, music, crafts, theatre etc.

Indira Gandhi was equally committed to the unity, solidarity, integrity and development of not only India, but the entire human race. "We believe that the prime justification of all politics, all economics and all business is the furtherance of human welfare and removal of want and suffering", she once remarked.

ABOUT THE BOOK

The book under review is a scholarly collection and a unique work that presents her first complete bio-data.

Its uniqueness lies in its masterly arrangement of information and the density of facts put in a chronological order. Indeed, no scholar and researcher of contemporary history can afford to miss the reading of this monumental and voluminous work documented and produced so well. The author has adopted a professional approach in collecting, selecting, arranging and presenting the main facts of Indira Gandhi's life.

The book provides a descriptive story in a chronological form. It lists the main events in the personal and public life of Indira Gandhi, right from her birth and early days at Anand Bhawan, where she dreamed of becoming a future Joan of Arc, to the time when she became the Prime Minister of India. She was one of the most powerful and yet most popular women of the world, and became a martyr for the causes and the values for which she dedicated her whole life.

The "Ancestral" chapter, constituting as the fore-runner for other chapters, gives a complete picture of the future charismatic personality of Indira Gandhi. The chapter "Family Tree" begins from the time of Raj Kaul who had a *jagir* with a house situated on the banks of a canal. The surname Nehru was adopted from '*nahar*', a Hindi term for canal. The subsequent chapters unfold the panorama of events that followed in her life till her death on October 31, 1984. The events date from November 19, 1917 to October 31, 1984. In addition, it includes events pertaining to her last journey, selected homages and tributes from eminent statesmen and organisations of the world, and the national and international honours, awards and prizes conferred on her posthumously. The last chapter concludes with the posthumous honours and the centenary session of the Indian National Congress in Bombay held in December 1985.

The chapter on "Homages and Tributes" presents a thrilling reading. The Indian Parliament euologised her as "One of the greatest Indians of the 20th century. She had joined the ranks of the immortals in history. She did not belong to India alone, but to the entire suffering humanity. Her voice was the voice of the hungry, the weak, the anguished, the maimed and the disabled".

The book commends itself for a suitable place on the shelves of individuals and institutes at home and abroad. The comprehensive Index adds to its reference value, while its attractive get-up catches everyone's attention.

An earlier monumental work on Mrs. Gandhi by the same author : *Selected Thoughts of Indira Gandhi : A Book of Quotes* was also highly illuminating and informative.

V. K. Nanda is a Delhi-based free-lance journalist.

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What is Wrong with Our Judiciary ?

J. R. Siwach

SINKING INDIAN JUDICIAL PYRAMID

Chinta Prakashan, Pilani (Rajasthan) 1986

Reviewed by S.P. Jain

The founding fathers of the Indian Constitution painstakingly wove into its fabric some provisions to carefully harmonise and balance the respective roles of the Parliament, the Judiciary and the Executive as three vital pillars of the new democratic system in the country. Their intention was to ensure that none of these ever became an instrument destructive of the underlying spirit of democracy. But unfortunately, the party in power commanding a steam-roller majority in Parliament brought into effect drastic changes in the Constitution before and during the period of internal emergency, and even there-after. The face of the Constitution has been grievously distorted to bear little resemblance in spirit to the original document. There was little restraint on the Government to change the Constitution as it wished. Much of the change has been at the expense of the Judiciary.

IN POOR STATE

Dr. Siwach in his book has observed that with the passage of time, there have been deliberate and continuous efforts to "downgrade and demoralise the judiciary in order to have a personalised judicial administration". He has identified certain policies of the Government which are responsible for the poor state of judiciary, and discussed them chapter by chapter.

The first chapter deals with '*the Pyramidal Judicial Structure*'. He has referred to the procedure of appointment of Judges as laid down in the Constitution, and pointed out that consulation with the Chief Justice of the Supreme Court in the case of Judges of the SC and in case of Judges of the High Court, consultation with the Chief Justice of the concerned High Court is mandatory. But except for the first nine years, the Government has, in most cases of appointment, disagreed with the advice of CJ of SCI and CJ of HCts In support of his contention, he has cited a number of illustrations.

Position of the CJ has been further diluted by a decision of the SC in the year 1981. Today, Government enjoys unfettered powers so far as the appointments of Judges are concerned.

The Law Ministry, to cite one more example, did not obtain the recommendations of the out-going Chief Justice of India and sent the name of his successor, Mr. R.S. Pathak, directly to the President of India for his approval. The President, however, sent the file back to the then Chief Justice P.N. Bhagwati for his opinion. Though consultation is mandatory, the Government did not bother about it.

AN OUTMODED PROCESS OF SELECTION

No doubt, the present process of selection and appointment of Judges to the High Court and Supreme Court is outmoded. It has periodically raised controversies over the manner in which judges are appointed. The Government, due to heavy pressure from the public, had assured both the Parliament and the Supreme Court that it would fill the vacancies soon. But it has not shown any urgency. There were 68 judicial vacancies in the 17 High Courts of the country. But at the end of the arduous process, only 21 names were finally approved and figured in the gazette notification issued by Rashtrapati Bhawan, Pruning took place at the level of the State Governors, Chief Ministers, Chief Justice, the Union Law Minister and finally by the Prime Minister. The names of 47 judges were dropped not because they lacked merit, but on grounds other than merit. No one person is to be blamed for this. Sometimes a Chief Minister opposes the names on the ground that the persons were associated with opposition parties. Sometimes a name is opposed by the Chief Justice and some times by the Head of the Government. In many cases, politicians try to bring pressure on the Government in favour of a particular candidate. All this is a sad commentary on the affairs the government. Not only is justice delayed, but the public suffers.

POLITICIANS—JUDGES

The second chapter deals with '*Politicians as Judges*'. He has tried to establish that Government has some times appointed politicians as Judges to the Supreme Court and the High Courts To my mind, the tendency to appoint a politician as a judge has increased, because there is no provision to prohibit the politician becoming a judge. No doubt such appointments affect the independence of judiciary.

The problem is how to curb the influence of regionalism, communalism and the nomination of politicians. The author has not given any suggestion. He has, however, discussed various proposals put forward by different parties and the legal experts. He should have developed this point further.

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WHAT IS WRONG WITH OUR JUDICIARY ?

To my mind, there is a need for an "open" selection process. The Selection Committee may consist of the Chief Justice of India, with two senior judges, two bar members, two government representatives and two representatives of the opposition. Decision by the above committee would be more credible and acceptable.

The present system is, however, helpful to the party in power. It has been noted by a three judge Bench of the Supreme Court that government was operating on the principle of pick and choose while appointing chief justices. Justice A. P. Sen, member of the same bench came accross a list which contained the names of some lawyers who had never appeared in the High Court. This list was sent to the acting chief Justice of Madhya Pradesh for clearance.

SERVICE CONDITIONS

The third chapter deals with "*Unattractive Service Conditions.*" No doubt, to some extent, the conditions of service of the judges at the High Courts and the Supreme Court have improved. However, the service conditions of the subordinate judiciary remain miserable. Their pay-scales are low, and promotions are slow. Judicial officers are not provided with any transportation facilities. No residential accomodation is provided to these officers, particularly in big cities.

Unfortunately, there is so much of resentment and frustration among judicial officers that, some time ago, they paraded on the streets in protest against the appalling and miserable working conditions.

INDEPENDENT OR "COMMITTED" JUDICIARY

In the fourth chapter, "*Threat to Judicial Independence in India.*" Dr. Siwach has raised some major points in his book. The policies of supersession, confirmation and transfer are major factors which threaten the independence of judiciary. He has also described some minor factors like 'maintenance of dossiers of the judges', 'official residence not allotted', 'humiliation of judges by the Bar Council' and 'judges ridiculed in Parliament.'

The policy of supersession of Supreme Court Judges and transfer and supersession of High Court Judges has been adopted intentionally in order to have a 'committed' judiciary.

The concept of "committed judiciary" was first experienced when three senior judges were superseded and Justice A. N. Ray was appointed as Chief Justice of the Supreme Court on April 25, 1973. Three and a half years later, Justice H.R. Khanna was superseded and Justice M.H. Beg was appointed Chief Justice of India.

Until the appointment of Justice A.N. Ray, it had been a convention to appoint the senior-most judge of the Supreme Court as the Chief Justice.

It is true that the Constitution does not provide that the senior-most judge should be appointed the permanent CJ or even the acting CJ. Equally, the Constitution does not provide that only men of ability and integrity should be appointed to the Supreme Court. "In a Constitution, what is unsaid is as important as what is said. Decency in public life is not a matter of consitutional mandate, but of constitutional propriety".

There were number of protests from various agencies. The Supreme Court Bar Association in a resolution strongly condemned the Government's action in superseding "three highly eminent and able members of the Supreme Court bench".

It is a very dangerous trend that the CJ should be one who would "help" the government and whose political philosophy would be "the most suitable" from the executive's view point.

In all other democratic countries, a judge is expected to shed his political philosophy after he takes his seat on the Bench, whereas our Government expects "our judges to adhere to or acquire a particular political philosophy after assuming judicial office." This attitude towards the judiciary is typical of the totalitarian one-party or communist countries where the judiciary has to be committed to the philosophy of the one and only party permitted to function and where the judiciary exists to "help" the government in implementing its programmes.

Experience should teach us that while it is desirable to inject justice into politics, it is disastrous to inject politics into justice.

TRANSFERS

In the name of implementing the policy of transfer of judges from one High Court to the other, not only the senior judges are superseded, but some time they are made to pay heavy price for their independence and intellectual integrity. There are number of cases where transfers and promotions have been made on political grounds. Bar Associations have been forced to agitate against the wrong implementation of policy. The three judge's Bench of the Supreme Court decried the "pick and choose" principle. Such a policy was only meant to destabilise and undermine the judiciary.

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WHAT IS WRONG WITH OUR JUDICIARY ?

Judges are equally to be blamed for downgrading the image of the judiciary. Some of the judges are in search of an opportunity to develop special links with the politicians. Some times there is a rift between the SC and the HC Judges who have given expression to the rift in their judgments and public meetings also. One such occasion was when two judges, Desai J, and Venkat Narayan, J, hearing admission of a leave petition openly differed on the question of admission and Venkatnarayan J, left the bench in a huff, leaving his partner alone. There was no precedent for this, and the visitors took it as an amusement.

The judge's transfer case which had the usual protracted hearing brought to surface the internecine quarrel amongst the judges. The argument was brought to such a level that the CJ, who was not the member of the Bench, had to swear an affidavit before this bench; and how his own testimony was treated by the bench is known to all who care to follow the proceedings. The institution which was built up over centuries is crumbling in the hands of adventurous incumbents anxious to build up a populist image; and a reversal is an urgent necessity in the interest of the country, the people and the judges themselves.

CONSTITUTIONAL AMENDMENTS

The fifth chapter deals with the *'Powers of the Judiciary Trimmed* The author has quoted two Amendments in support of his contention. Amendment Nos 39 and 42 curtailed the powers of the CS and HCts. It is not possible to go into the details of the provisions. But one thing is clear. This was a deliberate attempt on the part of the Executive to tailor the powers of the Judiciary to suit their will and arrogance.

Leading constitutional lawyer, N.A Palkhivala criticised the 42nd Amendment. He said "the proposal for two-thirds majority in a bench of seven, by which a law can be struck down by the court is unconstitutional. It violates the rudiments of arithmetic. Neither two-thirds of 7 is a whole number, and a fraction of a judge cannot vote for or against the validity of a law. Larger Benches are not practicable, except in the rarest of cases. Consequently, what the proposal really amounts to is that four fifths of the normal High Court bench and five-sevenths of the normal Supreme Court bench alone can strike down a law.

"In substance, it means that a law declared and held to be unconstitutional and invalid by a majority (of less than two-thirds) of the Supreme Court or the High Court would still be enforced by the executive against the citizens."

BACKLOG OF PENDING CASES

The next important chapter is on "*Clearance of Arrears*". Dr. Siwach has given number of valuable suggestions to reduce the number of cases pending in different courts. They should be adopted by the government. However, I have my reservations regarding the number of appeals to be allowed in civil and criminal cases. On the face of it, it looks a very fine solution to the problem of arrears. If the number of appeals are reduced, the public is the worst sufferer. Before the right to appeal is denied, we must also look at the composition of a bench. There is considerable influence of caste in judical appointments. Another trend of "committed" judiciary is fast developing. And if the Judges of the High Court and the Supreme Court share the philosophy of the party in power, what will be the fate of the poor citizen. Justice H.R. Khanna said that it was important in a democracy that the courts enjoy the respect of all. "Law knows of no finer hour than when it cuts through formal concepts and transitory emotions to protect unpopular citizens against discrimination and persecution".

"If there are three prime requisites for the rule of law, they are a strong bar, an independent judiciary and an enlightened public opinion", Mr. Khanna said. "There can, indeed, be no greater indication of decay in the rule of law than a docile bar, a subservient judiciary and a society with a choked or coarsened conscience".

LOK ADALATS

While dealing with the mounting backlog of of cases even in our courts, we may introduce the institution of **'Lok Adalat'** in the country, as an effective measure consistent with demands of justice, equity and fairplay. The establishment of **Lok Adalat** can ensure justice without causing hardship to the litigants. Such courts were functioning in 40 different places in the country. The idea of **Lok Adalats** did not mean any confronation between the courts set up by the States and the people's courts. But it is very important that the "Lok Adalats should be statutory, so that their judgments are not disputed by the litigants".

DECENTRALISED AND MOBILE COURTS

We should also attempt at *decentralising* justice. It is not possible for every little Indian to travel to New Delhi or to the seat of High Court, in search of a writ. Pragmatically speaking, where there is no available remedy, there is no extant right. Decentralised justice is accessible justice.

(Continued on page 300)

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UNESCO Programmes on Science & Technology

Robin Clarke

SCIENCE AND TECHNOLOGY IN WORLD DEVELOPMENT

Oxford University Press (1985) pp 198, Price £4.95

Comment by Ram K. Vepa

UNESCO commissioned the well-known science writer and a former editor of the *New Scientist*, to 'take stock' in the words of Amadou-Mahtar M'Bow, the controversial Director General of UNESCO, 'of the experience' it (UNESCO) has built up in Science and Technology as applied to Development.

The book is divided into three parts : *Concepts*, *Trends and Choices*. In *Concepts*, it deals with the need to ensure a larger share of the results of scientific activity to the developing countries. It differs from the conventional view that scientific research is a pre-requisite for technology; in fact, it could well be the reverse. It is true, however, that science-based technology, since the forties, has produced a social impact greater than any other innovation. Is science a cultural luxury or a social necessity ? the author asks. The reply, perhaps, is obvious.

In *Trends*, the author surveys some of the advances made in the basic sciences. Physics, for long, the cutting edge of such development, seems to have been over-taken by Biology. Then he deals with what the author calls, the *Natural System* such as the Earth's Crust, the Land, Fresh Water, the Oceans and the Atmosphere. There is increasing concern about the pollution of these resources, though the dire predictions of imminent disaster have so far, happily, not been realised. Finally, he turns to the technologies themselves, including the debate on nuclear arms, and the more beneficient uses such as increased food production, energy production and health.

In *Choices*, the most significant part of the book, the author makes the point that such choices are to be made, *today*, not merely by a few political leaders at the top but by a larger informed public opinion. In developing such an opinion, various factors are at play. There is the scientific community itself (both, what the author terms, the 'visible' and 'invisible' college) who are the people most actively involved in the effort. There is the media which can influence opinion, the Nation State which acts as the vehicle through which such opinions are expressed, the multinational Enterprises operating above and beyond the nation states and, finally, the international community which is now emerging as an articulate spokesman for these opinions.

Within the broad framework outlined above, the book deals with many issues and makes many thought-provoking points.

For instance, the earlier concept that knowledge is good in itself is now being questioned by the scientists themselves. If knowledge is power, the critical question is 'how are you going to use that power ? 'Thus, instead of a 'Policy for Science', there is now 'Science in support of Policy.'

Again, is scientific excellence, a necessary condition for the introduction of new technology ? 'No', says the author, and cites the case of India which claims the third largest scientific and technical man–power in the world and yet rates low in technology. He quotes with approval what Prof. Bhagavantam had to say on this point : 'It is not the size of the community that matters, but its quality.'

There is then the 'chicken and egg' problem, Should scientific research precede industrial growth or follow it ? The notion that scientific dependence by the Third World on the industrialised nations is likely to impede their economic growth is contested. It may be far better, he says, for them to first build an industrial base so as to generate the funds needed for research.

Such funds are, indeed, substantial : GM and IBM spent (in 1971) $ 12,000 million and $ 1,111 million respectively on their R & D, while the corresponding expenditure in India was only $ 420 million and in Korea (South) barely $ 127 million. In fact, the dramatic growth of Korea's economy since 1971 is itself a striking proof that massive expenditure on R & D is not essential for industrial growth.

Technology, even when it seems to be successful, does not seem to be able to solve some of the basic problems of society. As David Collingwood puts it : 'Ask technologists to build gadgets with enormous power or to get men to the moon and success can be expected. But ask them to get food for the poor, to develop transport systems for the journeys which people want, to provide machines which will work efficiently, to provide security from war, liberation from mental stress—and success is far from guaranteed.' As the Green Revolution has shown, it is relatively easy to produce more food, but far more difficult to feed more people

About the so-called 'Technology Transfer', the author cautions that what is often transferred by the multinational companies is not technology at all, but merely the facility to do something, through the sale of turn-key projects. "If

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UNESCO PROGRAMMES ON SCIENCE & TECHNOLOGY

some one gives you a motor car, you may learn to drive it in five minutes, but you do not thereby acquire the technology of making motor cars. You acquire only the technology of using them." And so it is with much that goes by the name of Technology Transfer—particularly by the Multinationals—an aspect with which we, in India, are only too familiar.

Appropriate Technology is seen as no longer 'a solution in search of a problem', but with the changing aims of development policy as having arrived at a position of some importance. However, as Anil Agarwal points out, "Many in the Third World see the advocacy of Appropriate Technology as a subtle attempt by the Western countries to undermine the industrial muscle that the Third World is beginning to acquire". At the Vienna Conference on Science and Technology for Development in 1977, many Third World delegations made it clear that what the developing world really needs is the creation of "home grown" capabilities in Science and Technology to help their governments, to make decisions about which Technology to choose.

The author lists the development needs for which Science and Technology has to find solutions by quoting some revealing statistics. Of the total world population of 4000 million :

—570 millions are under-nourished
—800 millions are adult illiterates
—1030 millions have inadequate housing
—1500 millions have no access to medical care
—1700 millions have a life expectancy below 60 years

For this reason, the UNESCO Programmes on Science and Technology (as in fact all others) need to be formulated in terms of **problems** rather than disciplines.

The book raises many issues of interest to all those interested in the application of Science and Technology for Development. One may not agree with all that the author says. In fact, the book does not seek to provide answers to what are really complex problems. It seeks to generate awareness of the magnitude of these problems—and in this task, it succeeds in a full measure.

Dr. Ram K Vepa, at present a consultant for the UN and Government of India based at New Delhi, served the Government of Andhra Pradesh and G.O.I. in various capacities as "a technocrat" member of the I.A.S.

WHAT IS WRONG WITH OUR JUDICIARY ?

(Contd. from Page 298)

'Summit courts', in our vast penurious and diverse country, afford 'unapproachable Rambagh Palace Hotel remedy.' The Supreme Court has no branch anywhere in the country. Why not Benches of this court in North East and South of India ? All the State Governors should seriously start mobile courts for the people living in rural areas. This will reduce the arrears.

ADMINISTRATIVE TRIBUNALS

A word about the administrative tribunals. The Union Government of India has passed an Act, 1985 for the establishment of Administrative Tribunals. The idea behind that is to provide substitute of the High Court. The chairman of the Administrative Tribunal will be of the rank of a secretary of the Government with two years experience. It is not necessary that he should have any legal or judicial experience. The purpose behind this is to keep the tribunals subordinate to the Government. The Act takes away the jurisdiction of the Supreme Court under Article 32 of the Constitution in respect of the specified service disputes. The Act also takes away the jurisdiction of the High Courts under Articles 226 and 227. However, in a unanimous judgment, a Constitution Bench of five judges asked the Government to amend section 6 (1) (C) of the Administrative Tribunal Act, 1985 by March & 31, 1987. Otherwise section 6 (1) (C) would be struck down as invalid prospectively.

The book is useful for students engaged in some research activity, as it provides a lot of information and guide lines for fruitful thinking. Endowed with extensive references, it is an invaluable addition to our knowledge and better understanding of the Indian judicial system.

S P. Jain is Associate Prof in Political Science in the University of Rajasthan Jaipur.

(We regret the delay in publishing this review which, like many others has been lying with us for quite some time due to printing delays-Editors).

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Indian Book Chronicle

Vol. XII No. 12 December 1987

Editorial

TO BE OR NOT TO BE

That has been the baffling question bothering our minds, readers and contributors alike, ever since the Chronicle was launched across troubled waters in the grey winter of 1976, as a New Year Gift to the troubled conscience-stricken "intellectuals", academicians and social activists then reeling under the lashing storms of the emergency. Or, was it a lull and almost dead calm after the storm had blown over ?

The IBC was an instant success. With its limited circulation, it proved popular amongst its select, almost closed door academic and scholastic clientele, with a lot of goodwill and *bon homie*, active support and assurances of support from here and there, and everywhere. Many business and industrial houses, even public sector undertakings had come out with their active and material support. The first few numbers of the Chronicle with a sprinkling of advertisements are witness to their goodwill and faith. The publishers were also forthcoming with their liberal support. The IBC thus seemed to have been safely launched, and it did have a few early years of promising growth and success.

But gradually the scenario began to change. Instead of growing, the IBC reached a plateau of stable but limited circulation and support by way of subscriptions, contributions and advertisements. In fact, the publishers and other advertisers began to withdraw their help, their ardour and fervour gone. Problems of rising costs and managerial hassles were on the increase. Came the day when the resolute and doggedly hard-working and devoted editor began to throw up his hands in near helplessness and despair. The question "To be or not be" became uppermost in his mind and in the minds of his colleagues, well-wishers and the supporting fraternity of academics and professionals. 1983, 1984 and 1985--slow and low-beat wails or protests gradually became insistant, louder and more vocal. Was it the swan song, the last dirge, a cry of despair and death ?

Conscious of the heavy odds against such a venture, but alive to the imperative need to keep such a journal of independent views going (in an illiterate society of old and persistent oral traditions, and the new generations soon addicted to the glamorous world of make-belief as presented day in and day out over the new electronic gadgets or the audio-visual aids) an offer of support was sent to New Delhi to the Vivek Trust.

The result was that soon we found ourselves holding the baby, well a 10-year old grown-up child, faced with an uncertain future. Many personal friends and well-wishers, aware of our limitations and handicaps advised us against such a rash commitment. We knew that we were unequal to the task; but felt that here was a challenge which could not be allowed to pass. Fondly, we hoped that as the IBC came to be resurrected, some faint hearts and faltering supporters would rally to our help.

We still remember that day in April, 1986, when persuaded by our insistence and determination, Prof. Amrik Singh had come to Jaipur with some record, and also advised us about the managerial, financial, editorial and such like matters. His refrain, even at that last hour of hand-over, was that we should think again and restrain our enthusiasm. In other words, let the Chronicle fade out of existence.

Ever since that day the question—To be or not to be--has become a poignant and urgent question for us, an almost daily, hourly reminder of our commitments and the challenges which lie ahead.

Almost 20 months later, the question persists. The tiny and fragile boat of the IBC has not come to sail on smooth waters. The missing links of support, the shores of safety and confidence are still lost in mists and shrouds of doubt. We keep floating, sometimes adrift; but slowly, hesitatingly, we are charting new paths.

Starting with the then pending December 1985 issue, we have tried to catch up with the arrears, and have almost succeeded. We should have been up to date and going according to schedule, but for the recent set-backs (almost disasters) we have had with the local printing shops.

In an endeavour to bring out all the various pending numbers at the earliest, we decided to combine some numbers and went all over town to 4 different printers simultaneously to get the arrears off our chests. But, these efforts have really broken our backs. Printers big or small, those with otherwise good reputation and high rates etc have let us down one after another. We won't talk of the daily hassles with regard to proof-reading and such like dull and drab jobs. But we have all the reason to protest if the May-June combined issue given to a good reputable firm towards the end of June and promised to be ready within a month has not come out until the end of November. Meanwhile, the July number is out, though once again delayed by at least three months - the printer had promised to give it by August at the latest. The August-September combined number was promised to

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be ready by September-end; it is not even half-way through by November end. We were shocked the other day to discover that our job was not on their priority list, and what is worse, some manuscripts were reported to have been misplaced and some pages printed without complying with our proof-reading directions. The October-November issues have had to be combined and are getting ready at a slow but steady pace.

This is only a part of the tale of our woes. Having tried all tricks legitimate in the trade, we have reconciled ourselves to the whims and callous signs of indifference exhibited by these printers; but are hopeful that out of the nearly half-a dozen, even more, units we have tried there would be at least a couple which would play the game.

These delays have had their other unhappy consequences—a spate of complaints and protests, especially from the institutional subscribers, libraries and academic centres, and many others; adding to the climate of doubts and misgivings about the continuity of the journal, the natural and inevitable withdrawal of the doubting Thomases, our own hesitation to approach new circles of friends and supporters for their subscriptions and contributions, even advertisements. In short, the delays in publishing have caused a great damage to the goodwill and reputation of the journal.

Yet, there have been some signs of success, silver linings in an otherwise dismal and disappointing atmosphere. First, some of the more solid and steady supporters among the publishers have not yet written the IBC off. They continue to send books for review, though their advertising support has almost come to a stop. Some new and smaller publishers have joined their ranks.

We are sorry though that, in many cases, books sent out for review have either not been accounted for or the reviewers have been taking their own time over the reviews. In many cases, books especially from some notable publishers have been with the reviewers for more than a year each; and there is no response to our repeated reminders. But, again on the credit side we have discovered and got the support of a large number of new (to the IBC) reviewers.

As the readers must have noticed, the span of coverage and the subjects touched has been expanded widely. We have also initiated new columns and tried to make the journal more reflective of the academic, professional and cultural life in all parts of the country and abroad to some extent.

In short, we have managed to survive. The Chronicle has not folded up. In fact, there have been some hopeful developments too. For one, the print order has been stabilised at 1100, which is not bad for a journal of book reviews in English. Every month, new contacts and uncovered areas are explored, so that around about 1,000 copies are sent out or circulated among subscribers, institutional or individual, including our reviewers or contributors who are entitled to one year's supply in token appreciation of their contribution (or by way of an honorarium). Every day, we get the happy news of a new subscriber joining in.

Though financially, we are nowhere near turning the tide, we have managed to subsist, but not because of the commitment and contribution of the publishers, distributors or others in the book trade, whose business or concern it should be to sponsor and support such a journal, but because of the faith and support of other friends, mostly in business or industry and even in public enterprises who have a deep love and regard for books and who do not wish the "culture of books" to die out. They love and enjoy good books. They would like the library movement to thrive. They wish to promote reading habits and love for good literature among their respective communities. And it is their support which has kept the IBC going. We hope and trust that their support will continue.

But perhaps our greatest and richest asset has been in the form of open and willing co-operation of at least 400 to 500 scholars, academics, professionals and others, "intellectuals" shall we say, who are linked up with the IBC, have been so linked up for years, without expecting any financial or other returns. We do not wish to boast, but it is an inescapable fact of our times that hundreds of writers, poets, scholars, authors and critics, journalists and librarians are/have been associated with this journal not for monetary considerations, but for intellectual satisfaction and reward. They stand by us, write to us to cheer us up, to share our worries, and what not. Extracts of some of these letters have been published in the "Editors' Dak"-or "a Mixed Bag of Letters" column from time to time. Response from abroad and far-off corners of the country has been most encouraging. It is their goodwill and support and the backing of our readers which answers the perplexing question : 'To be or not to be'. Does it not ?

—B. Hooja

British Award for an Indian

An Indian linguist teaching at the University of Illinois in the U.S.A. is the winner of the 1987 Joint First Prize in the Duke of Edinburgh English Language Book Competition. The award ceremony took place in the Buckingham Palace in London on November 19, 1987. Prince Philip the Duke of Edinburgh presented the award.

Professor Braj B. Kachru, Professor of Linguistics and the Director of the Division of English as an International Language and co-editor of the Journal *World Englishes* (Oxford), received award for his book *The Alchemy of English* (Prentice-Hall, 1986). The book discusses the spread, functions and models of English in the global context. Professor Kachru's earlier books on the topic of English include *The Other Tongue* (1982) and *The Indianization of English* (1983).

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A SEASON OF PEACE

The month of December, ending with the festivities of Christmas, has been traditionally celebrated as a season of peace and goodwill not only among the christians but others too all over the world. No doubt, Christ was an apostle of peace with his message of love and non-violence, though rejected in his own life-time, and crucified, resurrected but forgotten for long and relegated to the background for centuries until his followers took to arms and violent action to proclaim his faith, and went to war against each other and against the 'heathen' muslims in Jerusalem for liberating the lands of the Lord, Christ's message for brotherly love and mutual goodwill notwithstanding. How much blood, of innocents and zealots alike, has been shed in the name of Christianity, the religion of peace ! Across centuries and the various continents, right up to our own days !

There have been other faiths and religions whose zealous followers have donned their battle dresses and adopted threatening or aggressive postures to establish the suzerainty of their temporal and secular authority. Yet the cardinal and real message of their faiths has been the brotherhood of man (and woman) in the kingdom of God. Somehow religion as a pursuit of spiritual and moral values has always got mixed up with the pursuit of worldly or earthly power. It has been, for long, the hand-maid of politics, of the political (and military) authority.

In our times and in our own land, religion or the politics of rival faiths (or communities) has been at the root of most of our troubles arising from the politics of the ballot-boxes and sharing of material benefits. We have paid the price, each one of us, individually and in our groups, rendered our sacrifices, and by now exhausted by the intermittent frays and street battles, we must seek some way out of the madness and the narrowness of our respective communal visions into a workable equation of harmony and honourable adjustment. Let us hope that the desire and search for peace and goodwill does triumph this season of peace and others to follow !

On the international horizons, there are some signs of hope. Leaders of the two major powers (power groups) seem to be willy-nilly converging into a new meeting of the minds. They are inching their way towards peace, at least towards a situation in which the threats of war and nuclear winter can be pushed back for a few years at least. Let us, the ordinary folk, raise our voices strong and loud, to urge them to make peace, not war; to give up the path of armament and to initiate programmes of development instead.

By a strange and happy chance, Christmas this winter coincides with the birth anniversary of the last of the Sikh Gurus, Guru Gobind Singh. End of November was the anniversary of his predecessor, his martyred father, the ninth Guru, Guru Tegh Bahadur. He had to spend many years away from the holy land of the Sikhs, almost in exile and turned away from the holy temple by an intransigent and enternched priestly order; but he turned this adversity into a golden opportunity to look after his flock of the faithfuls in the distant lands of the East. And in the end, he was not found wanting when the final test of his undaunted courage, fearlessness and firmness of faith came. Legends and myths are made out of such episodes of strife and noble sacrifice. The Guru as a martyr for peace with honour became a living legend of those disturbed times.

It is often said (rather is often proclaimed, at least by the militants amongst us) that Guru Govind Singh was a saint-soldier, that he created a disciplined fighting force in the shape of the Khalsa, that his message was that of the sword. However, in our exuberance, don't we sometimes forget that the sword was the weapon of last resort, which the Guru had enjoined upon his Khalsa, or the pure in spirit, to wield ? Though he lived and faced many years of adversity and jealous enemity of his neighbours and the rulers of Delhi/Shajahanabad, the Guru himself was essentially a man of peace. His spiritual inheritance not only of the generations of Gurus, but since the dawn of Indian history and culture, his own quests/searches and his training had made him a man apart. He was cast in the mold of a heavenly messenger (vide his *Bachitra Natak*). As a mortal being, a man of flesh and bones, he had a large fund of goodwill and amity and a heart full of forgiveness. He was not revengeful against those who had made a sacrifice of his sons, and even those who had raised the dagger against him to inflict a mortal wound. Basically and at heart, he was a man of peace, a soldier of peace, if you like, if only he was / could have been left to live in peace. As a child-saint, he had devoted long hours to peaceful pursuits at his camp, Anandpur, the abode of joy. What is sometime forgotten or not recounted with fulsome praise and due recognition is his quest for knowledge, the patronage and encouragement he gave to the cultivation and promotion of literary, scholarly, and spiritual activities. He not only mastered all the important languages of his days: but was himself a renowned and popular author, composer of philosophic treatises, of literature. He had also gathered in his youthful court the best pandits and scholars of his time. He had also sent many of them to seats of ancient learning like Kashi. He got the old classics translated into the vernaculars of the day.

There are numerous anecdotes of his benign and loving care of men, women and children of all creeds and communities. In short, he was a man of peace, if there was any other such man or Guru, then or later.

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How one wishes that some of these inherent but "hidden" traits of his personality and preaching can also become manifest ! The great Guru not only wrote his *Bachitra Natak* ; he actually lived it out in his deeds and through his words. Perhaps some day, some one will underake to write another Natak or a TV serial about the idyllic and scholarly days of the Guru's long, scholarly and fruitful sojourn at Anandpur.

Just as the birthdays of Christ and that of Guru Govind Singh fall on the same day this year, by yet another happy coincidence, the anniversaries of Prophet Mohammed and Guru Nanak came on the same day in November. I for one, though I am not a very religious person and know very little of any of these and other creeds and religious faiths of the land, saw a happy augury or an 'opportunity' in this 'concurrence'. For many days, my mind was full of the idea to try and participate in or arrange for a get-together, debate or discussion or an open meeting of the minds between the Muslims and the Sikhs and the Hindus. The idea was floated but remained in the air. From Hazrat Mohammed to Guru Nanak, would that not make a fascinating, absorbing and meaningful journey of the mind through the historical, political, socio-cultural and even ideological ups and downs, the contours and horizons of all the lands, and cultures of the people between Arabia and the Punjab, a journey of encounters and explorations, leading ultmately to working compromises and conditions of peaceful co-existence through centuries ?

Both the Prophet and the Guru spoke of one God, the omnipotent, universal, formless, kind and benevolent; and they preached the practice of peace among fellow humans. Little is known among the non-Muslims about the Prophet, his quests and his heavenly quotes. Yet, about the religion (guidance) he gave to the world and the message he preached in the form of Islam, there are strong, perhaps erroneous, views about, that it was/has been the faith of warriors and soldiers, and that wherever Islam went and took root, it was by the dint of their swords and sabres. True, the Arabs and the Turks, the Iranians and the Mughals, and a horde of other adventurers aud rulers have fought under the banners of Islam, but rarely exclusively for the propagation of the word. The pulpits, and the poets including the Sufis and others, have done that work of proselytisation.

The Prophet had given his message and laid down the guidelines for his followers in the wake of his own experiences and heavenly wisdom, which was revealed to him. Did he want war or peace ? Did he preach intolerance or brotherly love ? I don't know for sure, being not familiar with his millions of words. I do know, however, the essence of his message was man's submission to one and only God to the exclusion of others, with equality and brotherhood of man. Recently while leafing through a new edition of the *Holy Quran* (released by the *Oxford University Press*) I was struck by the following random passage :

"Do not revile those who invoke others apart from God, lest they begin to revile God out of malice and ignorance. We have made attractive their deeds to every people. They have to go back to the Lord, when He will tell them what they used to do ....."

(108) *The Cattle Al-An' am : Makki.....page 125. AL-QUR'R AN-*

And again..."I It may be that God will create love between you and your enemies. God is all-powerful, and God is forgiving, ever-merciful. God does not forbid you from being kind and acting justly towards those who did not fight over faith with you, nor expelled you from your homes. God indeed loves those who are just. He only forbids you from making friends with those who fought over faith with you and banished you from your homes, and aided in your exile. Whoever makes friends with them is a transgressor."

*The Woman Tried-Al-Mumtahanah: Madani,...*page 480, *AL-QUR'AN : A Contemporary Translation by Ahmed Ali.*

I am sure there must be several other passages in the holy book advising the Muslims to be tolerant towards other creeds and faiths.

Nanak, as we know, knew no difference between the Hindu (God or man) and the Muslim. He felt love and compassion towards all ! *B. H.*

IBC EDITORS VISIT PAKISTAN...

In response to a personal invitation extended by Gen. Mohammed Zia-ul-Haq, the President of Pakistan, to the sculptor (Mrs) Usha Rani, his erstwhile senior contemporary at St. Stephen's College, Delhi, and her family, the IBC Chief Editor, B. Hooja and our Associate, Dr. Rima Hooja have proceeded to Pakistan on a 10-day visit. They will visit Lahore, Islamabad, Taxila, Peshawar, Karachi, Bhanbore, Thatta and Mohenjodaro before returning to Jaipur via Lahore. They have taken with them some old copies of the *Indian Book Chronicle* and hope to make contacts with possible contributors and scholars. We sincerely hope that these overtures will help bring the fellow professionals and academics of both the countries closer to each other, and in this process the IBC will also play its part as a bridge of understanding and good-will. Let us hope that henceforth there will be a more liberal and sustained reflection of the intellectual and academic life in Pakistan in these columns, with the IBC offering its facilities for literary and cultural exchange. As announced earlier, starting with the Jan.-Feb. special number for the forthcoming World Book Fair, we hope to extend our coverage of the SAARC region.

In April, when the sub-continent honours the memory of Allama Iqbal, on the occasion of his 50th death anniversary, we hope to project something tangible about Indo-Pakistan literary and cultural contacts and traditions and something vivid from the literatures or oral traditions in various local and regional languages and from Punjabi and Urdu. *—Editors*

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EARTHLY TALES ROOTED IN INDIAN SOIL

Mulk Raj Anand

THE TRACTOR & THE CORN GODDESS AND OTHER STORIES

Arnold-Heinemann, New Delhi (1987) pp. 165 Rs. 45/-

Reviewed by Madhu Singh

Mulk Raj Anand is a prolific writer and needs no introduction to either the Indian or the foreign readers. He has written over thirty books and has been the recipient of the International Peace Prize, Vienna in 1952, and the Sahitya Akadmi Award.

This collection of his short stories and the novelette '*Lament on the Death of a Master of Arts*' was originally published in 1947. The fact that forty years later it has come out in a well deserved re-print is ample evidence of the pitch of excellence and sensitivity with which Mulk Raj has explored the Indian psyche, especially of pre-partition days. For, indeed his themes and characters are rooted in the soil of India.

RHAPSODY IN PROSE BUT...

The unifying streak through the fourteen short stories is the rhapsodical quality of the prose used by the writer in describing his beloved Punjab and his countrymen. The subtle nuances of the Indian (native Punjabi or Hindustani) tongue are, however, occasionally lost, when he transliterates Indian expressions and abuses into English like : "Eater of her masters", "Rape mother", "Something black in the pulse". This is especially so in "*The Prodigal Son*", where old Gobindi goes to the money-lender with her son's letters. She repeats like a litany : "May I be his sacrifice"...

Translate into Hindi or Punjabi the following, "May I be his sacrifice, he is no dog, even though I may at one time have been a bitch : he was born of a legal father, my Sher, my ruby; his father was a Sikh Surma who fought and died in the war when you sat here farting and making money. Now, don't whine like a black wasp... etc." and we have the local touch.

To the Indian readers, there may be no difficulty in understanding the train of thought, but what concepts or images will be aroused in the mind of an English language reader by such expressions or by "*Badmash number ten*" or words like '*bhut*' '*aur*', '*hoon*' '*Jinns*' and '*Churels*' ? The conversion of sounds into words like "*cain cain*" of the women and "*khat khat*" at the door is another matter and only adds to the flavour of the narrative.

OF EXPATRIATES & TRAVELLERS

Many of the stories deal with the ex-patriate Indian or the traveller abroad. The comic situation of Sir Hasan Ali, Ambassador at large, being duped by a wily guide in Gibraltar *(Appearance and Reality)* is countered by the pathetic tale of '*Professor Cheeta*'. The Professor has been working on the morphology of nouns and verbs in the Sanskrit, English and German languages for twenty-five years in the British Museum Reading Room. All the characters who haunt these premises are deftly sketched, as Professor Cheeta looks for a chair to sit on and write "something more immediate to write, a short piece, a poem, to contribute his share to the solution of the difficulties of our troubled times". But at sixty-four, "The life of poetry and reflection seemed to him more and more irreconcilable with the world of buses and trams", and in his urgency to put his pen to paper, he creates a scene and is overcome by delusions that he is going to be lynched. The cancelling of the ticket to the Reading Room is the death knell. The story reveals a deep sympathy for human foibles and fears that is characteristic of all his (Dr. Anand's) writings.

"*The Little Flower*" is unabashedly a trasmigration of Tagore's '*Kabuliwallah*' to the East End of London. In this, as well as in '*The Lady and the Pedlar*' runs a strong vein of the perceptions of the British of the Indians and other Asiatics residing there. Both Arjun Singh and Shiv Singh are homesick for the warm sun and the smell of "wild herbs and juicy fruits" of their homeland. They know that the (local) residents feel no pity for them, only fear; and yet the gentle souls reach out for even a transient contact and warmth of human companionship. The subtly erotic story succinctly expresses in the last line the strength of ingrained prejudices against the coloured people : "it was already a hard-boiled egg, which had now become doubly hard-boiled !"

FROM EROTIC TO INNOCENT GAIETY

Of all the stories the '*Village Idyll*' is the most openly 'sexual', followed closely by '*The Thief*'. While there is lyricism in the coquettishness of Gauri, there is also a mystical aura, totally Hindu, in the writing of the two. This beautiful exposition of premarital sex (though not uncommon) must have caused shock waves in the readers of that time. '*The Thief*', on the other hand, is more coarse in its expression of desire compounded by revulsion for the young beggar-woman nursing her child and avidly watched by the young master. The heat waves of the summer arouse equally ardent flames in Ganesh and nothing will appease him, but the re-enactment of a childhood incident. The description of the '*Loom*' and what it does to the human mind is truly magnificant.

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As a counter-point to this is the innocence and gaiety of '*The Road*'. Perhaps, no other story-teller has captured the child's world fired with the tales of Arjuna, Krishna and Vikramadittya as has been done here. It is an art indeed to portray the naivete of childhood.

COMMENTS & SATIRES

Dr. Anand has used the story as a medium for a commentary on the conditions, socio-economic, politico-religious, prevailing in pre-partition India. '*The Bride-groom*' is simply an enunciation of marriage customs, whereas '*The Two Lady Rams*' is a satire on the aspirations of the middle class Hindus seeking recognition or titles bestowed by the "*Sarkar*".

'*The Man Whose Name Did Not Appear in the Census*', my favourite out of the collection, is a gem of a story about the total enslavement of the peasant by the *Sarkar*. Ramji's soul cringes; he is abject and servile to the census official and yet turns on his wife violently, once they have gone. The story is full of rustic wisdom and homilies : "If rulers be tyrants, throw up your land, burn your plough and scatter with the wind—to come back like a whirlwind later".

'*Boots*' is a symbolic story of the greed of humankind. Gobindi has lost her husband; she yearns for his embraces and remembers their stolen hours together. All has gone to the money-lender, and the last vestige of her love are the boots he left behind. Even these have many claimants and no one cares an iota for her sentiments.

The title story is a satirical, tongue-in-cheek, writing on the attempts to modernize the village by a communistically-oriented Zamindar. The superstition, the antagonism between Hindus and Muslims, the resentment and awe of new inventions, and the eternal fear of impotency are allegorically depicted. The rape of mother-earth was the rape of the nation by the British Raj and the cry was to defend the country both by the Communists and the Congress.

LAMENT

The author's leanings towards communism, a strong force in Lahore Goverment College in those days, is also forcefully emmitted in the novelette. This form of narrative is now an accepted art form in its own right. Mulk Raj Anand has brilliantly portrayed the aspirations of the middle-class to join the I. C. S. and P.C.S. and the awful pressures placed on a youth who is 'M.A. Pass' and thus not able to follow in the hereditary profession. A series of episodes strung together cover not only the life-span of the hero, who is consumed with self-pity, but also bring out the relationship between father and son, between husband and wife and among friends. The character of Azad is memorable, brought out as it is through the reminiscences of Nur and Gama. The morbidity is relieved by the comical interview at Bristol Hotel.

The one story that epitomizes the style and philosophy of the author is the '*Birth*'. There is an earthiness about it that pervades all his work. It epitomizes his sensitiveness, his '*joie de vivre*' and the sheer vitality that is his signature. The collection is varied and complete in that it provides a kaleidoscope of the Indian scene.

Madhu (Abhay) Singh, besides helping her husband in the running of Col. Brown's School in Dehradun has varied interests in Education, Psychology, and Literature. She is also involved in cultural activities and environmental problems.

OTHER EXPERIENCES

Ramesh K. Srivastava

COOPERATIVE COLONY

A Writers' Workshop Greenbird Publication, Calcutta, 1985, pp. 104, price Rs. 40/-

Reviewed by Karnail Singh

Cooperative Colony is the second volume of short stories written by Dr. R.K. Srivastava. The title of the book derives from one of the short stories entitled Cooperative Colony. "The adjective cooperative and the substantive colony occur frequently in the vocabulary of bourgeois economists not for nothing but to signify that the state provide for the individual by, running cooperative stores. cooperative colonies *et. al.* (J. A. Schumpeter). Viewed in another perspective, the title signifies that the book contains short stories with different shades and colours. Leaving apart one or two,each story has an autonomous artifact and stands or falls by itself. Put together, these go into the formation of an imaginative-cum-formalistic construct which is informed by the viewpoint of the writer. That combines the material and the spiritual; the scientific and the non-scientific,the most primisive and the most modern mentality.

To begin with, I may say that in **Maharshi Satyanand**, Srivastava explodes the myth of *maharshis, babas*,and *bhagwans* that has been plaguing the Indian sensibility from antiquity to this time. The latter exploit the people by appealing to their credulous nature. Rather than consult a physician for the cure of her ailing son Babloo, Sheela goes to Maharshi Satyanand's *ashram*, along with her husband, in spite of the latter's reluctance The Maharshi works miracles in the *ashram*. Babloo begins to recover from his ailment. The paralytic starts up from the pose of inertia within no time. Albert Renoi gets polaroid colour film and, as wished by Ramji, the rock breaks into pieces. In the end of the story, the whole phenomena are explained away rationalistically. Strangly enough, the Maharshi turns out to be Ranga,an outlaw, carrying on his head a reward of fifty thousand rupees. The story evidences how in our day, as in the past, the outlaws delude the people in the robes of saints and

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OTHER EXPERIENCES

sadhus. Its structure is based on dialectic of blind faith of Sheela and the folk and skepticism of Varma and Ramji. The characters of the story are abstractions, say attitudes set against attitudes, which are equally valid in their own way.

Ganga Ma is a variation on the theme of *Maharshi Satyanand.* Buddhan and his wife Chhutakee go for 'a dip in the holy Ganga,' regardless of the illness of their son Sunkoo. The latter dies. Pitted against the world of superstition and blind faith is Kanika whose scientific temper shakes up the self-complacency of Buddhan and his wife. As an exponent of scientific attitude, Srivastava exposes the *avidya* to which an overwhleming majority of the Indians are subjected, 'for the stream of their reason has lost its way into the dreary sand of dead habit.'

Cooperative Colony, after which the book has been entitled,exposes the myth of cooperatives characterising the economic set-up of bourgeois democracy. The cooperative colony is built up for the weaker sections of society and is aimed at rehabilitating them by providing them houses at a nominal price of Rs. 1.000/- per house. The colony is inaugurated by a minister and is supposed to herald an era of happy life for the inhabitants. The story reaches its climax when Garib Das,the so-called thief, is found lying dead. The piece of paper found near his corpse reads that if he were lucky enough to get Rs.200/-more,he would have had a chance to get a house in the colony,but fie upon his situation, in spite of his best efforts, he could accumulate Rs. 800/ only. Hence his tragedy. The writer has a dig at the system which pretends to provide for the weaker section of society by raising a colony;but in actual practice it precludes the weaker section from enjoying this facility,for tne former has impoverished the latter beyond recovery. That the residents of the colony take Garib Das for a thief is well realised. As the tenor of the story shows earlier, the coming out of a dog from the hideout forestalls the appearance of Garib Das whose sub-human life too compares favourably with that of the dog. Certainly this is a poignant exposure of the dehumanisation to which Garib Das and his fellow-brethren are subjected by the guardians of society.

Savagery is a story in which the writer presents the conflict between the Rajputs and Rawats,the propertied and the propertyless classes. The former are rooted in the soil, proud of their royal blood and tyrannise over anybody whoever without any rhyme or reason. The latter are rootless,remain busy in the treadmill of work and have a tribal way of life. Bhola Singh manhandles Kanna. Later Kanna beats Bhola to death. 'The biter bit'. The distant spatio-temporal setting of the story enables the writer to see the working of violence-counter-violence steadily and see it whole. In the end of the story, Summa says "What we have done is pure savagery." At any rate, it is an ironic exposure of the so-called civilised mentality of the Rajputs who can outsavage a savage. In this story, class consciousness assumes narcissitic dimensions in the persons of Roop Singh and Summa. As it were, the death of Bhola Singh may be taken to mean vulnerability and decadence of his class. The phrase 'childish act' used at first by Roop Singh to water down the extravagance of his son is repeated by Summa when his son Kanna manhandles Bhola Singh. 'We should not judge a *childish deed* so harshly.' (150) Granted that revenge is a kind of wild justice. In a society in which the voice of conscience is rushed under the weight of class loyalties, it is a means to self-vindication.

Straw in the Eye is a story of the cock of a college, Rola, who bullies every one, but when he is given his due by a sweeper, he learns good sense and begins to behave himself. 'A rod to the donkey' is a commonplace adage. The story exposes the shallowness of Rola's hooliganism.

A Stray Mongrel is a lyrical outburst of Mangal Das, a psychopath, married to Shashi who pretends to be far superior to him socially. Such an over-exaggerated sense of herself is perhaps at the bottom of her affair with her husband's boss, Kamal Hussain, and the latter's affluent friend Chowdhary. The situation outrages the sensibility of the protagonist who seems to be the product of lower middle class. Naturally, therefore, he faces a crisis of identity. His lyrical outburst ends on a note of self-pity. Addressing his wife, he says : 'Remember one thing . that a stray mongrel can too, be very dangerous. Its teeth can leave lasting scars.' (84) No doubt, the maleness of Shashi is contrastd with the femaleness of Mangal Das no more than her coquettishness is pitted against his conventionality. Anyway, the sentimentality informing the concluding line of the story points obliquely to the tilt of the writer's mind.

Of all the stories one that rises above banality is entitled **Century**. Its setting is the United States. As a sojourner amid the alien corn, Mohan, most probably the mark of the writer, experiences a sudden release of his suppressed sexuality. Jasbir is his mentor. He is a libertine. In an anarchic denial of all purity, he has enjoyed a large number of beautiful dewy-eyed American belles. He is a past master in that art. He says: "I do not mingle chance to trap a girl, and soon I will be completing a century." (59) Mohan, too tries his hand in this art and is capable of trapping Marcy, one of his students. He offers her hard drinks. She gets intoxicated to the extent of senslessness, Mohan goes to bed with her and wants 'to have a go.' At the climax of his excitation, Marcy says: 'Nope'. The bugbear of conventional type of morality, say, Mohan's old pious self holds him back, and 'human considerations' (69) fritter away his excitation. He sleeps with the girl without doing anything anarchic

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OTHER EXPERIENCES (*Continued*)

to her. As it were, he tries to vindicate the image of the Indians that stands broken in the eyes of Marcy due to Jasbir's infidelity to her. The story reveals the pragmatic temper of Marcy and the puritan temper of Mohan. Self-assuringly, Marcy says that she will be able to write the paper entitled: 'To live is like to love'--all reason is against it and all healthy instinct for it.' (71) Mohan, for one is very proud of his Indianness, his 'humanity' (72) and tries to be value-bound in a value-free society. The East and the West seem to have met on the bed on which Marcy and Mohan sleep all the night, not like Adam and Eve before their fall, but like two sensuous beings who are drawn between the pulls of pleasure and reality.

From what we have seen of this review of Dr. Srivastava's short stories entitled *Cooperative Colony*, it becomes evident that his heart begins to bleed when he sees one individual exploit another, whether the exploiter is Maharshi Satyanand, Roop Singh, a feudal lord, Jasbir Singh, a woman-hunter of Shahi, a coquette. At once this very zeal limits and defines his art. The form of his stories is not an end *per se*. It is the content that determines it. Since the content varies from story to story, the form too. It is conventional in, 'Maharshi Satyanand', lyrical in 'A Stray Mongrel', partly conventional and partly dramatic in 'Cooperative Colony', and portrait-like in 'Straw in the Eye.' The tone and timbre of the stories modulate according as the context demands. It is satirical in 'Maharshi Satyanand' ironic-cum-humorous in 'Cooperative Colony' morose in 'A Stray Mongrel' and erotic in 'Century.'

As for the stylistic devices, Dr. Srivastava does not have pretensions to any. For him what matters is the situation. The language cares for itself. In 'Century', Jasbir uses such colloquial expressions as '*ki hal hai*' '*changa*' '*changa ji*' and '*chhalo*,' At the climactic moment, in this story Marcy puts off Mohan by saying 'Nope' (No, please). In 'Cooperative Colony', the writer, uses such words as '*haram-zade*', 'chapatis', '*kanaris* etc to convey the Indiannes of Indian mind. The colloquial expressions lend themselves to the vigour and resilience of the texture of his prose. To be sure, the chief characteristic of Dr.Srivastava's prose style is its vividness and suppleness not wholly unrelated to an abounding energy of language that limps, walks and saunters at one moment, but begins to run, soar, and sweep the next.

Indubitably, his short stories are the by-product of his experience, lived and academic, structured spontaneously and dressed in an idiom which conforms to their rhythmic patterns. Granted that some of them have about the shade of banality, but others like 'Century', ground as these are in-between the millstones of tragic reality, tend to attain a classical standing.

Prof. Karnail Singh of Kot Atma Singh, Amritsar, has recently renewed his contracts with IBC by sending this and some other contributions.

A Humanist Presence

Jasbir Jain

GEORGE ORWELL : WITNESS OF AN AGE

Printwell Publishers, Jaipur. 1986., 168 pages, Price : Rs. 135

A Comment by Prema Nandkumar

The eighties have been good to George Orwell. The novel 1984 was no doubt a prime cause. As the years rolled by since 1984 was published in 1949, the prophet has been proved partially right and predictably wrong. That has made Orwell even more fascinating for the common reader. Among Indians, Sant Singh Bal and B. Vijaya Lakshmi have tried to assess the novelist recently. And now, Jasbir Jain's *George Orwell : Witness of an Age.*

OUT OF STEP & DOWN AND OUT

Son of a civil servant of Bengal, George Orwell had his schooling at Eton and spent five years in Burma as a police officer. And suddenly he gave up his job; he had enough of being a tool of imperialism. It was time to plunge into a life of sensations. How about donning the status of a have-not and acquire a total view of the world ?

"I felt that I had got to escape not merely from imperialism, but from every form of man's dominion over man. I wanted to submerge myself, to get right down among the oppressed, to be one of them and on their side against their tyrants."

Orwell's own experiences as a tramp, a dishwasher, a beggar, a tutor and a hop-picker solidified into his first book, *Down and Out in Paris and London*(1933). The vacillations of a novitiate notwithstanding, it is a work of centripetal anger, so characteristic of George Orwell : anger at man's inhumanity to man, at a system that reduces man to animalistic degradation. This theme and mood recur in novel after novel as Orwell traverses all possible avenues in search of a remedy that would assure man of his dignity in the human situation.

Jasbir Jain makes a quick review and decides that Orwell rejected religion *(A Clergyman's Daughter)*, money *(Keep the Aspidistra Flying)* and a return to the past (*Coming Up for Air*) as remedies. How about the working-class intelligentsia ? This was, of course, a misnomer:

"The educated worker migrates from the class of his birth to the middle class either through the intelligentsia or the Labour Party. He changes not only his accent, his choice of words but also his job, his living conditions and sometimes even his political

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ON MODERN KINGDOMS & DYNASTIES

Robert Lacey : THE KINGDOM

Hutchinson, London, (1981) £ 9.95, pp. 607.

THE LAST WALI OF SWAT : An autobiography as told to Fredrik Barth.

Norwegian University Press(1985) distributed in India by the Oxford University Press, New Delhi; pp. 199: Rs.175

Reviewed by Ashim Kumar Roy

The first book is about Saudi Arabia and its kings, the Al Sa'uds. The kingdom covers the whole of the Arabian peninsula. Its founder was Abdul Aziz, better known to the world as Ibn Sa'ud. His family now owns the largest oil deposit in the world. There are quite a number of books about this family and its wealth. The reason for noticing this particular book is that it is interestingly written.

IBN SA'UD

Abdul Aziz Ibn Sa'ud was born in Riyadh near about 1875. Riyadh, almost in the centre of the Arabian peninsula, was then the headquarters of Al Sa'ud, a small sheikly clan. They were Wahhabis, a Sunni fundamentalist sect. The Al Sa'uds were thrown out of Riyadh in 1891 by the clan of Rasheeds, who were rulers of Hail, a village a few hundred miles from Riyadh. In 1902, the Al Sa'uds under Abdul Aziz (Ibn Sa'ud) recaptured Riyadh. In 1913, Abdul Aziz recovered the Arabian coast of the (Persian) Gulf from the Turks. This coast known as al Hasa was a prosperous place. Its prosperity was due to date palm. Nobody knew at that time that the largest oil deposit in the world lay below the sands of al Hasa. After the First World War, when the Turks had retreated from Arabia, Ibn Sa'ud conquered the Red Sea coast of Arabia and became the master of the territory containing Mecca and Madina, the two holy places of Islam. It is interesting to note that the Indian Khilafat Committee had encouraged Ibn Sa'ud to conquer this land.

Ibn Sa'ud gained respectability and also some revenue from the tolls that the pilgrims paid.

OIL WELLS

Real money came unexpectedly from oil. In 1933, the Standard Oil of California agreed to give him 50,000 pounds in gold for permission to prospect for oil on the Arabian side of the Gulf. Nobody was sure at that time that there was any oil there. The British were quite sceptical about it, and so was Ibn Sa'ud. He thought that he was getting all this gold for nothing. He was not a rich man. In fact, only a year earlier, he had confessed to the British Resident in the Persian Gulf region, "I have no money for my children, for my family, and I know not if they will have money for food and clothing'.

The oil was not easy to find. It took the Americans nearly five years before they finally struck oil in commercial quantity. They had dug seven wells with disappointing results. Finally a decision was taken to deepen the well Number 7. When they had drilled nearly a mile deep, they struck oil that flowed and

(*Continued overleaf*)

(Continued from page 308) **A HUMANIST PRESENCE**

affiliations. In an interview in 1940, Orwell expressed the view that a truly proletarian literature was not possible, exactly because the working class intellectual did not stay working class."

DISAPPOINTMENT WITH SOCIALISM

Perhaps you could pulverise the imprisoning walls of class through a socialist revolution ? *Animal Farm* stands eloquent witness to Orwell's disappointment with socialism. *1984* is his voice against the evils of a technological society. Fascism was "cruel, unscrupulous, arrogant and obscurantist, anti-liberal and anti-working class". Anarchism drew some sympathy from Orwell; but he found it an unrealistic creed that offered no working solution in a technological society.

As many before her, Jasbir Jain too concludes that Orwell is a humanist to the core : "..... he is appreciative of the natural spontaneous generosity of human beings, and of their intuitive sense of right and wrong, of their unquestioning loyalty and of their ability to transcend the limited world of self-interest. The whole moral code which he projects is related to the individual conscience and consciousness, to instinct and not to reason".

Again, unless man learns to live in tune with nature, how can the future be saved from barrenness ? Jasbir Jain's choice of a passage from *'On a Ruined Farm Near His Master's Voice Gramaphone Company'* tellingly indicates our present dilemma :

> "This is my world, my home; yet why
> So alien still ? For I can neither
> Dwell in that world, nor turn again
> To scythe and spade, but only loiter
> Among the trees the smoke has slain".

Thus Jasbir Jain's sub-title is vindicated. Orwell is indeed a 'Witness of an Age', an Everyman for the twentieth century, a humanist presence in a darkening world.

Prema Nandakumar is a well-known writer, critic and book-reviewer whose writings also appear in many national newspapers and magazines.

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ON MODERN KINGDOMS & DYNASTIES

went on flowing. It is now known that the kingdom of Saudi Arabia contains more than a quarter of the total oil reserve of the world.

Money started flowing in also. But those were the days of depresson. The money was enough to keep the family of Ibn Sa'ud rich, but not fabulously rich. In fact it was not until 1973, when the price of oil in the world market jumped up, that the Kingdom became one of the richest in the world.

THE KINGDOM : A LARGE FAMILY

Ibn Sa'ud had 43 surviving sons from his various wives, when he died in 1953. The succession to the throne has run among these sons according to their seniority in age. The rule has been broken only if the next senior man has died, abdicated or stood down from succession.

The kingdom runs like a large family. At the apex are the sons of Ibn Sa'ud, the actual rulers. Below them are 4,000 members of the Al Sa'ud clan. The rest of the Arab population, about four or five groups of the various other Bedouin tribes make up the base of the pyramid. All are, however, made to feel that they are partners in the Kingdom and its wealth.

Perhaps the Family have a sneaking doubt about the legitimacy of their rule. They are Wahhabis, but the fundamentalism of the sect is not strictly enforced. One reason for this is because the people of al Hasa, where the oil is found, are Shias and not Sunnis. Also, during the annual pilgrimage, the people from all sects of Islam gather together in the holy cities.

The book is very well written. It is not a panegyric of the royal family. In fact, the book is banned in the kingdom. They have found 82 objectinable passages in the book. In one of these, the Bedouins have been called "fickle friends".

× THE LAST WALI OF SWAT ×

Fredrik Barth, who recorded this autobiography of Miangul Jahan Zeb, the second and last Wali of Swat, is an anthropologist. He has worked in the Swat valley since 1954.

Until 1917, Swat was a 'stateless' society. It was a turbulent society, lorded over by Pathan chieftains who also carried on family feuds for many generations. A state was formed only in 1917, when Jahan Zeb's father, Miangul Abdul Wadud, was acclaimed its ruler. Jahan Zeb became the ruler when his father abdicated in his favour in 1949. The state was merged into Pakistan in 1969.

As an anthropologist, the main interest of Fredrik Barth was to find out how these two rulers of Swat found the bases of their authority and legitimacy.

EARLY AND MEDIEVAL HISTORY

In the early centuries of the Christian era, Swat valley was ruled by Indo-Greek kings. The valley was a centre of Buddhist learning. Some of the masterpieces of the Gandhara sculpture have been unearthed in this valley. Neither the Wali nor his father, who was illiterate, had perhaps ever heard of them. What happened to the descendants of those cultured people and to the successors of the Buddhist monk who answered the questions of king Milinda is not known.

The 1908 Imperial Gazetteer speculates that the non-Pathan tribes, viz., Gujars, Torwals, Garwis, etc., of the Swat Kohistan were the descendants of those people. In the 16th century, the Yusufzai and other Pathan tribes invaded the valley. They settled down and introduced Islam there. At times they were overrun by the Mughals and the Durranis. The Pathan chiefs who were called Khans, loosely organized themselves in two groups called *dallas*. At times, the *dallas* fought against each other, and at other times maintained a sort of armed peace. There was no paramount chief in the valley.

AKHUND OF SAIDU....

In 1835, a man called Abdul Ghafur established his primacy among them. He was learned in religious matters, and was respected as an *Akhund* (teacher). He was known as the Akhund of Saidu or Saidu Baba. According to the *Imperial Gazetteer*, he was a Gujar and not a Pathan. But according to this Autobiography, he "was of the small Safi tribe from the Mohmand area across the border in Afghanistan." How he managed to maintain his rule is not clear. Perhaps he was a just man and was also clever enough to balance the two *dallas* against each other. He died in 1877, and the tribes resumed their usual fights.

....AND HIS GRANDSON

It was not until 1917 that the Khans agreed again to choose a ruler who would maintain peace among them. The person they chose was Miangul Abdul Wadud, also known as Badshah Khan; and he happened to be the grandson of the Akhund of Saidu.

Abdul Wadud, though himself an illiterate person, tried to give his son, Jahan Zeb, a good education. He sent him, when he was only five years old, to a school in Peshawar attached to the Islamia College there. The young boy lived in Peshawar with his tutor. The tutor was a miser, and never gave the boy enough to eat. The father also never showed him any affection when he came home on holidays. Perhaps this was his way of bringing up a son. The father did not treat his son well, even when he was grown-up, and was expected to be his successor. Perhaps he felt that the son would rebel against him.

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Dharamsala Seminar on Indian English Poetry

A Participant's Impressions by I. K. Sharma

These days it is a fashion with institutions to hold seminars and a passion with scholars to attend them. But the seminar I am referring to was of an uncommon variety. To begin with, it was the *first* UGC National Seminar on Contemporary Indian English Poetry. The poets discussed there are living poets, and some of them were happily present in the seminar hall. The two prime objectives of the seminar were : (i) to create a friendly climate for Indian English poetry, so that it receives 'sufficient critical attention' in the academic circles, and (ii) 'to apprise the participants of the emerging trends in Indian English poetry'.

The participants came from elevent States: Orissa, Madhya Pradesh, Punjab, Haryana, Rajasthan, Gujarat, Uttar Pradesh, Andhra Pradesh, Maharashtra, Chandigarh, and Himachal Pradesh, from all corners of the land. They represented a mini–India integrated at one place.

Since the seminar was hosted by the Government P.G. College, Dharamsala, it was in the fitness of things to have talked about the English poets of Himahcal Pradesh--Som P. Ranchan, D. C. Chambial, and M.K. Kaw.

Another interesting feature was that the critics (mostly poets) of one region wrote papers on poets of another region. For example, R. K. Srivastava read a paper on *A. K. Ramanujan* ; Devinder Mohan on *Kamla Das* ; Prem Kapoor on *Gieve Patel* ; A. N. Dwivedi on *Syed Ameeruddin* ; Ms Urmila Verma on *Pritish Nandy* ; Jaidev and V. P. Sharma on *Salim Peeradina* ; I. K. Sharma on *Krishna Srinivas* ; F. A. Inamdar on *Daruwala* ; D. C. Chambial on *Niranjan Mohanty* ; S. C. Dwivedi on *Shiv K. Kumar* ; T. V. Reddy on *D. C. Chambial* ; and Madhusudan Prasad on *Daruwala.*

A few critics, however, contributed papers on poets of their own States: S. B. Shukla on *Mamta Kalia* ; T. V. Reddy on *K. V. S. Murthy* ; Dinkar Bhurathoki on *Som. P. Ranchan* ; Niranjan Mohanty on *Jayanta Mahapatra*; and G. S. Narang on *Man Mohan Singh.*

There was one *omnibus* paper which introduced as many as thirty poets, because they present 'a vista outside the advertised sterotype'. The critic-contributor was O. P. Bhatnagar, a poet himself and a person of catholic taste and with a forward-looking vision. Some of the poets discussed in his paper are: R. K. Singh, Dwarkanath H. Kabadi, I. H. Rizvi, Pranab Bandyopadhyay, Narsingh Srivastava, P. P. Joshi, Baldev Mirza, T. R. Srinivas, Gopal Hoonalgere, I.K. Sharma, Siddheshwar Pande, L. N. Mahapatra, and K. Chidananda etc.

The seminar was formally inaugurated on 10th September by Prof. K. C. Malhotra, the Vice-Chancellor of Himachal Pradesh University.

On the Stage & In the Dock

As I look back at it from a short distance, both in terms of time and space, I find the seminar was a very 'spicy' and 'volatile' affair. Whosoever was on the stage was in the dock. The 'groundlings'--each one of us was a groundling by turn--spared none, howsoever high and mighty the paper-reader might have been. I was the first to present a paper and hence the first to receive the hardest hits possible. By coincidence, I was the last to chair a session. Many a time the chair-person was hard put to control the eager and vocal seminarians. Sometimes the battle of wits went on unabated and the end did not seem in sight. Then the Director of the Seminar, Dr. Atma Ram, would quietly slip into the hall and politely remind the cocky participanls about the waiting food-plates in the dining hall !

The general pattern of the proceedings was thus: a person presented a paper from the dais; three panelists sitting separately on a side sofa initiated the discussion. (For each paper there was a separate panel). After they had exhausted themselves, the paper was thrown open for general discussion. At this stage, the participants would formulate their ideas, make observations, offer comments, and put questions.

(*Continued overleaf*)

(Continued from page 310) .... AND THE LAST RULER

The years 1935 to 1940 were particularly trying for Jahan Zeb; but after this period, his father started giving him some responsibilities. In December 1949, Abdul Wadud, suddenly and for no apparent reason, abdicated in favour of his son. As Jahan Zeb relates, "Some of the Khans realized that they would lose their power and rebelled against me. It was the only case till the end of the State; and my father told me not to mind it. He said it happens to everybody, to *any* Ruler; after a year or so, local people will make some attempt to test how strong he is".

The book should be of interest to students of anthropology and political science. Two thousand years ago, Kautilya said, "People suffering from anarchy, as illustrated by the proverbial tendency of a large fish swallowing a small one, first elected Manu, the Vaivasvat, to be their king". But how does a newly elected king keep the large fish under control and then go on to establish a dynasty ? This autobiography might help one to understand these questions.

Dr. Ashim Kumar Roy is a retired, scholarly civil servant and author, now settled in Jaipur.

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DHARAMSALA SEMINAR ON INDIAN ENGLISH POETRY

Flings from the Floor

The floor was generally held by 'the intellectual twins' of Himachal : Prof. *O. P. Sharma* (Nalagarh) and Prof. *Som P. Ranchan* (Shimla). They would rarely let any opportunity slip without flinging their comments. Prof. Ranchan's mind was like a land of many streams. His critical analysis revealed his expansive scholarship. His questioning spirit understandably waned as the time passed by; but the irrepressible professor of Nalagarh must have his say till the last session. His reflections on a topic under discussion were scintillating; his occasional reference to fundamentals in literature were illuminating. His scholarly vehemence rising up to his nostrils was lovable.

> His logic unperturbed, exacting new
> Tribute in turbulence, a tithe of motion:

The ebullient *Devinder Mohan* (Chandigarh) was also in his element, while presenting the paper as well as when framing questions. *O. P. Bhatnagar*, like his poetry, was a picture of poise and polite assertion all through. *Inamdar* (Surat) was occasionally incisive. *Kulbhushan* (Batala) was balanced and persuasive. *A.N. Dwivedi* (Allahabad) was stern and often scathing. *S.B. Shukla*, also of the same town, was witty and straight-forward. When engaged in discussion, he took leaps in scholarly extravagance. *R.K. Srivastava* (Amritsar) was very judicious and perceptive. *Jaidev* (Shimla) was brilliant and sharp; and Ms. *Urmila Verma* (Sagar) was gentle and unpretentious. *T. V. Reddy* (Chittoor, A. P.) was unassumingly soft and subued and *Madhusudan Prasad* (Allahabad) was unwavering and pointed. *Niranjan Mohanty* (Cuttack) was cautiously active, while *Salim Peeradina* (Bombay) was meticulously reticent. *G.S. Narang* (Kurukshetra) remained unbending till the end, and *S. C. Dwivedi* (Allahabad) curiously calm and unrevaled.

A Memorable Poetry Session

The most unforgettable event of the seminar was the poetry reading session on 12th September--a sort of a midway 'relief' camp. Many of us feared that it would last half an hour, if stretched. But to our great surprise, the quiet spell of poetry kept the audience captive for about three hours. Dr. A. N. Dwivedi chaired the session. Prof. Som P. Ranchan opened it and also closed it with his reading of poems. In between came Niranjan Mohanty, T.V. Reddy, D. C. Chambial, O. P. Bhatnagar, I. K. Sharma, S. C. Dwivedi, Devinder Mohan, Ms. Hetty Prim, Salim Peeradina, Rakshpal and a few others. After its roaring success, many informal 'mini' poetry-reading sessions were held in and around the college campus. Later, some poet scholars were heard saying, 'We ought to have had more poetry--reading than paper-reading sessions'.

... And The Curtain

The six-day seminar came to a close on 15th Sept. with a session on the New Education Policy. Dr Atma Ram briefly reviewed the salient features of the new policy and gave a gist of the general consensus that emerged through the questionnaire he had circulated earlier. Dr. O. P. Bhatnagar then presented a resume of the deliberations that took place during the week. At last the inevitable happened. The curtain !

Thus, this literary venture into the city which nestles gracefully among the wide arms and high peaks of Dholadhar, was a memorable event. It offered a stage where students of literature could fearlessly and uninhibitedly talk about 'cosmic' poetry, 'human' poetry, 'local' poetry, 'social' poetry, 'tantrik' poetry and poetry of 'private reality'. It raised certain vital issues (e. g. What is poetry ? Is Indian English poetry superior or even comparable to poetry written in regional languages ? Has Indian English poetry gained respect because of some Western conspiracy ?) Which remained unresolved till the end. It underlined the need to comprehend our own historic past, without blindly surrendering to it. Also, it laid stress on the proper study of western classics. Further, critics gathered there viewed problems of literature in their own individual way. Specific explanations, though offered, failed to satisfy the sharpened appetite of questioners; interpretations, fresh and novel, helped them little. Many a time, the arguments advanced dissolved in no time like salt in a glass of water. Nevertheless, these very questions, unanswered though, bring us close to the chief purpose of the seminar. Don't they ?

Finally, a seminar is nothing if not an occasion for a get-rich-quick session in ideas, inspiration, and literary comradeship. Dhramsala seminar, on the whole, was one such experience. The city welcomed and wooed us with its open arms and we were openly wooed. Also, many gems of By the Way-editor variety (Rakshpal, S.K. Phull and many more) fell unwittingly and effortlessly into our net; and we hugged them closely. At the time of the homeward movement, we the roving bees, promised to each other to resurrect in some new pastures, in not too distant a future.

The reporter is Associate Professor of English, University of Rajasthan, Jaipur, and is now one of the editors of the Chronicle.

On the following pages, we reproduce some of the pieces read out at the Poetry Session. Similar reports and contributions are invited from other parts/regions of the country.

We also wish to cover short stories. —*Editors*

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A POETRY SESSION AT DHARAMSALA

In September last, a six-day UGC National Seminar devoted solely to contemporary Indian English Poetry, was held at Dharamsala, Himachal Pradesh.

It was attended, besides poets, by several critics and scholars drawn from all corners of the country. We are happy to reproduce below some of the poems read out there in the poetry reading session and which we have received with greetings from the Director of the Seminar, Dr. Atma Ram.

—IKS

Nilapatika

1

Lustrous Lady of Redness
with the sapphire blue hair
enhaloed in the light
of the twelfth lunar moon
Apparelled in blue shirt and long yellow skirt

It's time you rode your fierce lion
And entered the battlefield with banners blue and red

2

Great Mother
In the land of your birth, in India
For eight hundred years
Demons have been running berserk
It's time you twanged your bow made of horn
It's time you hurled the thunderbolt.

3

The land of your birth has been taken over by Caste, regionalists, sectionists
By demagogues, gandhi-capped, dhoti-clad
Frustrated, google-eyed
Sucking at your breasts, emaciated, dehydrated
Universities and learning places
Run by pompous presidents, rotten teachers students, lost, confused and deficient

It's time you razed them to the ground
For no lamps are lit to Saraswati, Goddess of learning
In the silver-blue raiment

Your temples replete with rituality, puny priests Money-changers
It's time you whipped them with whips made of crocodile and snake hides
It's time you turned the tables

4

In the land of your birth
Young men grow restless, twisted
Their necks in the noose of fear
Shoved up their arses goad of repression

Everywhere, in bazaars, restaurants, schools classes, in temple halls
Virtual segregation
Male separated from female
Unnatural distance
Breeding sick thoughts and unhealthy projections
Downright grossness
Psyches suffering in the schism for centuries

Men devoid of courtesy, chivalry, self knowledge
Women turned into bitches, slaves
Breeding like cattle, like rats

5

O Nilapatika
This has come to pass
In the land of Gargi, Maitri, and Lopamudra
In the land of Khujaraho and Konarak
In the land of Agamas, Vedas

6

Homes filled with blight
Husbands becoming progressively either children or premature old men
Wives sinking, impotent, into routine and chores
Homes filled with quarrelousness, disharmony
None understanding they have killed Kamdeva

Who awakened Siva to the Goddess Mother

Country entire caught in puritanic noose of asceticism
Afraid of the goad of tradition and custom

7

It's no use
Crying Mother
Centuries have gone
Spreading weariness stain
Over a face once clean and beautiful
Everybody wondered at the power and gentleness
That simultaneously hid and revealed
Through each glance

It's time you came down once again
From the mountains
Riding your gold-maned lion
It's time you put on the battle-dress

8

O Goddess Nilapatika
Who lives in all beings in the form of Shakti
Awaken, arise, multiply with dragon's teeth
Kill Mahishasura, the buffalo demon
Who has a million heads in his herd:
All bearing his stamp
Wearing his collar-tag
Walking in offices, in shops
In Municipal Committees, and corporations
Biting their hooves nervously
Bellowing fear and brazen authority

O Goddess Nilapatika
Let your weapons loose
Let the discus whirl
Trident fly
Arrows whistle from the twanging bow
Show no mercy
Only when he is killed, the hybrid demon
Born of neck and nun, buffalo and yogini
And fields strewn with mangled limbs
Rivuletting with blood
Reveal thyself what you've always been
Goddess Vijaya, Lady of Victory
Wearing the sun as a crown
Thirteenth-night moon bulging on the forehead

(*Continued overleaf*)

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Holding in the left-hand a white lily
In the right a pomegranate

Reveal thyself for what you have always been
Mother Mary clothed in Sun
Standing on the Moon
With the thirteen stars in your crown.

–Som P. Ranchan, Shimla

Thousand Pillars*

They cry in mute agony
with their limbs mutilated;
the sight seres the welled eyes
and pierces the chilled spine
with thousand swords
The inspired sculptors
who chiselled delicate figures
and breathed life into the rock
decayed into dust ages ago;
the potent royal patrons
fell into oblivion in disgrace;
Still the pillars outlive the pillage
and cast a pensive spell
with their intricate patterns;
the beheaded heads gnaw our hearts,
The distant madanikas**in varied poses
enchant the eye and enslave the soul;
The speck of every tiny wreck
is an indelible blot on humanity
the negation of any noble creed;
While divinity throbs the stone
the ruins preach the self-same gospel.

* The famous temple near Warangal (in A. P.) constructed by the Kakatiya kings in 12 C. A. D. ; destroyed in early 14 C. by the army of Alauddin Khilji.

** referes to the ravishing sculpture in the Ramappa Temple, constructed by the Kakatiya kings in 1213 A. D. (situated at a distance of 70 kms. from Warangal.)

–T. V. Reddy, Chittoor (A P.)

The Lapicide

Thah ! Thah !
Her hammer rises and falls
on the stones
breaking the monotony of the hot air.

The sweat dropping down
the rosy cheeks
and the brawny muscles
disperses into the air.

A baby on the pebbles,
and a passerby
hear the continual blows
falling on the stones at the vernal heights.

The heat of the sun,
heart-rending blows at the stones,
the fatigue
do not enffeble her to radiate
her ever gay smile,
when someone bechances to stare at her
with an amazement
and a craze.

She serves unto Him
and unto humanity.
Now and then
the baby cries out with hunger.
She wipes the sweat from her face
and sits down on a stone
to suckle her child,
kissing it at the forehead,
and both smile away the fatigue.
She rises again with the hammer
echoing the same
Thah ! Thah !

–D. C. Chambial, Maranda (H. P.)

The Voice of Your Space

While listening to the voice of your space,
I reach a rose bush
And plant it in the backyard of my country house.

There, time has no territory,
Only the space of mossy hills
Where hand in hand we walk,
Watch new buds open
To the mobility of sunlight.

In some part of the world
A comet glows to fullness
And ravishes itself across the intense sky
Thorny, leafy
as the buds simmer, flame and touch
before they become our own nature
leafy, thorny
as red petals spread out
through abundance in all other flowers,
As we walk over hills, listening to the voice of your space.

–Devinder Mohan, Chandigarh

A POETRY SESSION

Mother Earth

Cast in pieces
the pieces look red
a rat is biting
from end to end.

No control
on the dark machine
it grows instead
from small to big.

Mend this
the other responds
both connive
to call a halt.

Gone to sleep
piper of Hamelin
the brave rats
are at play.

–Lajpat Nagpal (H. P.)

A Working Girl

I'm just a working girl,
I wear a wedding ring.
So you can guess how rushed I am
Yet working girls are "in."

I have many busy bosses,
Who watch me round the clock.
I sprint to catch the early bus,
My poor nerves get a shock,
To glimpse another bus go by
From which a child leans out,
Her little face all tear stained
As "By, bye Mum" she shouts.

The alarm clock is my pillow,
It shatters all my dreams,
Of sunlit hours and quiet strolls
Beside some woodland stream.

Just when the toast is burning.
The milkman rings the bell,
The doggy chews the table cloth
And our baby starts to yell.

I dance a very special dance
Around the frying pan,
With one hand soothing junior's hair
With one eye on my man,
To know just when to serve the egg,
All fluffy hot and brown,
Then sing a parting lullaby
And lay the baby down.

I knit at office lunch time
My mind upon the files.

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AT DHARMSALA

I mutter office jargon
To see the dishes piled.

Like towers upon the table
When I get home from work,
Yet courage is my motto
And so I do not shirk,

The countless tasks which clutter
My long and weary day,
I play the cheerful hostess
I chatter and act gay.

I'm cook and nurse and waiter,
Advisor, teacher, friend,
I'am swifter than an acrobat
I earn, I scrub, I mend.

Each morn I think of Dante,
My kitchen's like his hell
By noon like Shelley I could weep
Yes, weep as long and well.

Our savings mount up higher,
My weight goes down and down
I visit all my in-laws,
I smile, I laugh, I clown.

But sometimes when I say my prayers
I whisper with a sigh
Lord help me, help a working girl,
And keep my spirits high
And give me rest someday, somewhere
Lord, guide me on my way
And help, dear Lord, all working girls
For them I pray today.

–Ms. Hetty Prim, Palampur (HP)

Poetry

"This is not the age of poetry." You said
And rightly so
For, you know !
Poetry is the language of the Natural Child
whose murder has been meticulously planned
over the centuries of civilizing man
by the warning, marauding, plundering clans
with weaponary, gadgetary advance.

Poetry is the language of the Homo-sapiens—
a rare species on the verge of extinction
at the hands of the most intelligent,
clever, cunning and efficient.
Ruthlessly acquisitive and inventive
hordes of hunting apes,
who, like lemmings breed,
in the springtime civilizations
to eat away the leaves, stem and root
on their way to the cliff
for the final leap
of the grand-ritual-suicide en-mass.

Poetry is the language of the blind
who seek and search
with songs—their probing stick,
their way among the heaps
of the howling deaf and dead.

Poetry is the language of the maimed
who know
what being maimed is meant
and cry
a halt to that insanity called
the pushing, modern times.

Poetry is the language of the brave
who fight
single-handed to the last
the slimy, slithering Octopus
whose tentacles enfold his sonl
to sap and suck his strength
And snap it manifold.

It is the language of the rebel
who dares
enter the isle of the raving cyclopes
with a burning wand
To singe their one-eyed stance.

–Raksh Pal, Hoshiarpur

The Lantern

You needn't know its mechanism,
its cold absorption in the dark.

Its half-moon-arch flame
dancing against the retinas of your eyes.

You learn measuring
the darkness within and without.

Its perfect meditation
is wiggled, stirred, by the spell of wind.

You fling your eyes with wonder and know the lantern is everything.

Niranjan Mohanty, Ganjam(Orissa)

The Seekers

The seeker of power
uses words
like shameless harlots.
He uncovers them
with passion-tumulous hands
to meet his urgent need.

To the seeker of beauty
words are sacred.
With patient love
he uncovers meanings
like the outer garments of an idol
finally to reach
the granite image within.

–M. K. Kaw, Shimla

Shadows in Floodlights

How much of dark does the sun hide ?
How much of light does dark evade ?
Are questions for diamond eyes
That see a stick bent in water;
Railroads meeting in a distant vision
Of the lighted dark.
Answer to this all has something
Like trees made capable of fire in wood
Wisdom trapped in a desert mirage.
This vision of dark is not a vacuum;
Light a substance
Nor nothingness a space
Between lights feeble enough
To contain the dark.
Darkness has its own way
Of subduing light
Like mother waiting to close
The eyelids of naughtiness
At night.
How much of light does the dark hide ?
How much of dark does the sun evade ?
Are questions for restless eyes
Arrested by equal charm
Failing to fix the shadows
In floodlights.

–O. P. Bhatnagar, Nagpur

The Bowl

My bowl remains full and
Thirsty.
Could I hide my thirst
In the robe of a Tathagata !

(*Continued overleaf*)

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O ! I find it is too transparent !
It will strip me stark at every door.
A couple of hounds growl in vain
At a sage in medition.
But one comes to me
Moving its tail, its ears erect,
Its eyes awake and vague with lust
And
The potent man bursts asunder
The ochre-robe
To empty the bowl
(Empty thyself and I will fill thee).

–Lalit M. Sharma, Dharamsala

Dharamsala

The land of soft music and loud peaks
so near the sun and stars
darkness does not settle upon your soul;
the savage din of Delhi dies at your unpolitical feet.

I see your rising from the sea
like a damsel slowly lifting her luminous head
after the morning bath;
the trees weave a tapestry of your hair,
the wind echoes your golden voice,
the clouds wheel over your sky
to commune with your eyes of dreams,
the villagers exchange their yarns
to give your robes that neither wrinkle nor burn,
the legendary Lama meekly prays at your shrine
for the safe return of the human voice.

Science I know tears your toes and thighs
and sometimes runs across your bare, innocent breast
but, your large heart deflates the husky voice
as if teasing openly the Bofors gods.

Dharamsala ! Keep your crest always in sight
you will never miss the white sunshine.
Dreams are dreams
they for ever run toward the sunlit points,
they have their own granite machinery
that can grind the ceaseless chatter of city baboons
without passion. They do not reason with blurred visions
nor do they ever rest
like tired raingods of our land.

You stand before me undimmed,
unflagging, and mistless
with your eye fixed at the merchants of dreams
on their way up, assuring:

here winter is for ever warm
snow is never cold
fields are always vibrant and green.

–I. K. Sharma, Jaipur

Price Wars in the Countryside

Alain de Janvry & K. Subbarao :

AGRICULTURAL PRICE POLICY AND INCOME DISTRIBUTION IN INDIA

O. U. P., 1986; pp. 113; Rs. 75/–

Reviewed by Harsh Sethi

BACKDROP

Having decided seriously not to attempt land reforms, or cooperative farming, and politically mobilise the vast multi-tudes of landless labour and poor peasantry in a socialist reconstruction of the countryside, a regime faced with the limits of the extensive approach for an increase of foodgrain production, had naturally to rely on a fiscal policy to meet its agrarian needs.

Ever since the mid–sixties, once economists were able to convincingly demonstrate a positive supply response to price incentives (i. e. demolish the conventional thesis of a backward bending supply curve of effort––a viewpoint that argued that the Indian peasant lives in a metaphysical world of fixed needs, and thus a higher price for his product would inevitably imply a lower output), the theme of supply response and its implications on output and income distribution has remained one of the 'popular best-seller' areas for academic public policy discourse.

From the late Prof. Raj Krishna in the early sixties, all the way through Prof.'s Sen, Raj, the late Dharm Narain, C. H. Hanumantha Rao, Ashok Mitra, to Prof.'s Subba Rao and Alain de Janvry, scholarship in agricultural economics had indeed attracted and maintained a distinguished lineage.

A CRITICAL THEME

Politically too, pricing of agrarian inputs and outputs, has been a critical theme in the troubled decades of the '70s and '80s. For the coming into their own, the erstwhile tenantry (the 'so-called backward Castes'), now the independent peasantry, armed with the surpluses generated from the adoption of the HYV packages, the entire genre of politicians from Charan Singh to Sharad Joshi have homed in on the price equations as the key variables in national politics. If, for Charan Singh, with his caste-class constituency demanding lower prices for water, seeds, electricity, fertilisers, pesticides etc. accompanied with higher prices of output, the situation seemed a simple one of transferring incomes to the rural producer, his present day–incarnation in Sharad Joshi is not too different. Possibly, as a concession to today's troubled times, he makes as much, sometimes more, noise about investments in rural areas rather than only the prices of farm output.

WHO GAINS ?

Central to the debate are a few other preoccupations. As Mitra, in his now celebrated '*Terms of Trade and Class Relations*' argued, who get the increased price benefits. Obviously those with surpluses to sell. And if the mix of pricing and zoning policy can ensure an ever

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PRICE WARS IN THE COUNTRYSIDE

increasing price for agricultural output, so much the better. But what about the net purchasers of foodgrains, both the urban and rural poor. Are they interested in higher food prices ?

A partial solution was worked by a complex 'price and distribution' strategy. Keep food prices high to stimulate production. For the same reason, keep input prices low. As for the consumers, particularly the poorer ones, subsidised foodgrains through the public distribution network should do the trick. The catch, of course, is who is to pay for the differences ? The range of input subsidies costs the Indian State a whopping amount, and a fiscal crisis is difficult to manage, what with malnutrition levels in the bottom 40% of the populace remaining steady and over 20 million tons of food-grains locked away in the FCI warehouses. Other than the rats who fatten on the rotting food-grains, who really is the gainer ?

A highly differentiated production sphere, agrarian outputs, inputs, and consumption sector makes for a rather complex mix. And simple-minded politico-economic responses, a strategy that our policy planners have been following so far, only lead to a mess of the kind that we are in.

THE BOOK

This admirable monograph by Prof.'s Subba Rao and Janvry is a lucid account of this complex policy tangle. While acknowledging the fact that India has managed to steadily increase its foodgrain output and break away from reliance upon imports, they do not shie away from recognising that the percentage of our population consuming less than 2250 calories/day has remained around 40; and that the failure to increase the share of effective demand in this sector is directly related to their levels of real income, which in turn are determined by the level at which food prices are set.

TWO VIEWS

The role of food prices and inter-sectoral terms of trade in stimulating agricultural growth and effecting changes in income distribution has divided the world of the academia into the structuralists and the monetorists. The former argue that higher output is more due to technological rather than price charges. Consequently, turning the terms of trade in favour of agriculture, in the absence of continuing technological change and increased irrigation, will only worsen the prevailing in-equality amongst the classes of farmers, crops, and regions, as also between producers and consumers. The monetorists argue otherwise, stressing not only a high and positive supply response, but also that adverse terms of trade can substantially reduce technological inputs, capital formation, and level of output.

The authors have tried to mediate the two polar views by trying to develop a computable general equilibrium model for India to stimulate the income distribution and sectoral growth effect of alternative economic policies. They study the effect of technological and irrigation programmes, price support interventions, price incentives to stimulate supply response, small producer development programmes, food subsidy programmes, and proposals to redistribute incomes through wage increases and taxation.

First, they analyse the trends in the production and consumption of foodgrains, pointing out, that barring wheat, a slow-down can be seen in all crops, particularly those consumed primarily by the poor. They point out the crop and region concentration of growth, and argue that unless spatial shifts take place through diversification of technological and irrigation inputs, future growth is likely to be slow. Once this is put alongside the consumption picture, of an unchanged consumption of even cereals, the ineffectivity of the public distribution system, the high, often crippling, levels of subsidy involved, we have the picture in which the policies need examination.

The chapter on Agricultural Price Policy should indeed be made compulsory reading. Rarely has this reviewer seen such a lucid and succint summary of a complex debate. We learn about the setting up of the Agricultural Price Commission, its composition and working, and the final admission of not only a farmer's representative, but of the notion that the administered price should not merely be a support price, but a renumerative one. Analysis of the data clearly suggests that the purchase prices were in general close to or above the weighted average costs of production, for at least wheat and rice--not what the Farmers Unions have been claiming. This price fixation also favoured the high productivity farmers and regions.

Similarly, examining the terms of trade, the authors argue that while one cannot unequivocally state the movement of the terms of trade, the impact on the relative profitability of the two sectors (agriculture/industry) is not adverse to the former.

OUTPUT WITH FLEXIBLE PRICES

The GEM is developed using seven sectors of production and seven rural/urban classes. Their primary conclusion is that an output increase in agriculture with flexible prices has a highly progressive impact on income distribution, mainly-workers, small farmers, and urban marginals. It also has a positive pull effect on the output of industry and services. "Technological change in agriculture and irrigation development *with flexible prices*, is consequently essential for poverty alleviation in India" (p. 62). This implies that the farm lobbies seeking price fixation be kept in check and that increased output be absorbed *neither* by increased stockpiling *nor* by increased exports. (The comparison with current policy is obvious).

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PRICE WARS ...

Similarly, they argue that stimulating agricultural production via price incentives (the monetarist approach) has a positive nominal income effect (high for rich farmers, but marginal for others). But, it also has a high inflationary impact. Another important conclusion is that the 'seeming' foodgrain surplus is only a result of keeping food demand stifled by extensive poverty.

ON TECHNOLOGY ETC.

On rural development projects, the authors conclude that these will be useful if the technological improvements are kept away from the richer farmers, and a policy of flexible pricing is followed.

The stimulation on food subsidies, irrigation investments and price incentives suggests that subsidies are an unviable policy, and what gives the best results is investment in irrigation with technological diffusion.

The results of this study obviously lean more towards the structuralists. They thus advocate a policy mix of increasing output through irrigation and technology. What the study does not even begin to examine are the ecological limits to their technology irrigation package.

While this review is hardly the place to develop this line of argument, there are the range of energy input costs arguments about the new seed-fertiliser-pesticide-irrigation mix; the dangerous increase in land degradation, salination and water-logging etc. Also, having bypassed the questions related to the ownership and use of property resources, including the commons, serious discussion on poverty alleviation can hardly be talked about.

What we need, and urgently, is a scholarly discussion of the politics of different policy packages--both to counter the farmer's lobbies which are clearly on the upswing, and of empowering the poorer strata. Otherwise, the alternative package suggested by Prof.'s Subba Rao and Janvry will remain as elitist and non-sustainable as the one they so elegantly demolish.

INDIA'S FOREST COVER

B. P. Srivastava : OUR FORESTS

Publications Division, Ministry of Information & Broadcasting, Government of India, New Delhi (1985)

Brief Comments by K. P. Sharma & Shiv Sharma

by K. P. Sharma

This book provides useful information in a nutshell about the forests in India. The language is simple, non-technical and, therefore widens the scope of the book for the general public. The book consists of 14 chapters. Seven are devoted to highlight the role of forests in preserving an ideal environment and use of forest products by modern man in day-to-day life. Two chapters consist of distribution of forest types and fauna in India. In the last six chapters, the author has tried to refute the popular belief that the forests grow by themselves and are an inexhaustible source of wood and other resources. The problems related to deforestation are discussed along with some solutions. The concept of social forestry is discussed in detail and this would be very useful in enlightening persons in all walks of life. The photographs are also good and give vivid panorama of forest types and the variety of wild life therein. This is a useful contribution for introducing our forests and their importance to the common man.

& by Shiv Sharma

In this book 'Our Forests' the author has aptly described the role of forests in the service of man (Chapters II-VI ; the flora and forests (Chapter VII); the social forestry (Chapter XII); and also given brief but good information on how to raise trees (Chapter XIII). Useful data of the State-wise forest areas and on a number of tree species recommended for propagation under under social forestry programme have been appended (Appendix 1 & 2). The essentials of forest management have also been included. The problem of deforestation and briefly its solution have been given.

The information and the data have been provided in simple language so that the book can be quite useful for a beginner. It could have been much more useful if more attention had been given during proof reading. Some printing mistakes of the plant names could have been avoided e. g. *Rhododendron milgiricum* (nilgiricum, p. 37), *Prosopis cinirarea* (Cinerarie, p. 35), *Cassia auriculota* (auriculata, p. 27 in appendix 2); *Leucena leucocephala* (leucocephala, No. 56 in the appendix 2), *Prosopis chilensia* (chilensis, No.78 in the appendix 2), *Omelina* (Gmelina, No. 49 in appendix 2).

At nos. 3 and 100 of the appendix, "spp." has been suffixed after the binomials *Acacia nilotica* and *Spondias mombin*. This could have been avoided, since it leads to confusion and is unconventional too.

Unlike many other similar works *Prosopis chilensis* has been correctly used for the Mexican plant introduced in India. The nomenclature, however, needs updating in some other cases like *Ficus recemosa* (cited as *Ficus glomerata*), *Drypetes roxburghii* (cited as *Putranjiva roxburghii*) and *Ziziphus mauritiana* (cited as *Z. jujuba*)

It is hoped that such discrepancy would be corrected or, at least, an errata would be appended to further increase the usefulness of work in its later editions. This popular paperback is the first of its kind, touching almost all the aspects of the Indian forests so concisely and so beautifully. It deserves wide circulation and appreciation.

Dr. Shiv Sharma & K. P. Sharma are Assistant Professors in the Deptt. of Botany, Univ. of Rajasthan, Jaipur.

Harsh Sethi, Deputy Director in the Indian Council of Social Science Research, is currently on deputation to the Centre of Developing Societies and actively involved with the Lokayan Group, Delhi.

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SECRET NO MORE

P. N. Chopra (Chief Editor)

QUIT INDIA MOVEMENT-British Secret Documents

Interprint, New Delhi, (1987) Pp. 424, Rs.195/- (Export Edition £ 25.50)

Comments by K. C. Pandey

As the name indicates, this is an interesting and well brought out compilation by Dr. P. N. Chopra of more than 200 documents which were once secret reports by British officials on the Quit India Movement, from 15th January 1942 to 7th December 1943. Covering a span of almost two years, it starts with a genesis of the movement to almost the end with its withering away.

The movement of "1942" has indeed been a landmark in India's struggles for freedom, though it is doubtful whether it should be considered the *last* one, because, later on, we had a revolt of the naval ratings and many other major and minor army revolts, particularly the Air Force revolt of Jabalpur. Those battles are outside the scope of this compilation.

Lord Linlithgow had rightly described it as the "most serious rebellion since that of 1857". However, it was not a well organised revolt, planned and guided by a clear leadership; but more or less, it was a spontaneous and sporadic, though often violent, expression of hatred against the British regime reflecting a widespread mass discontent and the people's desire for complete freedom.

While compiling the documents Dr. Chopra, must have had some selection 'criteria' in mind, but in his introduction he has not specifically mentioned anything about them. He has, however, mentioned that he received these documents with the help of the late Prime Minister, Jawaharlal Nehru. But his not mentioning the criterion for selecting or sifting these documents leaves the readers at a loss to judge whether or not all the relevant documents which may throw more light on the nature or extent of the movement are included in the volume.

This is not to question the credentials of the editor or to attribute any motives or predilections in his selection, but it is possible that some other 'useful' material may have been left out inadvertently or for considerations of space.

As the editor has himself mentioned "these documents only are reports from *British officials* to the Government", but intelligence reports or assessments of the then Government of India are still inaccessible.

The other 'lacuna' or weakness (and bias of the material which does not seem to have been touched upon by the editor) is in the source or the method by which these reports were then got 'prepared' by officials for transmission to the higher level. At the most, these reports would reveal the working of the minds of the British intelligence staff in the country, their suspicions and doubts. Mostly the documents were written by district or area officials to their superiors about the extent or position of movement and, therefore, they can present only a partial (and official) picture of the movement.

Even if all the compiled documents are taken together, they fail to give any idea of the intensity and extent of the movement. They do not also offer any clue of informations or facts which may have been suppressed or censored.

Of course, we can have short and fleeting glimpses of various parts of the country, in a state of political ferment. One important factor which comes out of these reports is that many British officials doubted the "integrity" or "loyalty" of the Indian industrialists and business houses.

Many documents mention names of the leading industrialists who were supposed to be providing financial and other types of help to people known to be at the helm of the movement, persons like Jai prakash Narain, Prof. N. G. Ranga, Mrs. Aruna Asaf Ali and so many others. This fact is, however, known to all those who had some links with the movement; all the same it is an interesting information emerging out of British officials' reports. It would not be out of place to mention here the other aspect of the picture that perhaps these very industrialists and business-houses were also contributing much more generously to the War Fund etc. sponsored by the Goverment at that time. Names of some of these industrialists are specifically mentioned by the Chief Editor in his introduction. Anyhow, the fact that the British secret documents mentioned these industrialists and business houses who sympathetically contributed to the movement establishes their credentials as "patriots", notwithstanding their contributions to the war efforts.

Another interesting aspect is that the documents seem to give the impression that whole movement was the handiwork of but a few "former Congress Socialists", the national militant groups of twenties and thirties in Bengal, Bihar and U.P., and a few other individuals in Andhra & Maharashtra and other places. It is a well known fact that the Quit India Movement was a spontaneous outburst of anger of the Indian masses against the attitude of Britishers towards the question of freedom of the country in general, and specifically against their treatment of the nationalist leaders on 9th August, 1942. Though local as well as central "organisers" soon emerged and played some significant role in directing the struggle, it was mostly a popular movement, or a spontaneous but sustained

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reaction, of leaderless masses. It is possible that, because of some selection criteria adopted by the editor which he has not specified in the book some such documents dealing with the spontaneity of the movement may have not been included or highlighted, but the overall impression of a lack of coordination or concerted action persists. All the same, the present collection of secret documents does give some wrong impressions about the "Quit India" movement as a whole, unless we accept them as the official versions of what had happened or was happening simultaneously at a number of places suggesting (to them) the existence of some hidden hands or designs behind the scenes.

There is no doubt that for their studies of such recent events, the contemporary historians have to depend on many sources—the Government being a major partner-cum-custodian of a complex variety of sources. Sooner such government materials including secret papers, are shared with the historians, and the enlightened citizens, the better. In the instant case, foreign government like the British Government in India depended for its briefing and policy decisions and subsequent actions on the information received from its 'agents'-regular or planted, and the documents now published are the handiwork of these agents, and can at the most be taken either as symptoms or results of nervous anxiety and concern amongst the government officials at the top, for the "safety" of the Empire and fears regarding the movement. Perhaps the historical significance of this type of publication is that it brings out into the open the working of the decision-making apparatus at various official levels, as some documents are of district level and mostly of the provincial level. Such officials were there under a psychological, even physical, state of siege. These reflect the preceptions of mostly the alien foreign ruling or administrative elite, but do not bring to light any new startling facts or hidden secrets. At best, these can give some basis for a modified interpretation of what happened at the ground level during those crucial years. In that sense, it is a welcome addition to the source material for the study of the contemporary or recent Indian history. Admittedly it throws some fresh light on many hitherto unknown "aspects" of this important phase of the national struggle.

The academic or historic importance of these documents perhaps requires that they should have a wide circulation, but the very high price of the volume restricts its wide utilisation amongst academicians or other persons interested in contemporary history. It would be desirable to also have at least a summarised version published in Hindi and other major Indian languages.

The statement of the editor in the introduction to call the Quit India Movement (1942) as the last struggle is historically not correct. The Naval Ratings revolt and the 'dissatisfaction' in the Air Force, as also the emotional upsurge in the wake of INA trials were some other equally strong "last blows" to the British dream of retaining their hold on the Indian empire. None the less, it was a major mass struggle though it was launched without adequate or proper preparations and leadership.

Some documents—more than a dozen in number also deal with the situation in the princely States of Rajputana. Here it may not be out of place to mention that, during the era of militant nationalism in north India, Rajputana States were ideally placed and used as hiding places for the militant nationalists. Rajputana was an arsenal for supplying arms and ammunitions to such organisations. The militant nationalists were helped by a few leading 'princes' and with their connivance, by some of the *Jagirdars* and state officials. The British officials seem to have been quite suspicious and fearful of a possible repetition of such acts in their territories, and, therefore, it seems natural that in their documents, they have expressed their suspicion about the State officials and Jagirdars. For example, Mirza Ismail of Jaipur is mentioned in one of the documents (No. 7) that he was "soft to Congress". Similarly, the agitation in Kotah to remove the British Police officials was taken as a revolt against Britishers, and in this connection, the Kotah ruler was advised not to surrender to the Congress.

Civil disobedience in Rajputana, particularly in princely states of Jaipur, Jodhpur, Bharatpur, Udaipur and Kotah had taken the form of students', strikes and general '*hartal*', (Document No. 52). In this and some other documents, some telephone wire-cutting incidents were also mentioned. Reports also mentioned demonstrations in which more than 4,000 people participated and which were led by women workers. These documents also mention that, because of the "Quit India" movement in British India, the students of these states who were receiving education in Colleges of British India had returned to their homes and begun to organise agitations in different cities of Rajputana.

The documents pertaining to Rajputana refer more often to the relations between the local Congress and Praja Mandal leaders on one hand, and the Rulers and State officials on the other, as cordial. This seems to have unnerved the British officials. This was perhaps the product of the militant terrorist movement of north India in the past, supported and helped as it was by some 'nationalist' residents of these States but these developments had left feelings of acute **anxiety** or **neurosis** as a permanent legacy to British India.

K. C. Pandey was an activist-participant in the "Quit India" Movement in the United Provinces (present-day Uttar Pradesh). His comments, therefore, also reflect his personal knowledge and experiences of the movement. At present, he is attached to the statistical wing of the social sciences group of studies in the Rajasthan University.

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EXPLORING FOLKLORE INDIA

Edited by Stuart H. Blackburn and A. K. Ramanujan

ANOTHER HARMONY—New Essays on the Folklore of India.

Oxford University Press, Delhi. (1986) 387 pages including Bibliography and Index

A Comment by Samuel Mathai

Interest in, and curiosity about, beliefs, customs and practices, and songs and dances of various people of ancient days have existed from very early times. The ancient epic poems of the world are largely made up of the mythical and legendary stories that existed among people, long before the epics were put together. Among many of the primitive peoples of the world there were ballads and plays that told of.....

– old, unhappy, far off things
And battles long ago.

EARLY INTERESTS IN STUDY

But attempts at a systematic study of traditional beliefs, rituals, superstitions, tales of heroic deeds, fairy tales and things of that kind that have persisted from earlier into later times, began only in the 19th century. In fact the compound word "folk-lore" (translation of German '*volkskunde*') was first used in English in 1846. The foundations of the systematic study of folk tales and superstitions were laid in Germany by the brothers Jacob and Wilhelm Grimm.

A folk-lore society (the first in the world) was founded in London in 1878. Soon afterwards, similar societies were founded in the United States and many countries of Europe. These societies covered a wide range of folklore-the American 'Indian', old Celtic, Indian, etc. From separate studies there developed theories and questions regarding the universal phenomena of folklore. Different theories about the common characteristics found in the folklore of widely separated ancient people were posed and debated.

The voyages of exploration and conquest by post-Renaissance Europeans, and the growth of modern empires, greatly facilitated and accelerated the processes of observing and recording customs and manners in the lands visited by the travellers and explorers. The growth of the science of comparative philology (which was another product of the voyages and conquests) was a powerful aid to the gathering of folklore material.

INTER-RELATED & INTER-DISCIPLINARY

Another Harmony is a new addition to the growing body of writings on Indian folklore. The editors of the book say that "the early stages of Indian folklore are difficult to separate from the beginning of the international discipline. Once J. Grimm (1835) had postulated a connection between Indian and European mythology, and M. Muller (1856) had detailed it, the study of Indian folklore became essential to the development of folklore theory in the latter half of the nineteenth century."

The study of folklore in its widest meaning is an inter-disciplinary activity in which anthropologists, linguists, historians and other specialists join forces. But 'folklore' is often used in a somewhat restricted sense, referring to the verbal forms of the genre. Studies in Indian folklore have been largely concerned with oral and written material-with songs, stories and dramatised material. But of course the study of these items of folklore involves reference to other aspects of folklore tradition also.

REDISCOVERY : MOSTLY SOUTH INDIAN THEMES

Another Harmony is a collection of nine essays by nine different persons. These essays are described by the editors (Stuart H. Blackburn and A. K. Ramanujan) as "initial explorations in the rediscovery of Indian folklore, charting new boundaries and opening up new lines of enquiry. The essays collected here analyze a variety of genres (myth, song, epic, game, tale, legend) in several languages (Telugu, Hindi, Tulu, Tamil, and Kannada)." Actually the book is almost entirely concerned with South Indian themes. As the editors themselves say, "We must confess to an emphasis here on Dravidian materials, an emphasis that reflects the present state of the art and not merely the editors' bias."

This is not a book for the "general" reader; nor is it an "introduction" to the study of folklore. Only persons with a fairly deep and detailed acquaintance with the field of folklore and related studies can read this book intelligently and appreciatively. But the informative 'Introduction' by Blackburn and Ramanujan can be read and understood by most persons with some knowledge of what has been called 'Indology'.

Tne title of this collection of essays—*Another Harmony*—has not been explained. The phrase occurs only once—in the brief opening paragraph of the Introduction: "In scholarship and popular thought, India has usually been identified with its classical traditions and culture. But there is another harmony, sometimes in counterpoint and sometimes autonomous, found in India's folk traditions." It would be interesting to debate this matter. Many questions arise. If India's "classical traditions and culture" are mainly 'Sanskritic' and 'Vedic-Brahminic', is the "other harmony" mainly Dravidian and non-Brahmanic ? Is "Harmony" the appropriate word in this context ? Should the investigators of "Indian" folklore go beyond

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THE NON-ALIGNED WORLD

M. S. Rajan, V. S. Mani, C. S. R. Murthy (edited)

THE NON-ALIGNED AND THE UN

South Asia Publishers, New Delhi(1987) p. 388 Rs.125/-

Comments by Arun Chaturvedi

Non-alignment has grown as a movement during the last two decades. It has been able to attract large number of member States belonging to 'Third World' and have its impact on various international fora. The present study underlines the process of change and its impact in the right perspective. It has, therefore, remained refreshing all through.

This edited work includes 21 articles by different scholars who largely belong to the non-aligned world. The contributions were written for the special issue of the "*Non-Aligned World*" with a view to celebrating 1985 as the Year of United Nations. The special occasion has given a sense of purpose to these contributions.

FOUR WORLDS

The present work has discussed various themes related to the United Nations, and examined the questions affecting the working of UN at length. In this connection, Johan Galtung's article "The United Nations System and the Four Worlds : Some Notes on Political Culture" is both informative and enlightening. He has classified the world into 'four worlds', based on economic categories i.e. the *first* are countries of corporate capitalism; the *second* countries of state socialism; the *third* the countries of new economic international order; and the *fourth* countries of East and South East Asia and Oceania. He has pleaded for strict observance of these categories, as it will provide better understanding of the UN functioning Johan Galtung's observation for the third and fourth world's relationship with UN is more educating. According to him, "The UN system offers a superb opportunity to some extent for centuries of Colonialism and decades of neo-colonialism, with years, if not also decades, (but hardly centuries) of rhetorical over-kill." (p. 30). The rhetoricals of Galtung are also very attractive.

POWER IN A DIVIDED WORLD

Geoffrey Gordwin's contribution, "The UN and the Politics of Power in a Divided World" studies the development of international relations and its impact on the functioning of the UN. He regards 'inter-dependence' as an important factor that brought states closer to each other. However, it has given a new sense of direction to world affairs so that shock waves of what previously might have been mainly regarded as 'local' conflicts are more likely to have world-wide reverberations or to spark off crises involving super-power confrontation." (p. 47).

U. N.-A CENTRE OF HARMONY & PEACE KEEPING ?

The role of super powers and UN has been discussed in two articles namely : "The Soviet Union and the UN" by V.F. Petrovsky, and "The United States and the UN" by H. G. Nicholas. V. F. Petrovsky's central theme is to argue for UN "as a centre for harmonizing the actions of states in consolidating the foundations of universal peace and security, and not as another arena for confrontation and rivalry." (p. 143) His formulations are based on theoratical foundations of Soviet foreign policy, in which UN has been regarded as one organization which can be more effective for international peace and security. (*Contd*)

EXPLORING FOLKLORE INDIA

these two hypothetical divisions and include the traditions and lore of the many people who do not belong to either of these two broad classifications—such as many of the "tribal" people, the people of the sub-Himalayan regions, the Nagas and the Mizos, for example ?

NEED FOR A 'POPULAR' ACCOUNT

Another Harmony opens up a vast world of folk material which is not known to many people even in India. It would be useful if the scholars who have contributed the essays in this volume could give us a more "popular" account of the many different traditions that co-exist in India—even though most of them have been hybridized, and the juggernaut of the so-called Indo-Aryan culture has rolled over them for many centuries.

This book is the outcome of conferences held in Berkeley, California, and Mysore in 1980. The interest of American and European scholars in 'South-Asian' folklore and 'Asian' studies has been the major force in promoting detailed investigation of Indian folklore. That only two of the nine essays in this book are by Indians is noteworthy; and both these writers live in America.

This book should act as an incentive to research and investigation, and the disinterested 'search for truth' in the Indian universities.

Dr. Samuel Mathai, teacher and scholar, and well-known educationist has served various educational institutions like Ferguson College, Pune; F. C. College, Lahore; St. Stephen's College, Delhi; the Association of Indian Universities and the U. G. C. and Kerala University in various capacities. He now lives in Trivandrum.

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THE NON-ALIGNED WORLD

The emergence of non-aligned countries and their impact on UN has been discussed at some length in the present volume. Firstly, it has been reviewed by Alan James in his article "The UN, Peace-Keeping and Non-Alignment." He has pointed out that 'peace keeping' was the main function of the UN. It can be observed that UN has been unable to maintain international peace through the major powers, as their involvement has always been a source of greater irritations. However, a useful machanism had been evolved during 1960's to maintain international peace through non-aligned countries in West Asia and South East Asia.

NAM IS FOR UN

The article by M. S. Rajan, "The Role of the Non-aligned States in the UN" traces the response of the NAM towards UN, and argues for its (NAM's) growing role in the international politics. Highlighting the NAM's principles, he has observed : "NAM is expressly opposed to Great Power domination or hegemony, and on the contrary, it upholds the democratization of international community. One of the highly significant facts about the NAM is its staunch commitment to accord primacy to and strengthening of the United Nations, with remarkable persistence from its inception." (p. 301) NAM's commitment to UN evolved all through its deliberations in various annual meetings. NAM States have planned to co-ordinate the stand-points of the various member States, to provide a more united view on the different problems. The similarities of the UN point of view and the NAM has brought them together, and so has their concern about UN. Rajan has very rightly noted the NAM's interest in UN. According to him :

"One of the reasons for the non-aligned giving primacy to the UN is that it is a forum *par excellence* for multilateral diplomacy. Now-a-days, multilateral diplomacy is neccessarily called for in solving international problems and there are today very few problems that are wholly of national/domestic character." (p 309). NAM, according to Rajan, has been able to provide **stability to UN.**

INTERNATIONAL LAW

The study has also raised some important issues dealing with international law and its development. Two articles viz. "The United Nations and the Development of International Law" by Samuel S. Kim and "The 'Old' and the 'New' International Law : United Nations Law-making for an Era of Transition" by Edward Mc Whinney have raised several issues, which are vital for the understanding of the complex issue of conducting international relations with many strains and stress.

Samuel S. Kim has defind 'international law' with a new insight. According to him :

"International law may be defined more broadly and realistically as not only a codified set of rules and procedures culled from prior state practice, but also as an authoritative expression of evolving common aspirations and visions that shape the goals of the global community." (page. 3)

The need of ever-growing international community has contributed significantly towards the development of international law and international organization. However, the UN and its two "legal" organizations i. e. International Law Commission (ILC) and International Court of Justice (ICJ) have not able to meet the multiple demands or challenges of international relations. Kim has rightly underlined the forces affecting the changes in international society, which according to him "is being pulled and pushed by two mutually contradictory and counter-vailing trends—interdependence and heterogeneticity" (p. 14).

Edward Mc Whinney has traced the development of international law, in the light of changing international situations, particularly the results of 'the cold war' and 'detente.' McWhinney has explained the relationship between the two i.e. International law and **international reality**, with the theoretical concept of groundnorm, which is useful to recognise the "inter-national law-making process and especially for the implementation of UN's own charter-based mandate for the progressive development of international law." (p. 18) He has examined the relationship between the 'old' and 'new' international law; defined 'old international' as one which insisted that the binding nature of the laws is restricted to the states which have given formal aceptance to the rules, whereas the 'new international law' regards international law as a continuing, dynamic process of unfolding or concretization of new norms in which the form must give way to the fact. (pp. 23-24). Mc Whinney has been able to trace the various developments in a proper perspective.

V. S. Mani's article "The UN, Law of the Sea and Developing Countries," has a special significance, as it deals with one of the sensitive developments in the field of international law, where the new 'majorities of developing states' have been able to assert their strength, and the UN has been able to emerge as effective instrument to reflect the new changes. About the role of UN, V. S. Mani has stated : "The UN has played a multi-dimensional role in regard to the envolution of the Law of Sea Convention. In the first place, it played the midwife's role so magnificently well. It provided a forum to initiate a negotiating process, and also procedural modalities for decision-making, most importantly the consensus building." (p. 75).

The volume contains a detailed bibliography compiled by A. R. Seth and Pushpa Arora. It will be

(*Continued overleaf*)

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THE VILLAGE IN TRANSITION

Stanley A. Freed & Ruth S. Freecd,

UNCERTAIN REVOLUTION : Panchayati Raj and Democratic Election in a North Indian Village

Anthropological Papers of the American Museum of Natural History, New York, 1987, Volume 64, Part I,

Price: $ *8.00 per copy*

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Reviewed by : Prakash Shastri

As Freed and Freed assert; "The study is noteworthy because it catches the village (i. e. Shanti Nagar – a pseudonym) during the transition from *government by officials* known as *Lambardars* (the style of local government during the British Raj) through an *informal* village panchayat, to the *statutory* panchayat and full-filedged *Panchayati Raj*. It is a detailed local account of a general process which has occurred all over India, as the Government of India has consciously tried to transform the rural way of life of the world's most populous-demooracy" *(page 3 abstract)*.

And they conclude, "Panchayati Raj is now an established feature of village life, for India is committed to a democratic form of government. If panchayat elections in Shanti Nagar until now have been largely a new method of achieving a traditional result, this need not always be the case. In 1977, the low castes generally disclaimed practical benefits from village elections. But before the 1984 elections, many low caste families received plots of land, a substantial concession to win votes. The potential/practical benefits for the low castes from village political activity will, in all likelihood, continue to increase, especially if village panchayats are given greater powers of taxation. The villagers know very well that important economic benefits can be won or lost in village elections. Future elections will be as hard fought as those of 1977 and 1984" *(page 72)*.

But all this neither indicates the importance of this work, nor does it help us to appreciate the indulgence and intensive involvement of the two scholars belonging to the American Museum of Natural History. Their commitment is a rare quality, hardly visible in our intelligentsia these days. Perhaps their anthropolical antecedents have contributed to their adoption of "a participative observational approach" in their research, of course with the help of able interpretators etc.

Since my post-graduate studies period and as a student of Professor Iqbal Narain, I have been a keen observer of the Panchayati Raj Studies in India. What impressed me more and prompted me to go through this study, from cover to cover, is that both the scholars undertook their intensive field work in Shanti Nagar (a psuedonym of an actual village located about 11 miles (17.7 kms) northwest by road from the city of Delhi, with agriculture still its principal economic activity.) They visited the locale in 1958–59 and in 1977–1978 and also made some inquiries in 1986. That makes this study more authoritative since both the scholars have tried to take a long-range comparative view of the same, and again to confirm their conclusions; and if proved otherwise, they did not hesitate to revise their findings accordingly. That is why research is called the revision (i.e. *sanshodhana*) of the earlier findings. (Even in English idiom, you have to search for the truth again and again.) While our own researchers/social scientiste undertaks a research project owing to the compulsions of acquiring a degree and/or seeking some financial benefit only. That is the reason our scholars never care to look at it (their work) again over a period of time, so that their findings remain generally unsubstantiated and policy-makers or practitioners never pay any serious attention to their findings.

One more point and I will leave it at that. The chapter dealing with "the Electorate and its Divisions" is a must for every serious student of social sciences in which these two research scholars discuss the notions of caste, faction, *pana*, lineage and class (from page 22 to page 29). They contend that "caste and land ownership are strongly co-related, even though Beteille (1971) notes that land has become somewhat more widely distributed than formerly. Caste seems likely to retain as much significance in Indian rural life as land ownership for, while caste is under attack by the new ideology and post-independence legislation, the importance of land ownership is diminishing with the growth of contract agriculture, salaried employment in business and government, and reserved places for the disadvantaged social sectors in universities and employment. These developments have greatlly reduced the domination that land owners formerly exercised over landless villages" *(quoted from page 31)*.

I would like to recommend the monograph to all those concerned with the theory and praxis of the notion of *Panchayati Raj* in India and abroad.

Prakash C. Shastri is Asstt. Professor-Cum-Translator in the Deptt. of Political Science, University of Rajasthan, Jaipur.

(*Contd.*) **THE NON-ALIGNED WORLD**

of great use for the scholars who wish to pursue the themes for further studies. On the whole, the work itself suggests many unresearched areas and gaps in theoretical fourmulations.

The South Asian Publishers have kept the price of the book within limits, which is a wellcome sign these days.

Dr. Arun Chaturvedi teaches in the Department of Political Science, Government Arts College, Alwar, (Rajasthan).

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